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A New and GENERAL
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OF THE

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In every NATION;

Particularly the BRITISH and IRISH;

From the Earliest Accounts of Time to the present Period.

WHEREIN

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accurately displayed; with a CATALOGUE of their
LITERARY PRODUCTIONS.

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F.

FABER (JACOBUS), in French, James le Fevre, a very little man, says Bayle, and of mean extraction, but a great genius, supported by a great deal of learning, was born at Etaples in Picardy, about the year 1440; and was one of those, who began to expel the barbarism, which reigned in the university of Paris. He became suspected of Lutheranism, and was obliged to give way to the outrages of certain passionate and ignorant zealots; who suffered him not to rest. He quitted the field, and retired from Paris to Meaux; where the bishop was William Briçonnet, a lover of the sciences and men of true learning. The persecution raised by the Franciscans at Meaux obliging the bishop, against his inclination, to be a good Catholic; Faber was forced to retire to Blois, and from thence to Guienne. Margaret, queen of Navarre, sister to Francis I. honoured him with her protection; so that he enjoyed full liberty at Nerac till his death, which happened in 1537, when he was little short of a hundred years old.

He was one of those, who, like Erasmus, though they did not outwardly depart from the church of Rome, and disapproved in some measure the conduct of those, who established the Reformation in Germany, yet at the bottom were very indifferent Papists. He took a journey to Strasburg, by the queen of Navarre's order, to confer with Bucer and Capito, concerning the reformation of the church. He pub-

Crit. Hist.
des Com-
ment. du
N. T.

lished, so early as the year 1512, a translation of St. Paul's Epistles, with critical notes and a commentary, wherein he frequently censures the Vulgate. He published, in the year 1522, the like notes and commentary upon the other parts of the New Testament. Natalis Bedda, a divine of Paris, censured his divinity as well as that of Erasmus: and the Inquisitors of Rome under Clement VIII. put his commentary on the whole New Testament, in the catalogue of prohibited books, till it should be corrected and purged from its errors. Father Simon has passed a judgment on this work of Faber's, which he concludes with observing, that " he
" ought to be placed among the most able commentators of
" the age. But Erasmus, who wrote at the same time, and
" with infinitely more politeness, greatly lessened his repu-
" tation. The works of Faber are no longer read at Paris,
" whereas those of Erasmus are highly esteemed even at
" this day."

His natural moderation left him, when he wrote against his friend Erasmus, and the quarrel did not end at all to his advantage. Faber was angry at Erasmus for no other reason, but because he had not adopted all his opinions as to certain passages of scripture, when he published his notes on the New Testament. He rudely attacked him, and accused him of having advanced impious notions. Erasmus defended himself; and when he had said what was sufficient for that purpose, begged of his adversary the continuance of his friendship, assuring him, that he had always loved and esteemed him. The letter he wrote him on this occasion, is dated April 1517; the very year that Luther began to preach. Erasmus was very sincere in his professions to Faber; and accordingly, was much displeased with the compliments, which he received from his friends on his victory, desiring them at the same time not to change their opinion of Faber, on account of this quarrel. What Erasmus wrote on this head to Tonsal, the English ambassador at Paris, in the year 1517, does so much honour both to himself and Faber, that it is but right to transcribe it. *Quæ scribis de nostra ad Fabrum Apologia, &c.* that is, " What you write concern-
" ing my answer to Faber, though I know you wrote it with
" a most friendly intention, yet gave me uneasiness on a
" double account: because it revives my past grief, and be-
" cause you seem on this occasion, to speak with less esteem
" than I could wish of Faber; a man, who for integrity and
" humanity has scarcely his equal among thousands. In this
" single instance only, has he acted unlike himself: in at-
" tacking

“ tacking a friend, who deserved not such usage, in so violent a manner. But what man was ever wise at all times? And I wish I could have spared my adversary : but now I am afflicted for two reasons ; both because I am constrained to engage with such a friend, and because I perceive, some to think less candidly of Faber, for whom it is my earnest desire, that all should entertain the utmost esteem.”

Can there, says Mr. Bayle, be more heroic sentiments than these? They had their effect on Faber, who repented of his attack, and made no reply.

Some very singular things are related of Faber's last hours, which it may not be improper just to mention. Margaret of Navarre was very fond of Faber, and visited him often. He and some other learned men, whose conversation greatly pleased the queen, dined with her one day ; when, in the midst of the entertainment, Faber began to weep. The queen asking the reason of it, he answered, That the enormity of his sins threw him into grief : not that he had ever been guilty of debaucheries, or the like, but he reckoned it a very great crime, that having known the truth, and taught it to several persons who had sealed it with their blood, he had had the weakness to keep himself in a place of refuge, far from the countries where crowns of martyrdom were distributed. The queen, who was very eloquent, comforted him ; yet, going to bed, he was found dead a few hours after. Mr. Bayle says, it is hard to doubt the truth of this story, and hard not to doubt of it : and canvasses the point. It is probably one of those strange stories, which consist of a mixture of truth and falsehood.

FABER (NICOLAUS), a very ingenious, learned, and pious man, was born at Paris upon the 2d of June 1544 ; and liberally educated by his mother, his father dying while he was an infant. During the course of his studies, a terrible accident happened to him. As he was cutting a pen, a bit of the quill flew into his eye, and gave him such excessive pain, that hastily lifting up his hand to it, he struck it out with his knife. Having finished his study of the languages, he was sent to study the civil law at Tholouse, and Padua, and Bolonia. He did not come back, till he had travelled through Italy ; and he resided eighteen months in Rome, about the year 1571, where he cultivated a friendship with Sigonius, Muretus, and other learned men. He there got his taste for antiquity, and brought away with him many curiosities. Upon his return to France, he applied himself wholly

wholly to letters, and would hear no mention of marriage. His mother and brother dying in the year 1581, he lived with Peter Pithæus, with whom he was very intimate; and having nothing to do but study, he employed himself in reading the works of the ancients, in correcting them by the manuscripts, of which he had a great number in his own library, and in writing notes upon them. He laboured particularly on Seneca, whom he published in the year 1587, with a learned preface and notes. He applied himself also, to studies of a different kind, to the Mathematics particularly; which he succeeded in so well, that he discovered immediately the defect in Scaliger's demonstration of the Quadrature of the Circle. When Henry the IVth of France, became at length the peaceable possessor of the crown, he appointed Nicolaus Faber, or Nicholas le Fevre, preceptor to the prince of Condé. During this important trust, he found time to labour upon some considerable works; and composed that fine preface to the fragments of Hilary, in which he discovered so many important facts, relating to the history of Arianism, not known before. After the death of Henry IV. he was chosen by the queen, preceptor to Lewis XIII. He died upon the 3d of November, 1611.

Though he laboured intensely all his life, he was one of those learned men, who are not ambitious of the character of author, but content with studying for themselves and their friends. He applied himself in his youth to the reading of the Belles Lettres and History, which he never neglected. Civil Law, Philosophy, and Morality, were afterwards his occupation: and at the latter part of life, he spent his time chiefly among Ecclesiastical Antiquities. As he kept up a correspondence with all the learned men of Europe, so when he heard of any person, about to publish an author, or to compose a work of his own, he took care to assist him with manuscripts, and to furnish him with memoirs, but without suffering any mention to be made of his name, though his injunctions upon this point were not always observed. His own works, which were but few, were collected after his death, by John le Begue his friend, and printed at Paris in the year 1614, in one small volume in quarto. They consist of pieces in Latin and French.

Jugemens
des Savans.

Nicholas le Fevre, says Baillet, “ is the model of a truly
 “ christian critic. He knew so perfectly well how to join
 “ virtue to learning, which before were thought to be some-
 “ what inconsistent with each other, that he rendered the for-
 “ mer amiable to all the learned, and the latter to all the
 “ virtuous.

“ virtuous” In short, says he, there was no learned man, “ however bad, nor any good man, however ignorant, that “ did not honour and love Mr. le Fevre; and difference of “ religion and party, made no difference in regard to him.” Then he goes on to enumerate many great persons, who, however they might differ in other respects, yet all agreed in their commendations and esteem of Le Fevre: as Baronius, Scævola Sammarthanus, Father Sirmond, Pithæus, Justus Lipsius, cardinal Perron, Isaac Casaubon, Scaliger, and Scioppius. Baronius speaks of him, in several places of his Annals, in terms of the highest applause; calls him a man of exemplary virtue, and of learning, which can be equalled by nothing but his modesty; and takes all occasions to express the greatest esteem for him. Baronius was indeed under great obligations to him: for the lights communicated to him by Le Fevre, in regard to several points of criticism and history, were of great use to him in correcting the second edition of his Annals. Lipsius pronounced him a perfect critic, almost the only one capable of correcting and polishing the works of others, and whose learning, judgment, and diligence, knew no other bounds, than what his modesty prescribed. Casaubon called him a living library for history and ecclesiastical learning. Scaliger says, he was a most ingenious man, but that he never read the books of heretics. And, lastly, Scioppius, who hardly ever spoke well of any one, owned Le Fevre to have been very happy in his notes upon Seneca, and in his corrections of Nonius Marcellus. We are not the least inclined to doubt the truth of these elogies, yet are of opinion, that they had never been so fully and unanimously bestowed, if Le Fevre had not been a very unambitious unpretending man: for, to say the truth, the learned are but seldom so candid to one another.

FABER (TANAQUIL), in French, Taneguy le Fevre, a very learned man, was born at Caen in Normandy in the Nicéron year 1615. His father determined to educate him to learn. ^{Memoires, &c.} ing, at the instigation of one of his brothers, who was an ecclesiastic, and who promised to take him into his house under his own care. Before he was put to study, his uncle observing, that he had an excellent voice and ear, was desirous that he should learn music. He made a great progress in this fine science, and at eleven years of age sung and played with uncommon judgment. At twelve, his uncle began to instruct him in the Latin tongue, in which he soon became very knowing: but his uncle being a man of prodigious severity,

the boy conceived such a terror of him, that his father could not persuade him to pursue his studies, till he took him home, and put him under another preceptor. But this preceptor was ignorant of the Greek language; which Faber, being convinced of the necessity of understanding as well as the Latin, acquired intirely by his own application. Afterwards he was sent to the college of la Fleche, where he went through a course of Rhetoric and Philosophy. The Jesuits used their utmost efforts to detain him, but in vain; for he returned to his father at Caen, who advised him to take orders, as the readiest way for his advancement, but with as little success.

Having continued some years in Normandy, he went to Paris; where, by his parts, his learning and his address, he gained the friendship of persons of the highest distinction. Monsieur de Noyers recommended him to cardinal de Richelieu, who settled on him a pension of 2000 livres, to inspect all the works printed at the Louvre. The cardinal designed to have made him principal of the college, which he was about to erect at Richelieu, and to settle on him farther a considerable stipend for that purpose: but the cardinal died, and Mazarine who succeeded him, not giving the same encouragement to learning, the Louvre-press became almost useless, and Faber's pension was very ill paid. His hopes being thus at an end, he quitted his employment; yet continued some years at Paris, pursuing his studies, and publishing from time to time various works, of which an account shall be given immediately. Some years after, he became a professor in the university of Saumur; which place he accepted, preferably to the professorship of Greek at Nimeguen, to which he was invited at the same time. His great merit and character, soon drew to him from all parts of the kingdom, and even from foreign countries, numbers of scholars, many of whom boarded at his house. He had afterwards a contest with the university and consistory of Saumur, on account of his having asserted in one of his works, that "he could pardon Sappho's passion for those of her own sex, since it had inspired her with so beautiful an ode upon that subject." Upon this dispute he would have resigned his place, if he could have procured one elsewhere: and at last, in 1672, he was invited upon very advantageous terms to the university of Heidelberg. He was preparing to remove thither, but was seized with a fever, which proved fatal to him in eleven days. He died on the 12th. of September 1672, aged fifty-seven years. He left a son of his own name, author of a small tract

tract *De futilitate Poetices*, printed at Amsterdam 1697; in 12mo. who was a minister in Holland, and afterwards spent many years in London; and in 1697 went to Paris, where he embraced the romish religion; and two daughters, one of whom was the celebrated madam Dacier, and the other married to Paul Bauldri, professor at Utrecht. Monsieur Huet, bishop of Avranches, tells us, that "he had almost per-^{Demonst.}
suaded Faber to reconcile himself to the church of Rome,"^{Evangel.}
from which it seems he had formerly deserted, "and that he"^{P. 30. and}
signified to him his resolution to do so, in a letter written^{Commentar.}
a few months before his death, which prevented him from^{de rebus ad}
executing his design."^{eum perti-}
^{neatibus,}
^{lib. iv.}

Faber was agreeable in his person, and his stature was above the common standard; but he was a little stiff in his behaviour. He was good-natured, but somewhat blunt in his conversation. He had an aversion to a lie, and could not bear great talkers. He had one singularity, for such it may be called in a man; who had broken off almost all conversation; for the sake of applying himself more closely to his studies: he was always very elegant in his dress, and so expensive with regard to this, that he is said to have sent constantly to England for whole boxes of gloves, silk-stockings, &c. and to Paris, and even to Rome, for all sorts of essences, perfumes, and powders. He was a man of vast fire, and subject to sudden starts of passion in his family, which however were soon over. His books, his children, and his garden, in which he cultivated all kinds of flowers himself, were his ordinary diversions. He eat and slept little. His character, literary as well as religious, is thus given in short by monsieur Voltaire. "He was," says that agreeable author,^{Age of}
"a Calvinist, a professor at Saumur, despised those of the^{Lewis XIV.}
"sect, though he always continued among them. He was^{vol. ii.}
"rather a philosopher than a Hugonot. He wrote Latin as
"correctly, as a dead language can be written; and was the
"author of some Greek verses, which very likely have had
"but few readers. Learning is indebted to him the most for
"having produced madam Dacier." As to religion, there are many circumstances in his life, and many hints dropped in his writings, which shew him not to have been bigotted to any of outward profession; but for learning, with submission to Voltaire, we think him treated with rather too much contempt, and we imagine the reader will be of our opinion, when he has run over the following catalogue of his works.

He published, 1. *Luciani de morte Peregrini libellus. Cum notis.* Paris 1653, 4to. He thought this treatise the best of all Lucian's pieces; and having a design to publish an edition of all that writer's works, which however he never executed, he put out this by way of specimen. In his notes upon one place, he observes, that Lucian had introduced there many things against Christ, which had been castrated by the too great zeal and piety of our ancestors. 2. *Diatriba, Flavii Josephi de Jesu Christo testimonium suppositum esse.* Salmur. 1655. 8vo. At the close of this dissertation, after obviating the censures which he supposed the orthodox would pass upon several things advanced in the course of his argument, he owns, that "he was greatly averse to that gloomy and timorous kind of religion, so commonly approved of; but that no person could shew, that he had ever in the least departed from true and genuine religion. I entertain, continues he, no ideas of the Deity which are low and mean, and depress him to our bodily services: on the contrary, I am fully persuaded, that those people, who distort their eyes, and lift up their hands to heaven in the churches with so much affectation, who sigh perpetually, and cry Lord, Lord, cover themselves only with a pretended piety, being indeed very hypocrites. So much difference, do I think, there is between formal and real goodness, between the stage and the church, between a theatrical actor and a sincere worshipper, who, as Christ says in St. John, worshippeth the Father in spirit and in truth." Observe, that the above dissertation is particularly answered by the learned Mr. Charles Daubuz in his treatise, entitled, *De Testimonio F. Josephi de Jesu Christo, libro duo.* 3. *Luciani Timon, with a Latin version and notes.* 4. *Epistolarum pars prima.* Salmur. 1659. 4to. *Pars secunda: cui accedunt Aristophanis Concionatrices, Græce & Latine cum notis.* Salmur. 1665. 4to. The authors of the *Journal des Sçavans*, for May 1666, have passed a judgment upon this work, which very much illustrates the temper and character of the man. "All the subjects here treated of, say they, are almost intirely critical. We see many passages of the ancients explained with much learning, ingenious conjectures to restore corrupted passages, and fine remarks relating to history and chronology. But it is difficult to say, whether this critical talent of monsieur le Fevre, is of more advantage or prejudice to the authors of whom he treats. For if he has illustrated several passages of their works, he has pretended to discover many considera-
ble

“ ble defects in them, and even to shew, that they frequently
 “ did not understand the language they wrote in : and as
 “ instances of this, he mentions Livy, Terence, Aristotle,
 “ Horace, Tacitus, Eusebius, Eustathius, &c. Nor is he
 “ satisfied with correcting historians and poets, but he has
 “ carried his criticism even into the scripture itself : in which
 “ he has made free with many places, changing the words,
 “ transposing the periods, and sometimes cutting off intire
 “ lines ; and this without bringing any proof of what he
 “ advances, except that in his opinion the sense would be
 “ better and clearer. In the comedy of Aristophanes, he
 “ might have omitted to explain with so much diligence cer-
 “ tain obscenities, in which the poet himself had affected
 “ to be obscure. At least, it seems absurd to find in the
 “ same volume, an explication of several passages of scrip-
 “ ture, and of the most shocking expressions of Aristo-
 “ phanes ; that is, of the most impure writing among the
 “ Pagans, and of what is esteemed the most sacred by Chri-
 “ stians.” This judgment was too severe not to raise his
 resentment ; and therefore he published, 5. *Journal du Jour-
 nal, ou, Censure de la Censure*, and afterwards, 6. *Seconde
 Journaline*, both at Saumur in 1666. 4to. 7. *Abregé des
 Vies des Poetes Grecs, &c.* that is, “ A short Account of
 “ the Lives of the Greek Poets. The marriage of Belphe-
 “ gor. The Life of Theseus, from Plutarch.” 1665. in
 12mo. Mr. Reland re-published the first of these pieces at
 Amsterdam in 1700, with a few learned notes ; but without
 the other two, which have no relation to it. “ The Mar-
 “ riage of Belphegor,” is a novel translated from the Italian
 of Machiavel, in which that author shews in an ingenious
 manner, that there are women sometimes to be found, who
 are worse than the devil, and even bad enough to provoke the
 devil himself. “ The Life of Theseus,” is not a mere tran-
 slation from Plutarch ; our author having inserted divers sup-
 plements extracted from various writers, in order to render
 this life compleat. 8. *Convivium Xenophontis*. 9. *Platonis
 Alcibiades primus*. 10. *Plutarchus de superstitione* : all pub-
 lished in French translations in 1666 ; as was the year after,
 11. *Aristippi Vita a Diogene Laertio*. This last translation
 was inserted by Mr. de Sallengre in his *Memoires de Litera-
 ture*, Tom. ii. p. 2. In the same volume of the same work
 was published : 12. *Methode par commencer les humanites
 Grecques et Latines*. This piece was translated into English
 by Mr. J. T. Philipps, and published in a book, the second
 edition of which was printed at London in 1723, in 12mo.
 under

under this title: "A Compendious way of teaching antient
 " and modern languages, formerly practised by the learned
 " Tanaquil Faber, in the education of one of his sons, and
 " of his daughter; the celebrated madam Dacier. To which
 " are added, some tracts and observations on the same subject
 " by several eminent men, namely, Roger Ascham; Richard
 " Carew, Milton, Locke, &c. With an account of the
 " education of the Dauphin, by Bossuet bishop of Meaux."
 13. *Fabulæ ex Locmanis Arabico Latinis versibus redditæ.*
 1673. 12mo.

He published notes upon several Greek and Latin authors
 of antiquity: upon, 14. *Dionysius Longinus.* 1663. 12mo.
 These notes are said to have been his favourite work; and
 he intended to have enlarged them, but did not. Boileau,
 in the preface to his translation of *Longinus*, tells us, that
 "Faber's short notes upon that author were of great use to
 " him." 15. *Phædrus, cum notis & versione Gallica.*
 1664. 12mo. 16. *Lucretius.* 1662. 4to. the second edi-
 tion, to which are added, *Gifanius's* life of *Lucretius*, and
Lambinus's Index, was published at Cambridge in 1686:
 12mo. It would not be justice to Faber to omit mentioning,
 that he dedicated this work to monsieur Pelisson, when Pelis-
 son was in the Bastile. This was an effect of his gratitude:
 for Pelisson had given him a pension of an hundred crowns,
 which was paid him by Menage, because Pelisson had a mind
 to be concealed. It was paid for four years, till the impris-
 onment of that gentleman: and then the pension ceasing,
 the donor was discovered. 17. *Ælian.* 18. *Eutropius, and*
A. Victor. 19. *Justin.* 20. *Terentius.* At the end of the
 notes upon this author, is subjoined a translation of *Bion*
Smyrnæus's lamentatio *Veneris ad Adonim* in Latin verse.
 21. *Horatius.* 22. *Apollodorus.* 23. *Virgilius.* 24. *Plinii*
Panegyricus. 25. *Dionysius de situ Orbis.* 26. *Anacreon-*
tis et Sapphonis Carmina. The Latin notes in this edition,
 have been joined to the French translation of these poems by
 madam Dacier, in the Amsterdam edition of 1716; in 8vo.
 Lastly, he was concerned with Paul Colomiez, in publish-
 ing the *Scaligerana*, which is called *Prima*, to distinguish it
 from another, which was printed before, though in reality
 made after, it.

Voltaire, as we have observed above, has spoken with
 some contempt of our author. Bochart styles him a man
 " admirably skilled in Greek and Latin learning, and of un-
 " common sagacity and penetration." *Tollius* tells us, that
 he was a person " of great wit and pleasantry, and wonder-
 " fully

“ fully polished by all the elegance of Greek and Roman ^{Fortuit.}
 “ literature.” Guy Patin, in a letter dated Paris, Sept. ^{P. 320.}
 21, 1666, gives him the character of an excellent person,
 and calls him one of the most learned men of his age. Mor- ^{Lettres, &c.}
 hoff says, that he was “ very learned, a good philologer,
 “ well skilled in the Greek language, of an acute but rather
 “ too enterprising a genius: who from his own imagination,
 “ without the help of manuscripts, made prodigious altera-
 “ tions in writers; for which rashness, however, he has fre-
 “ quently been censured, &c.” Father Nicéron observes, ^{Polyhist.}
 that “ his Latin stile is fine and delicate, without any
 “ points or affectation; that he had likewise a good genius
 “ for Greek and Latin poetry; and that his verses are wor-
 “ thy of the better ages. His French stile, says he, has not
 “ the graces of his Latin. He knew well enough the rules
 “ of our language; but he did not thoroughly understand the
 “ genius of it. As he lived in the Province, that is, almost
 “ out of the world, he wrote more by study than custom;
 “ and he has not always observed the French turn and idiom.
 “ Besides, he spoiled his stile by a vicious affectation, endea-
 “ vouring to mix the serious of Balzac, with the humour
 “ and pleasantry of Voiture. Notwithstanding these de-
 “ fects, what he has written in our language will still please:
 “ and if his translations have not all the elegance possible, ^{Memoires,}
 “ they support themselves by their accuracy, and the learned &c.
 “ remarks which accompany them.” Nicholas Heinsius re- ^{Not. in}
 presents him as a man of learning and genius, but very opi- ^{Ovid. de}
 nionated: and our William Baxter hardly allows him to ^{Arte Ama-}
 have had any thing in him worth commending. Baxter ^{di. l. ii.}
 seems, indeed, to have conceived a particular prejudice a- ^{v. 660.}
 gainst him: for, in the dedication of his edition of Anacre-
 on, printed at London in 1695, he stiles him Futilis Gallus;
 and affirms that Faber, in his notes on that author, every
 where trifles, and with all his self-conceit and vanity, has
 shewn himself absolutely unfit for that task. In the 24th
 note, page the 13th, he says, Nugatur etiam Tanaquillus
 Faber, ut solet: and in the 40th note, page the 19th, he
 calls him Criticaster Gallus.

FABIAN (ROBERT), author of the Chronicle of Eng-
 land and France, or, as he himself calls it, “ The Con-
 “ cordance of Stories,” was born in London in the 15th
 century. He was brought up to trade, and became so con-
 siderable a merchant, that he was chosen one of the alder-
 men of that city: and in the year 1493, had the honour of
 being one of the sheriffs of the same. He was a person of
 learning

learning for the times he lived in; had some skill in poetry, both in English, Latin and French; but applied himself chiefly to the study of history, and compiled out of several authors a chronicle, which was printed after his decease. He died at London in the beginning of the year 1512, and was buried in the church of St. Michael, Cornhill. Stow, in his survey of London, has preserved some verses, which were formerly upon his monument.

His Chronicle was first printed at London in the year 1516; and afterwards in the year 1533, in small but neat black types, and on a good paper. It is divided into two volumes folio; the first of which begins at Brute, and ends at the death of our Henry II. and Philip II. king of France. The second volume, which is the most valuable of the two, contains the Chronicles of England and of France, from the beginning of the reign of king Richard I. to the end of the reign of Charles IX. of France; that is, to the year 1504, the 20th of king Henry VII. and it appears by the conclusion, that it was finished by the author November the 7th, 1504. As for the work, Stow calls it, “a painful labour, to the great honour of the city, and of the whole realm.”

Survey, &c. l. v. 126. He is very particular upon the affairs of London; several things relating to the government thereof being noted by him, which are not to be met with elsewhere.—We are told, that cardinal Wolsey caused as many copies of this book as he could come at to be burnt, because the author had made too clear a discovery of the large revenues of the clergy.

Bale, Scriptores Britannicæ cent. 3vo. No. 62.

FABRETTI (RAPHAEL), a very learned antiquary of Italy, was born at Urbino in Umbria, of a noble family in the year 1619. After he had passed through a course of studies at Cagli, a city in that Duchy, he returned to Urbino to accomplish himself in the knowledge of the law, in which he was admitted doctor at eighteen years of age. At Rome he had an elder brother, who was an eminent advocate; and whose example our author following, went to Rome, and applied himself to the bar; where he soon distinguished himself to such advantage, that he was put in a fair way of advancing his fortune. Cardinal Imperiali entertained so great an esteem for him, that he sent him into Spain, to negotiate several important and difficult affairs: which he did with such success, that the office of the procurator Fiscal of that kingdom falling vacant, the cardinal procured it for him. Fabretti continued thirteen years in Spain, where he was for some time auditor general of the Nunciature. These employments however did not engage him so much, but that he found

found time to read the ancients, and apply himself to polite literature. He returned to Rome with cardinal Charles Bonelli, who had been nuncio in Spain; and from his domestic became his most intimate friend. He was at Rome appointed judge of the appeals to the Capitol; which post he afterwards quitted for that of auditor of the legation of Urbino, under the cardinal legate Charles Cerri. His residence in his own country gave him an opportunity of settling his private affairs, which had been greatly disordered during his absence. He continued there three years, which appeared very long to him, because his inclination to study and antiquities made him wish to settle at Rome, where he might easily gratify his utmost desires in that way. He readily accepted therefore the invitation of cardinal Corpegna, the pope's vicar, who employed him in drawing up the apostolical briefs, and other dispatches belonging to his office, and gave him the inspection of the reliques found at Rome and the ports adjacent. Alexander the VIII. whom Fabretti had served as auditor when cardinal, made him secretary of the memorials, when he was advanced to the pontificate; and had so great a value and affection for him, that he would certainly have raised him to higher dignities, if he had lived a little longer.

Upon the death of Alexander, Fabretti retired from business, and devoted himself intirely to his favorite amusement. He went to search antiquities in the country about Rome, without any other companion than his horse, and without any regard to the heat or inclemency of the weather. As he always made use of the same horse, his friends gave that animal, by way of jest, the name of Marco Polo, the famous traveller; and said, that this horse used to discover antient monuments by the smell, and to stop of himself immediately, when he came to any ruins of an old building. Fabretti was so well pleased with the name given to his horse, that he used it to write a letter to one of his friends in an ironical strain, yet full of learning, upon the study of antiquity: but this letter was never printed. Pope Innocent the XIIth, obliged him to quit his retirement, and made him keeper of the archives of the castle of St. Angelo: a post, which is never given but to men of the most approved integrity, since he, who enjoys that place, is master of all the secrets of the pope's temporal estate. All these different employments never interrupted his researches into antiquity; and he collected enough to adorn his paternal house at Urbino, as well as that which he had built at Rome, after the death of Alexander the VIIIth. Old age, likewise, could not divert him
from

See his eulogium by Dominico Rinviera in Vite Degli Arcadia. tom. i.

from his studies, nor hinder him from labouring at the edition of his works, which he printed at his own house. He died on the 7th of January, 1700, in the 80th year of his age. He was a member of the academy of the Afforditi at Urbino, and the Arcadi at Rome.

He was the author of the following works: 1. *De Aquis & Aquæ-ductibus Veteris Romæ Dissertationes tres.* Romæ, 1680. in 4to. His design is to explain every thing, which relates to these kinds of antiquities; and his book may serve to give great light to Frontinus, who has treated of the aqueducts of Rome, as they were in his time under the emperor Trajan. Kuster in his *Bibliotheca librorum novorum*, published under the name of L. Neocorus, tells us, that these dissertations of Fabretti contain many excellent observations, and a solid confutation of various mistakes, which had been made by learned men. They have been inserted in the fourth volume of Grævius's *Thesaurus Antiquitatum Romanarum*, printed at Utrecht in 1697. 2. *De Columna Trajana Syntagma. Accesserunt explicatio Veteris Tabellæ Anaglyphæ Homeri Iliadem, atque ex Stesichoro, Archino, et Lasche Ilii excidium continentis, et emissarii lacus Fucini descriptio.* Romæ, 1683. in folio. 3. *Jasithei ad Gronovium Apologema, in ejusque Titivilitia, sive de Tito Livio somnia, animadversiones.* Neapol. 1686. in 4to. This work is an answer to James Gronovius's *Responsio ad Cavillationes R. Fabretti*, printed at Leyden, 1685. in 8vo. Fabretti had given occasion to this dispute, by censuring in his book, *De aquis et aquæ-ductibus*, some corrections of Gronovius; and by that means drawn upon him an adversary, who treated him, as he did every body else, with very little ceremony. Fabretti replied to him here, under the name *Jasitheus*, and treated him with as little; though the point was of no importance at all, turning only upon mere questions of grammar. 4. *Inscriptionum Antiquarum, quæ in ædibus patris asservantur, explicatio et additamentum.* Romæ, 1699. in folio. Our author had an admirable talent in decyphering the most difficult inscriptions, and discovered a method of making something out of those which seemed intirely disfigured through age, and the letters of which were effaced in such a manner, as not to be discernible. He cleaned the surface of the stone, without touching those places, where the letters had been engraven. He then laid upon it a piece of thick paper well moistened, and pressed it with a sponge, or wooden pin covered with linen: by which means the paper entered into the cavity of the letters, and, taking up the dust there,

For April and May, 1697.

there, discovered the traces of the letters, which had been formerly engraven there. Monsieur Baudelot, in his book *De l'Utilite des Voyages*, informs us of a secret very like this, in order to read upon medals those letters, which are difficult to be decyphered. 5. "A Letter to the abbé Nicaise," containing an inscription remarkable for the elegance of its stile, inserted in the *Journal des Savans* of December, 1691.

Fabretti discovers in his writings a lively genius, a clear and easy conception, and a great deal of learning.

FABRICIUS ZUSCINUS (CAIUS), a Roman general, remarkable for his honesty and frugality, as well as for his courage, of all which qualities he gave several proofs, during the war with Pyrrhus. He lived upon herbs, which he ^{Bayle's} ~~he~~ ^{Dia.} cultivated and gathered himself. All the plate he had was a silver cup and salt-seller, nor would he suffer the generals to have more. Pyrrhus hearing he was very poor, offered him money by his ambassadors, declaring that he should expect no services from him in return: but Fabricius replied, that "as he had not the least occasion for money, he would never accept it from those, who he well knew wanted it." Being once at that prince's table, some body observed, that the Epicureans placed their happiness in a voluptuous life, and in a freedom from all public business: upon which Fabricius cried out, "Heaven grant that Pyrrhus and the Samnites take great delight in this philosophy, so long as they are enemies to us." Pyrrhus was so well pleased with this Roman's behaviour, that he offered him the first place in his council and armies, if he would come over to him, after the peace should be concluded: to which Fabricius answered with his usual sincerity, "It is not your interest to have me with you; for they, who at present honour and admire you, would choose to have me for their king, if they should once know what I can do." This discourse, though not very obliging, did not offend Pyrrhus, nor prevent the good effects of Fabricius's embassy. During his consulship in the year of Rome 475, he shewed Pyrrhus a noble example of generosity, in letting him know, that his own physician offered to poison him for a reward. When he was censor in the year 476, he degraded a senator, named Cornelius Rufinus, who had been dictator, and twice consul, only for finding at his house ten pound of silver plate for the use of his table. Fabricius hated this man for his covetous and rapacious temper; yet, because he was a brave and great captain, laboured to make him consul, when the commonwealth was

was in danger. Rufinus thanked him for his interest, to whom Fabricius said, “ You have no great reason ; it is because “ I had rather be plundered than sold :” nihil est quod mihi gratias agas, inquit, si malui compilari, quam vœnire. He died so poor, that they were obliged to marry his daughter at the expence of the public. In honour of his great virtues, they broke through the law of the twelve tables, by which it was prohibited to bury any person in the city.

FABRICIUS (JEROME), a celebrated Italian physician, usually called Aquapendente, from the place of his nativity, was in high fame about the end of the sixteenth century. He laid the foundation of his future acquisitions at Padua, where he made himself master of the Latin and Greek tongues, and went through a course of philosophy. Then he applied himself to the study of physic, under the famous Gabriel Fallopius ; and made a wonderful progress by the directions of so excellent a master. He applied himself principally to Chirurgery and Anatomy, which he professed with high reputation at Padua for forty years. Contrary to the spirit, which animates the generality of his order, fame, and not interest, is said to have been his principal point in view. He had many good qualities of the heart, as well as great ones of the head, which procured him numerous friends ; from whom he should seem to have received presents, instead of fees : for the cabinet, which he set apart for the reception of these presents, had this remarkable inscription on it, *Lucri neglecti lucrum*, that is, “ The lucre of neglected lucre.” The republic of Venice settled upon him a yearly revenue of a thousand crowns in gold, and honoured him with a statue and a gold chain. He died about the year 1603, leaving behind him several treatises in both Physic and Chirurgery, whose titles and merit are too well known, to be particularly dwelt upon here.

Melchior
Adam. de
vitis Philos.

FABRICIUS (GEORGE), a learned German, and celebrated for his talent at Latin poetry, was born at Chemnitz in Misnia, a province in Upper Saxony, on the 24th of April, 1516. After a liberal education, he had an opportunity of going to Italy and visiting Rome, in quality of tutor to a young nobleman ; where he spent his time in a manner suitable to his parts and learning. He did not content himself with barely looking on, and blindly admiring ; but he examined with great accuracy and minuteness all the remains of antiquity, and compared them with the descriptions, which
the

the Latin writers have given of them. The result of these observations was his work, intitled, ROMA, containing a description of that city. From Rome he visited several parts of Italy, and at last settled at Misenum; where he was persuaded to take upon him the care and management of a great school, over which he presided to the day of his death, which happened upon the 13th of July, 1571. He was the author of a great number of Latin poems, and he had the strongest passion for verse, that can be conceived. His Sacred Poems ^{Baillet} in five and twenty books, appeared at Bale in two volumes ^{Jugemens} 8vo. 1567: and besides this great collection, there are also ^{des Savans.} Hymns of his, Odes against the Turks, the Art of Poetry, Comparisons of the Latin Poets, &c.

His poems are written with great purity and elegance; and he is remarkable for being short, yet not obscure. He was particularly careful in the choice of his words; and he carried his scruples in this respect so far, that he would not on any account make use of a word in his Sacred Poems, which favoured the least of Paganism. He condemned some liberties of this sort, which he had taken in his youth; and he exceedingly blamed those Christians, who applied themselves for matter to the divinities of Parnassus, and the fables of the antients. Besides the above-mentioned performances in verse, he was the author of some works in prose. The ROMA has been mentioned already. He wrote also, seven books of the Annals of Misnia, three of the Annals of Misfen, and Travels. His ROMA has been greatly admired by some, by Barthius in particular: and there is this singularity in it, that he has so adapted to his descriptions, the language of the Latin writers, who have described the same kind of things, as to make some Germans fancy it an antient work. We are not sure however, that this is in favor of the work, but rather against it; since we think, he might sometimes be tempted to deviate from the truth of description, for the sake of adopting ancient language.

FABRICIUS (VINCENT), a man eminent for his wit and learning, and for the civil employments with which he ^{Payle's} was honoured, was born at Hamburgh in the year 1613. ^{Dist.} He was a good poet, an able physician, a great orator, and a learned civilian. He gained the esteem of all the learned men in Holland, while he studied at Leyden; and they liked his Latin poems so well, that they advised him to print them. He was for some time counsellor to the bishop of Lubec, and afterwards syndic of the city of Dantzic. This city also

honoured him with the dignity of burgomaster, and sent him thirteen times deputy into Poland. He died at Warsaw, during the diet of the kingdom, upon the 11th of April, 1657, aged fifty-four years. The first edition of his poems in 1632, was upon the encouragement of Daniel Heinsius, at whose house he lodged. He published a second in 1638, with corrections and additions: to which he added a satire in prose, entitled *Pransus Paratus*, which he dedicated to Salmasius; and in which are soundly ridiculed the poets, who spend their time in making anagrams, or smutty verses, as also those who affect to despise poets. He was the author also of a Latin poem, in which is told at large, the following remarkable story of a Dutch maid-servant. She had been shut up, it seems, in a garden, on account of three large carbuncles, which had been observed upon her, during the plague in the year 1636. She thought of nothing but certain death, when a young man, who was vehemently in love with her, administered no other remedy to her, but the most ardent embraces he was capable of; and as he perceived them to be of some effect, he continued, in order to apply the remedy oftener, to go and lie every night with this infected maid. She recovered her health intirely, nor did he contract the least distemper from her. This is the story: on which Mr. Bayle observes, that “if love gives wit to the
 “ most stupid, it also inspires the most cowardly with courage
 “ and boldness; for, says he, in all likelihood this maid’s
 “ lover would have run away like a hare, had he met a foot-
 “ man infected with the plague: but because he was in love,
 “ and had a favourable opportunity to satisfy his passion, he
 “ ventured to expose himself to the greatest danger.”

The most complete edition of Fabricius’s poems, was published at Leipzig in the year 1685, under the direction of his son Frederic Fabricius; for besides the poems printed in the former editions, it contains several new ones. It contains also Orations of our author, made to the kings of Poland; an Oration spoke at Leyden in the year 1632, concerning the siege and deliverance of that city; and the Medical Theses, which were the subject of his public disputations at Leyden, in the year 1634; &c.

FABRICIUS (JOHN ALBERT), one of the most learned and laborious men of his age, was born at Leipzig on the 11th of November, in the year 1668. Having lost his parents, when he was not more than ten or eleven years of age, he was sent by those that had the care of him, to study at

at Quedlinburg ; where, we are told, he was inspired with an incredible ardor for letters, by the accidental reading of Barthius's *Adversaria*. Upon his return from Leipzig, in the year 1686, he applied himself very attentively to the reading of ancient authors, sacred as well as profane. He went to Hamburg in the year 1693, where John Frederic Mayer, offered him apartments in his house, and the care of his library. He accepted the offer, and spent five years with Mr. Mayer in a very agreeable manner, dividing his time betwixt preaching and study. He was chosen professor of eloquence in this city, in the room of Vincent Placcius, who died in the year 1699 ; and was made doctor in divinity at Kiel. In the year 1719, the landgrave of Hesse Cassel offered him the first professorship of divinity at Giessen, and the place of superintendant over the churches of the Augsburg confession ; which offer Fabricius was very ready to accept. But the magistrates of Hamburg augmented his salary very considerably, for the sake of keeping him there ; and of this he ever after retained so grateful a sense, that no offers of preferment could tempt him to leave them. He died at Hamburg upon the 3d of April, 1736, after a life spent in the severest application : for it is almost incredible what labours he underwent, in order to benefit, as he did in an eminent degree, the republic of letters.

Among a great number of works, these following are the principal and most useful: 1. *Bibliotheca Latina*, five *Notitia Auctorum Veterum Latinorum*, quorumcunque scripta ad nos pervenerunt. This work was afterwards enlarged ; and the best edition of it is that in two volumes, 4to. 2. *Bibliotheca Græca*, five *Notitia Scriptorum Veterum Græcorum*, quorumcunque *Monumenta integra aut fragmenta edita extant* : tum plerorumque ex *Manuscriptis ac Deperditis*. This work consists of fourteen volumes in 4to. and gives an exact account of the Greek authors, their different editions, and of all those, who have commented, or written notes upon them. These two works may be said to set forth a very compleat history of Greek and Latin learning. 3. *Codex Apocryphus Novi Testamenti*, collectus, castigatus, censuris et animadversionibus illustratus. The best edition is in three volumes 8vo. and printed at Hamburg, in 1719. 4. *Bibliographia Antiquaria*, five *Introductio in Notitiam Scriptorum*, qui *Antiquitates Hebraicas, Græcas, Romanas, et Christianas scriptis illustraverunt*. The best edition is that of Hamburg and Leipzig, in 1716. 4to. 5. *Delectus Argu-mentorū et syllabus Scriptorum, qui veritatem Religionis*

Christianæ adversus Atheos, Epicureos, Deistas seu Naturalistas, Idololatrias, Judæos et Mohammedanos lucubrationibus suis asseruerunt. Hamburg, 1725. 4to. This performance, very valuable in itself, is yet more so, on account of the Proemium and first chapters of Eusebius's *Demonstratio Evangelica*, which are wanting in all the editions of that work, and were supposed to be lost; but which are here recovered by Fabricius, and prefixed to the *Delectus*, with a Latin translation by himself. 6. *Salutaris Lux Evangelii, toti orbi per Divinam Gratiam exorients: sive Notitia Historico-Chronologica, Literaria, et Geographica, propagatorum per orbem totum Christianorum Sacrorum Delineata.* Hamburg, 1731. 4to. This work is very curious and interesting to the historian, as well as divine. It contains some Epistles of the apostate emperor Julian, never before published.

By these, and many other works of a smaller nature, Fabricius has laid the whole learned world under the greatest obligations; since he has contributed more, perhaps, than any other man ever did, to abridge and shorten the fatigue and drudgery, which scholars are obliged to undergo, in order to be acquainted with the materials of their profession.

FABROT (CHARLES HANNIBAL), a very celebrated French lawyer, was born at Aix in Provence, in the year 1580. His skill in the civil and canon law, and also in the Belles Lettres, procured him many friends; and he became advocate, doctor, and professor of law, at Aix; where he continued to the year 1617, and then went to Paris, at the solicitation of the president du Vair. After the death of this president, he returned to Aix; but went again to Paris in the year 1637, and was detained there by the chancellor Sequier, who settled on him a considerable pension, by way of encouraging him to compleat an edition of the *Basiliæ*, or Constitutions of the Eastern Emperors. This work he executed to the approbation of all, and published it in 1647, in seven volumes folio. He added a Latin translation of his own to the Greek original, and illustrated the whole with notes. Two years after he published Cedrenus, Nicetas, Anastasius Bibliothecarius, Constantine Manasses and Glycas, in two volumes folio; all which he illustrated with curious notes, and dissertations of his own. In the year 1652, he began to revise the works of Cujacius, writing notes upon him, and adding some tracts of that author from manuscripts unpublished before. The revising this great work, which

which we have in ten volumes folio, was finished by him in the year 1656: and his too great application to this task, threw him into a distemper, which put an end to his life the year after. Besides the works above-mentioned, he published notes upon some part of the Theodosian Code, in the year 1618. He likewise wrote a treatise against Salmasius, upon some cases in the civil law, entitled, *Replicatio adversus Claudii Salmasii Replicationem*, &c. Justellus and Voel, who published their *Bibliotheca Juris Canonici* in the year 1661, inserted in their second volume a collection of Ecclesiastical Constitutions of Theodorus Balsamon, which they found in Fabrot's study, with learned notes of his own.

F A E R N U S (GABRIEL), a native of Cremona in Italy, was a very excellent Latin poet and critic, and flourished in the sixteenth century. He was so skilled in every thing relating to polite literature, that the cardinal de Medicis, afterwards pope Pius IV. was particularly fond of him. He was the author of some Latin Elegies, a hundred Latin Fables selected from the ancients, and written in Iambic verse; and of several things in the way of criticism, as, *Censura Emendationem Livianarum, De Metris Comicis*, &c. He was remarkably skilled in decyphering manuscripts, and restoring antient authors to their purity. He took great pains with Terence, in particular; and the celebrated Dr. Bentley thought his notes upon that fine author so important, that he has given them intire in his edition of him. He died at Rome upon the 17th of November, 1561, as Thuanus relates; who wrote his eloge, and says, that the learned world was greatly obliged to him, yet had been more so, if instead of suppressing, he had been content with imitating the Fables of Phædrus. If we believe Thuanus, Faernus dealt very unfairly with the public in regard to Phædrus, who was then unknown; having a manuscript of that author, which he concealed from the world, for fear of lessening the value of the Latin fables, he had made in imitation of Æsop, if it should be known that such an author as Phædrus was in being. Mr. Perrault however, who published a translation of Faernus's fables into French verse at Paris, in the year 1699, has defended his author from Thuanus's imputation. His words in the preface are, as follow: "Faernus has been
" called a second Phædrus, by reason of the excellent stile of
" his fables, though he never saw Phædrus, who did not
" come to our knowledge, till above thirty years after his
" death; for Pithœus, having found that manuscript in the
" dust

“ dust of an old library, published it in the beginning of
 “ this century. Thuanus, who makes a very honourable
 “ mention of our author in his history, pretends, that Phæ-
 “ drus was not unknown to him; and even blames him for
 “ having suppressed that author, to conceal what he had
 “ stolen from him. But there is no ground for what he says;
 “ and it is only the effect of the strong persuasion of all
 “ those, who are so great admirers of antiquity, as to think
 “ that a modern author can do nothing that is excellent, un-
 “ less he has an ancient author for his model. Out of the
 “ hundred fables which Faernus published in Latin verse,
 “ there are but five that have been treated on by Phæ-
 “ drus; and out of those five, there is but one or two
 “ that have been treated on almost in the same man-
 “ ner: which happened only, because it is impossible that
 “ two men, who treat on the same subject, should
 “ not agree sometimes in the same thoughts, or in the
 “ same expressions.”

Melchior
 Adam.

FAGIUS (PAUL), alias Buchlin, a learned protestant minister, was born at Rheinzabern in Germany, in the year 1504, and laid the foundation of his learning in that town. He was sent to Heidelberg at eleven years of age, and at eighteen to Strasburg; where not being properly supported, by reason of his parents narrow circumstances, he had recourse to teaching others, in order to find himself books and necessaries. The study of the Hebrew growing into vogue in Germany, Fagius applied himself to it; and by the help of Elias Levita, a learned Jew, became a great proficient in it. In the year 1527, he took upon him the care of a school at Isna; where he married a wife, and begat children. Afterwards quitting the schoolmaster, he entered into the ministry, and became a zealous and sedulous preacher. Petrus Buffle-
 rus, one of the senators of Isna, being informed of his perfect knowledge in the holy tongue, and of a natural bias which he had to the arts, erected a printing-house at his own cost and charge, to the end that Fagius might publish, whatever he should deem useful to religion in that way: but the event did not answer the charges Buffle-
 rus had been at.

In the year 1541, the plague began to spread at Isna; when Fagius understanding, that the wealthiest of the inhabitants were about to leave the place, without having any regard to the poorer sort, rebuked them openly, and admonished them of their duty; that they should either con-
 tinue

tinue in the town, or liberally bestow their alms before they went, for the relief of those they left behind ; adding that, during the time of their visitation, he would himself in person visit those that were sick, would administer spiritual comfort to them, pray for them, and be present with them day and night : all which he did, and yet escaped the distemper. At the same season the plague was hot in Strasburg, and among many others took off Wolfgangus Capito ; upon which Fagius was called by the senate to succeed him ; and here he continued preaching, till the beginning of the German wars. Then Fredericus Secundus, the prince elector Palatine, intending a reformation in his churches, called Fagius from Strasburg to Heidelberg, and made him the public professor there : but the emperor prevailing against the elector, the reformation was put a stop to. During his residence here, he published many books for the promotion of Hebrew learning ; which were greatly approved by Bucer and others.

His father dying in the year 1548, and the persecution in Germany threatening pains and penalties to all, who did not profess the doctrine of the church of Rome, he and Bucer came over to England, upon receiving letters from archbishop Cranmer, in which they had assurances of a kind reception and a handsome stipend, if they would continue here. They arrived in the year 1549 ; were entertained for some days in the palace at Lambeth ; and were destined to reside at Cambridge, where they were to perfect a new translation and illustration of the scriptures, Fagius taking the Old Testament, and Bucer the New, for their several parts. But this was all put an end to, by the sudden illness and death of both these professors. Fagius fell ill at London of a quartan fever, but would be removed to Cambridge, upon a presumption of receiving benefit from the change of air. He died there upon the 13th of November, 1550 ; and Bucer did not live above a year after. Both their bodies were dug up and burnt in the reign of queen Mary. Fagius wrote a great number of books.

F A I R F A X (EDWARD), an English poet, of whom less mention seems to have been made by biographers, than he deserved. He flourished in the reigns of queen Elizabeth and king James I. and dedicated a translation of Tasso to the former. He was natural son of sir Thomas Fairfax, and natural brother of that sir Thomas Fairfax, who was created baron of Cameron. His younger brother was knighted, and slain at the memorable siege of Ostend in 1601, of

Muse's library, p. 343. which place he was sometime governor. When he married, or in what circumstances he lived, is not on record: but it is very probable, that his father supported him in a manner suitable to his own quality, he being always stiled Edward Fairfax, esq; of Newhall in Fuytstone, in the forest of Knareborough. The year, in which he died, is likewise uncertain; and the last account we have of him is, that he was living in 1631. He was the author of several things in the poetical way. He wrote also a book, intitled, "Daemonologie," in which he shews a great deal of ancient reading and knowledge. It is still in manuscript; and, in the beginning of it, he gives this character of himself. "I am
 " in religion neither a fantastic puritan, nor superstitious
 " papist; but so settled in conscience, that I have the sure
 " ground of God's word to warrant all I believe, and the
 " commendable ordinances of our English church, to ap-
 " prove all I practise: in which course I live a faithful chris-
 Ibid, p. 344. " tian, and an obedient subject, and so teach my family." All who have mentioned Mr. Fairfax, have done him the justice to allow, that he was an accomplished genius. Mr. Dryden introduces Spencer and Fairfax almost on a level, as the leading authors of their times: nay, seems to give the preference to the latter in point of harmony, when he observes, that Waller owned himself indebted for the harmony of his numbers to Fairfax's "Godfrey of Bulloign."

FAITHORN (WILLIAM), an ingenious English painter, that flourished in the seventeenth century. After the civil wars broke out, he went into the army; when being taken prisoner in Basing-house, and refusing to take the oaths to Oliver, he was banished into France. He studied several years under the famous painter Champagne, and arrived to very great perfection in correctness of drawing. He was also a great proficient in graving, as likewise in painting; especially in miniature, of which there are many specimens now extant in England. He died in Black-fryars about the beginning of king William's reign, when he was near seventy-five years of age. He wrote a book, "Upon Drawing, Graving, and Etching," for which he was celebrated by his friend Mr. Thomas Flatman the poet, in the following copy of verses:

" Should I attempt an eulogy, or frame
 A paper-structure to secure thy name,

The

The light'ning of one censure, one stern frown,
 Might quickly hazard that, and thy renown :
 But this thy book prevents that fruitless pain,
 One line speaks purer thee, than my best strain.
 Those mysteries, once like the spiteful mould
 Which bars the greedy Spaniard from his gold,
 Thou dost unfold in every friendly page,
 Kind to the present and succeeding age.
 That hand, whose curious art prolongs the date
 Of frail mortality, and baffles fate
 With brass and steel, can surely potent be
 To rear a lasting monument for thee.
 For my part I prefer, to guard the dead,
 A copper-plate beyond a sheet of lead.
 So long as brass, so long as books endure,
 So long as neat wrought pieces, thou'rt secure,
 A "Faithorn sculpsit," is a charm can save
 From dull oblivion, and a gaping grave."

FALLE (PHILIP), a learned man, was born in the isle of Jersey in 1655, and at fourteen years of age became a commoner of Exeter college in Oxford: from whence he removed to St. Alban's-hall, and took both his degrees in arts. Afterwards he went into orders, retired to his native country, where he was made rector of St. Saviour's, and afterwards chosen deputy from the states of the said isle to their majesties king William and queen Mary. He published three sermons; one preached at St. Hilary's in Jersey, in April 1692, another at Whitehall in December, 1694, and another before the lord mayor of London, in April 1695. He was the author also of, "An account of the isle of Jersey, the greatest of those islands, that are now the only remainder of the English dominions in France: with a new and accurate map of that island." Lond. 1694. 8vo.

FALLOPIUS (GABRIEL), a most celebrated physician and anatomist of Italy, was born at Modena in the year 1523, and descended from a noble family. He enjoyed a strong and vigorous constitution, with vast abilities of mind, which he cultivated by an intense application to his studies in Philosophy, Physic, Botany, and Anatomy. In this last he made some new discoveries, and, among the rest, that of the Tubes, by which the Ova descend from the Ovarium, and which from him are called the "Fallopian Tubes." He travelled through the greatest part of Europe, and penetrated

Friend's
Hist. of
Physic,
part ii.
p. 374.
Lond. 1727.

trated by his labour the most abstruse mysteries of nature. He practised physic with great success, and gained the character of one of the ablest physicians of his age. He was made professor of anatomy at Pisa in the year 1548, and at Padua in the year 1551: at which last place he died upon the 9th of October, 1562, aged thirty-nine years. Dr. Friend says, that “ he was a great master in his profession; that “ he was a scholar of Bravolus, and read his lectures upon the Morbus Gallicus, about the year 1555; but that, “ though he treats of every branch of the disease very exactly, he says little or nothing, but what may be found in “ Nicolas Massa, in his book de Gallico Morbo.”

His writings, by which he very much distinguished himself, were first published separately, at the time they were written; and afterwards collected and printed with the title of, *Opera Genuina Omnia, tam Practica, quam Theoretica, in tres tomos distributa*. They were printed at Venice in 1584, and in 1606; and at Francfort in 1600, cum *Operum Appendice*, and in 1606, in folio. The first volume contains, 1. *Institutiones Anatomicæ*. 2. *Observationes Anatomicæ*. 3. *Observationes de Venis*. 4. *De partibus similaribus humani corporis*. 5. *De Medicamentis Simplicibus*. 6. *De materia medicinali in librum primum Dioscoridis*. 7. *De Thermalibus aquis libri septem*. 8. *De Metallis atque Fossilibus libri duo*. 9. *De medicamentis purgentibus simplicibus*. 10. *Epistola ad Mercurialem de Asparagis*. The second volume contains, 1. *De Ulceribus et eorum specibus: de morbo Gallico: de ulceribus singularum partium*. 2. *De Vulneribus in Genere et Specie*. 3. *Commentarius in Hippocratis Coi librum de vulneribus capitis*. 4. *De Cauferiis*. The third volume contains, 1. *De Tumoribus præter Naturam*. 2. *Expositio in librum Galeni de Ossibus*. 3. *De luxatis et fractis ossibus*. 4. *Methodus consultandi*. 5. *De Compositione Medicamentorum*.

When we consider the time Fallopius spent in travelling, and in the practice of physic; the discoveries he made; the number of writings he published; the value that has always been put upon them; and lastly, that he did not reach forty years of age, we cannot help conceiving the highest opinion of his abilities.

FALSTAFF. See FASTOLF.

FANSHAW (Sir RICHARD), an eminent English gentleman, famous for his embassies and writings, descended from
an

an ancient family seated at Fanshaw-gate in Derbyshire. was the youngest and tenth son of sir Henry Fanshaw of Ware-Park in Hertfordshire, where it is supposed he was born about the year 1607. He received the first rudiments of his education from the famous Thomas Farnaby, afterwards compleated his studies in the university of Cambridge, and from thence went to travel into foreign countries, by which means he became a most accomplished person. He distinguished himself so early by his abilities, that in 1635, he was taken into the employments of state by king Charles I. and then sent resident to the court of Spain; whence being recalled in the beginning of the troubles in 1641, he adhered to the royal interest, and was employed in the most important matters. In 1644, attending the court at Oxford, he had the degree of doctor of the civil law conferred upon him; and being now grown eminent for his excellent parts and learning, he was made secretary to Charles prince of Wales, whom he attended into the western parts of England, and from thence into the isles of Scilly and Jersey.

Wood's
Fasti Oxon.
v. ii. and
short ac-
count of Sir
Rich. Fan-
shaw and
his writings,
prefixed to
his letters,
&c.

In 1648, he was made treasurer of the navy under the command of prince Rupert, which he managed till the year 1650; when he was created a baronet by king Charles II. and sent envoy extraordinary to the court of Spain. Being recalled from thence into Scotland, he served there in quality of secretary of state; to the great satisfaction of all parties, though he never took, says Mr. Wood, COVENANT or ENGAGEMENT. From thence he attended his majesty to Worcester; and being taken prisoner in the battle there of 1651, he was committed to close custody in London; where continuing till he had contracted a very dangerous illness, he had the liberty allowed him, upon bail given, to go any where for the recovery of his health, provided he stirred not five miles from the place, without leave of the parliament. During these, and other seasons of leisure, he wrote divers poems, and made several translations, of which an account shall be given below.

In February 1659, he repaired to the king at Breda, who knighted him the April following. Upon his majesty's restoration, it was expected from his great services, and the regard the king had for him, that he would have been made secretary of state: but at that period there were so many peoples merits to repay, and so great a clamour for preferment, that sir Richard was disappointed, but had the place of master of requests conferred upon him, a station in those times of considerable profit. On account of his being a
good

good Latin scholar, he was also made secretary for that tongue. In 1661, being one of the burgesses for the university of Cambridge, he was sworn a privy counsellor of Ireland; and having, by his residence in foreign parts, qualified himself for public employment, he was sent envoy-extraordinary to Portugal, with a dormant commission to the ambassador, which he was to make use of as occasion should require. Shortly after, he was appointed ambassador to that court, where he negotiated the marriage between his master king Charles II. and the infanta donna Catherina. He returned to England towards the end of the same year; but we are assured by Wood, that in 1662, he was sent again ambassador to that court; and when he had finished his commission to the satisfaction of both princes, being recalled in 1663, he was sworn one of his majesty's privy council.

In the beginning of the year 1664, he was sent ambassador to Philip the IVth of Spain, and arrived the 29th of February at Cadiz, where he met with a very extraordinary and unexpected salutation, and was received with some circumstances of particular esteem. It appears from one of sir Richard's letters, that this distinguishing respect was paid him, not only on his own, but on his master's account: and in another he discovers the secret, why the Spaniard yielded him, contrary to his imperious proud nature, so much honour; and that is, that he expected Tangier and Jamaica to be restored to him by England, which occasioned his arrival to be so impatiently longed for, and so magnificently celebrated. During his residence at this court king Philip died, September the 17th, 1665, leaving his son Charles an infant, and his dominions under the regency of his queen, Mary Anne, daughter of the emperor Ferdinand III. Sir Richard, taking the advantage of his minority, put the finishing hand to a peace with Spain: which was sufficiently tired and weakened with a war of twenty-five years for the recovery of Portugal, which had been dismembered from the Spanish crown in 1640. The treaty of peace was signed at Madrid the 6th of December 1665, and is to be seen in the second volume of Arlington's letters. About the 14th of January following, sir Richard took a journey into Portugal; with a view, no doubt, of bringing about an accommodation between that crown and Spain: but this was not effected till 1667, by the mediation of his Britannic majesty.

Sir Richard having fulfilled his commission, was preparing to return to England; when upon the 4th of June 1666, he was seized at Madrid with a violent fever, which put an end to

to his life the 16th of the same month. His body being embalmed, was conveyed by his lady, and all his children then living, by land to Calais, and so to London: whence being carried to All-Saints church in Hertford, it was deposited in the vault of his father-in-law, sir John Harrison, till May the 18th, 1671; and then was removed into a new vault, made on purpose for him and his family, in the parish church of Ware. By his lady, Anne, eldest daughter of sir John Harrison of Balls, he had six sons and eight daughters; whereof, only one son and four daughters survived him. The author of the short account of his life prefixed to his letters says, that "he was remarkable for his meekness, "sincerity, humanity, and piety; and also, was an able "statesman and great scholar, being in particular, a com- "pleat master of several modern languages, especially the "Spanish, which he spoke and wrote with as much advan- "tage, as if he had been a native."

Though his life may truly be said, to have been a life of business, yet he found time to produce the following works in the literary way: I. An English translation in rhyme of the celebrated Italian Pastoral, called, *Il Pastor Fido*, or "The Faithful Shepherd," written by Battista Guarini. Lond. 1646. 4to. and 1664. 8vo. II. A translation from English into Latin verse of "The Faithful Shepherdess," a pastoral: written originally by John Fletcher, gent. Lond. 1658. III. In the octavo edition of the "Faithful Shepherd," are inserted the following poems of our author; as, 1. An Ode upon occasion of his majesty's proclamation in 1630, commanding the gentry to reside upon their estates in the country. 2. An English translation of the fourth book of Virgil's *Æneid*. 3. Odes of Horace, translated into English. 4. A Summary Discourse of the Civil Wars of Rome. IV. He translated from Portuguese into English, "The *Lusiad*, or Portugal's Historical Poem," written originally by Luis de Camoens. Lond. 1655. folio. V. After his decease, namely, in 1671, these two pieces in 4to. *Querer per solo querer*, "To love only for love's sake," a dramatic romance, represented before the king and queen of Spain; and *Fiestas de Aranjuez*, "Festivals at Aranjuez." They were both written originally in Spanish by Antonio de Mendoza, upon occasion of celebrating the birth-day of king Philip VI. in 1623, at Aranjuez: and were translated by our author in 1654, during his confinement. VI. "Original "Letters, during his Embassies in Spain and Portugal" 1702. 8vo. With his Life prefixed.

We are told, that he composed several other things, remaining in manuscript, which he wrote in his younger years, but had not the leisure to compleat. Even some of the fore-mentioned printed pieces have not all the perfection, which our ingenious author could have given them: for, as the writer of the short account of his life observes, “being, for
 “his loyalty and zeal to his master’s service, tossed from
 “place to place, and from country to country, during the
 “unsettled times of our anarchy, some of his manuscripts
 “falling by misfortune into unskilful hands, were printed
 “and published without his consent or knowledge, and be-
 “fore he could give them his last finishing strokes.” But that was not the case with his excellent translation of *Il Pastor Fido*, which was published by himself, and hath been applauded by some of the best judges: particularly, by sir John Denham, who, after censuring servile translators, goes on thus:

“A new and nobler way thou dost pursue
 “To make translations and translators too.
 “They but preserve the ashes, thou the flame,
 “True to his sense, but truer to his fame.”

F A R E L (WILLIAM), a learned minister of the church, and most intrepid reformer, was the son of a gentleman of Dauphine in France, and was born at Gap, in the year 1489. He studied philosophy and the Greek and Hebrew tongues at Paris with great success, and was for some time a teacher in the college of cardinal le Moine. Bricconnet bishop of Meaux, being inclined to the reformed religion, invited him to preach in his diocese in the year 1521; but the persecution, raised there against those that were stiled heretics, in the year 1523, obliged him to provide for his security out of France. He retired to Strasburg, where Bucer and Capito admitted him as a brother; and was afterwards received as such by Zwinglius at Zurich, by Haller at Berne, and by Oecolampadius at Basil. As he was thought a very proper man to make proselytes, he was advised to undertake the reformation of religion at Montbeliard, in which design he was supported by the duke of Wittenberg, who was lord of that place; and he succeeded in it most happily. He was a man of most fiery zeal, which however he tempered a little, according to Oecolampadius’s advice. Once on a procession-day, he pulled out of the priest’s hand the image of St. Anthony, and threw it from a bridge into the river: it is a wonder, he was not torn to pieces by the mob. Erasmus did by no means like

Bayle’s
 Dict.

like Farel's temper, as appears from what he wrote of him to the official of Berancon. "You have, says he, in your neighbourhood, the new evangelist Farel; than whom I never saw a man more false, more virulent, more seditious." He has given a frightful character of him elsewhere: but he thought Farel had abused him in some of his writings, and therefore, is not to be altogether believed in every thing he says of him.

Erasm.
Epist.

p. 798. edit.
Lond.

In the year 1528, he had the same success in promoting the reformation in the city of Aigle, and soon after in the Bailiwick of Morat. He went afterwards to Neufchatel, in the year 1529, and disputed against the Roman Catholic party with so much strength, that this city embraced the reformed religion, and established it intirely on the 4th of November, 1530. He was sent a deputy to the synod of Waldensis, held in the valley of Angrogne. Hence he went to Geneva, where he laboured against popery: but the grand vicar, and the other clergy resisted him with so much fury, that he was obliged to retire. He was called back in 1534, by the inhabitants, who had renounced the Roman Catholic religion: and he was the chief person, that procured the perfect abolition of popery the next year. He was banished from Geneva with Calvin in the year 1538, and retired to Basil, and afterwards to Neufchatel, where there was great probability of a large evangelical harvest. From thence he went to Mets, but had a thousand difficulties to struggle with, and was obliged to retire into the abbey of Gorze, where the count of Furstemberg protected him and the new converts. But they could not continue there long; for they were besieged in the abbey, and obliged at last to surrender, after a capitulation. Farel very happily escaped, though strict search was made after him, having been put in a cart among the sick and infirm. He took upon him his former functions of a minister at Neufchatel, whence he took now and then a journey to Geneva. When he went thither in the year 1553, he was present at Servetus's execution. He went again to Geneva in the year 1564, to take his last leave of Calvin, who was dangerously ill. He took a second journey to Mets in the year 1565, being invited by his ancient flock, to come and see the fruits of the seed, which he had sown in their hearts. He returned to Neufchatel, and died there the 13th of September in the same year.

He married a wife at the age of sixty-nine, and left a son, who was but one year old, and who survived him but three years.

years. Though he was far better qualified to preach, than to write books, yet he was the author of some few pieces. The difficulties this minister underwent in promoting the reformation, and the courage he shewed in surmounting them all, are almost incredible. He was often surrounded with drawn swords: bells were rung to prevent his being heard; but in vain: they could neither interrupt nor terrify the preacher. His marriage was thought very strange, and out of season, by his friends: but he was not at a loss for arguments, to make them approve of it. He married, as is said, for the sake of an help-mate in his old age: he married to shew, that a state of celibacy is neither meritorious nor satisfactory, as they of the romish church assert: and he married to prove, that the grace of a perpetual continency is neither given to all, nor for ever. These reasons have been urged by his friends and party: the last of which must needs appear a very strange one. "Men will hardly imagine," says Mr. Bayle, "that the gift of continence, which has been kept till the age of sixty-nine, should on a sudden disappear and vanish away. The most sensual and voluptuous persons generally lose their incontinency at that age, and even sooner. Even they, who have not abused a hot constitution, find that their strength is intirely decayed, before they come to their sixty-ninth year: and here is a man, who at that age begins to find, that he cannot be continent any longer."

FARIA (EMMANUEL) de Sousa, a Portuguese knight, was born in the year 1590, of a noble family; and being educated in a manner suitable to his quality, made a great progress in the belles lettres, and in the knowledge of languages. He accompanied the marquis de Castel Rodrigo, who went ambassador to Rome in the time of Urban VIII. and gained the esteem of all the learned, who frequented the court of that pontiff. Leo Allatius has mentioned him with honour. He died at Madrid in the year 1650, and like many others, who have devoted their lives to the prosecution of letters, is said to have been so negligent of his fortune, as to have died extremely poor. He is the author of several works in poetry and prose: and is remarkable, for having preferred the Castilian to the Portuguese, though the latter was his native tongue. His Poems have been collected into seven volumes, some of which were not published till after his death. His stile is manly, vigorous, nervous; and he every where shews much genius and judgment. He wrote, Moral and political Discourses, Commentaries upon the Lusiadas, of

Baillet
Jugemens
des Savans.

Nicol.
Anton.
Bibl. Script.
Hispan.

of Camoens; several things in the historical way; and he made translations. After his death was published the Europe, Asia, Africa, and Portuguese America of the same author.

FARINATO (PAUL), an eminent Italian painter, was born at Verona in the year 1522; and was cut, it is said, out of his mother's belly, who was just dead in labour. He was a disciple of Nicolo Goltino, and an admirable designer, but not altogether so happy in his colouring: though there is a piece of his painting in St. George's church at Verona, so well performed in both parts, that it does not seem inferior to one of Paul Veronese's hand, which is placed next to it. He was famous also for being an excellent swordsman, and a very good orator. He was considerable likewise for his knowledge in sculpture and architecture, especially that part of it, which relates to fortifications. His last moments are said to have been as remarkable as his first, on account of the death of his nearest relation. He lay upon his death-bed in the year 1606: and his wife, who was sick in the same room, hearing him cry out, "He was going," told him, "She would bear him company:" and was as good as her word, they both expiring the very same minute. Farinato lived longer than is usual with painters, being no less than eighty-four years of age.

FARINGDON (ANTHONY), a learned and worthy English divine, was born at Sunning in the county of Berks, in the year 1596. He was admitted scholar of Trinity-^{Wood's} college in Oxford, in 1612, and was elected fellow thereof ^{Athen.} ^{Oxon.} in 1617. Three years after he took a Master of Arts degree; about which time entering into holy orders, he became a noted preacher in those parts, an eminent tutor in the college, and, as Mr. Wood says, an example fit to be followed by all. In the year 1634, being then bachelor of divinity, he was made vicar of Bray near Maidenhead in Berks, and soon after divinity-reader in the king's chappel at Windsor. He continued at the first of these places, though not without some trouble, till after the civil commotions broke out; and then he was ejected, and reduced with his wife and family to such extremities, as to be very near starving. At length sir John Robinson, alderman of the city of London, and kinsman to archbishop Laud, and some of the good parishioners of Milk-street, in London, invited him to be pastor of St. Mary Magdalen there; which he gladly accepted, and preached to the great liking of the loyal party. In the year 1657,

he published a folio volume of these sermons, and dedicated them to his kind patron Robinson, “as a witness or manifesto,” says he to him, “of my deep apprehension of your many noble favours, and great charity to me and mine, when the sharpness of the weather, and the roughness of the times, had blown all from us, and well-near left us naked.”

After his death, which happened at his house in Milk-street, in September, 1658, his executors published in 1663, a second folio volume of his sermons containing forty, and a third in 1673, containing fifty. He left also behind him in manuscript, several memorials of the life of the famous John Hales of Eton, his most intimate friend and fellow-sufferer: but these memorials have never come to light.

Wood's
Athen.
Oxon.

FARNABY (THOMAS), a very eminent grammarian and school-master, was son of Thomas Farnaby of London, carpenter, and grandson of Mr. Farnaby, sometime mayor of Truro in Cornwall; and was born at London about the year 1575. He became a servitor of Merton-college in Oxford, in the beginning of the year 1590, but continued there a short time only: for, being seduced to abandon his religion and country, he went into Spain, and was for some time educated there in a certain college belonging to the Jesuits. He was originally of foreign extraction: for his great grandfather, the father of him who was the mayor of Truro, was an Italian musician. Being weary, at length, of the severe discipline of the Jesuits, he found a way to leave them; and went with sir Francis Drake, and sir John Hawkins, in their last voyage in 1595, being in some esteem with the former. He afterwards served as a soldier in the Low Countries; but being reduced to great necessity, he landed in Cornwall; at which time, says Mr. Wood, “his distresses made him stoop so low, as to be an abcdarian, and several were taught their horn-books by him.” At length, he settled at Martock in Somersetshire, and taught a grammar-school there with good success. He afterwards removed to London, and applied himself to the education of noblemen and gentlemen's children, which procured him a handsome livelihood. The number of his scholars amounted at one time to above three hundred. While he taught this school, he was made master of arts in the university of Cambridge; and April the 24th, 1616, was incorporated in that of Oxford. He removed again about the year 1636, on account of frequent sicknesses in the city, to Sevenock in Kent,

in the neighbourhood of which place he purchased an estate; and pursued his occupation of teaching, with such success and profit, that he afterwards purchased another estate at Horsham in Suffex. Upon the breaking out of the commotions in 1641, he was reckoned to be ill affected to the parliament; because, when the protestation was urged that year, he said, "It was better to have one king than five hundred." Afterwards, being suspected to have favoured the rising of the country for the king about Tunbridge, in 1643, he was imprisoned in Newgate, and thence carried on ship-board. It was likewise debated in the house of commons, whether he should be sent to America; but this motion being rejected, he was removed to Ely-house in Holbourn, where he remained till about a year before his death. He died upon the 12th of June, 1647, aged 72; and was buried in the chancel of Sevenock, where, some time after, this inscription was fixed over his grave. *P. M. Viri Ornatissimi Thomæ Farnabii Armigeri, causæ olim Regiæ Reique Publicæ sed Literariæ vindicis acerrimi.* He was twice married, and had children by both his wives. His first wife was a gentleman's daughter in Cornwall, by whom he had a son, who was a captain in king Charles I.'s army, and inherited his estate in Suffex; where he lived in good esteem, and died about the year 1673. His second, was the daughter of Howson bishop of Durham, by whom he had several children: one named Francis, who inherited his estate in Kent, and from whom Mr. Wood received these memoirs of his life.

Mr. Farnaby's works are, 1. *Notæ ad Juvenalis et Persii Satyras.* Lond. 1612. He dedicated this to prince Henry, James the Ist's eldest son; and, when he presented it, was very kindly received by the prince, who did even in some measure command him to write such commentaries on all the Latin poets. He was so vexed at the censures of some critics, that he resolved, though against his own inclination, to discontinue that kind of labour. However, he afterwards altered his resolution, and wrote, 2. *Notæ ad Senecæ Tragœdias.* Lond. 1613. Ben Johnson had written epigrams, by way of panegyric, upon his notes on Juvenal and Persius: and his Seneca was ushered in with commendatory verses by Daniel Heinsius, and others. 3. *Notæ ad Martialis Epigrammata.* Lond. 1615. 4. *Lucani Pharsalia cum Notis T. Farnabii.* Lond. 1618. To which is prefixed, commendatory verses in Latin by Mr. Selden. 5. *Index Rhetoricus Scholis et Institutioni tenerioris ætatis accommodatus.* Lond. 1625. Afterwards were added to it, *Formulæ Oratoricæ*

foriæ et Index Poeticus. In the preface to this work he informs us, that he had published about twenty years before, without his name, his scheme “ of Tropes ;” which meeting with success, and being claimed by a certain plagiarist, put him upon composing his Index Rhetoricus. Monsieur Baillet has passed a favourable judgment upon it ; and father Vavassor, though he reckons Farnaby’s Latin to be sometimes exceptionable, yet allows him to be a diligent and learned writer. 6. Florilegium Epigrammatum Græcorum, eorumque Latino versu a variis redditorum. Lond. 1629. 7. Notæ ad Virgilium. Lond. 1634. 8. Systema Grammaticum. Lond. 1641. King Charles the 1st ordered him to write a Latin grammar, for the use of all the schools, which that which had been established by law, and against which a great many complaints had been made, was to be reformed : and this we suppose to be it. 9. Notæ in Ovidii Metamorphoses. 10. Phraseologia Anglo-Latina. 11. Tabulæ Græcæ Linguæ. 12. Syntaxis. 13. Notæ in Terentium. He had finished his notes upon Terence, as far as to the end of the fourth comedy only, when he died : but Dr. Meric Casaubon completed the two last, and published the whole at London in the year 1651.

Farnab.
Epist. ad
Vossium,
p. 303.

Bayle’s
Dict.

Mr. Farnaby was a very useful man in his generation : and many writers have spoken with great approbation of his labours. Mr. Bayle, in particular, says, that “ his notes “ upon most of the ancient Latin poets, have been of very “ great use to young beginners ; being short, learned, and “ designed chiefly to clear up the text.”

Memoirs of
Mr. Farqu-
har, before
his works.

FARQUHAR (GEORGE), an ingenious comic writer and poet, was the son of a clergyman in Ireland, and born at Londonderry in the year 1678. There he received the rudiments of education, and discovered a genius early devoted to the muses. When he was very young, he gave specimens of his poetry ; and discovered a force of thinking, and turn of expression, much beyond his years. His parents, having a numerous issue, could bestow on him no other fortune, than a liberal and polite education : therefore, when he was qualified for the university, he was sent to Trinity-college, in Dublin. This was in the year 1694. He made great progress in his studies, and acquired a considerable reputation : but his gay and volatile disposition could not long relish the gravity and retirement of a college-life ; and therefore, soon quitting it, he betook himself to the diversions of the stage, and got admitted into the company of the Dublin theatre.

Memoirs of
Wilks, by
Obrien,
p. 113.

theatre. He had the advantage of a good person, and was well received as an actor, though his voice was somewhat weak: for which reason he was resolved to continue on the stage, till something better should offer. But his resolution was soon broken by an accident, whereby he was near turning a feigned tragedy into a real one: for being to play the part of Guyomar, who kills Vasquez, in Mr. Dryden's "Indian Emperor," and forgetting to exchange his sword for a foil, in the engagement he wounded his brother tragedian, who represented Vasquez, very dangerously; and though the wound did not prove mortal, yet Mr. Farquhar was so shocked at it, that he determined never to appear on the stage any more. Memoirs of Farquhar.

Soon after this, Mr. Farquhar, who had now no inducement to remain at Dublin, went to London. After his arrival there, which was in the year 1696, the celebrated actor and his friend Mr. Wilks, ceased not to solicit him, till he had prevailed with him to write a play. Wilks, knowing his humour and abilities, assured him, that he was considered by all in a much higher light, than he had yet shewn himself in; and that he was much fitter to furnish compositions for the stage, than to echo those of other poets upon it. But he was more substantially invited yet by a genteel accommodation, which suffered him to exercise his genius at his leisure: for the earl of Orrery, who was a patron as well as master of letters, conferred a lieutenant's commission upon him in his own regiment in Ireland, which Mr. Farquhar held several years, and behaved himself well as an officer, giving several proofs both of courage and conduct. In the year 1698, his first comedy, called "Love and a Bottle," appeared on the stage; and for its sprightly dialogue and busy scenes, was well received by the audience, though Wilks had no part in it. It may not be amiss to remember, that the year after the celebrated Mrs. Oldfield was, partly upon his judgment and recommendation, admitted on the theatre: she being then sixteen years of age. Memoirs of Mrs. Oldfield, p. 55.

In the beginning of the year 1700, he brought his "Constant Couple, or, Trip to the Jubilee," upon the stage, it being then the Jubilee year at Rome, when Popish zealots of all countries made their trip thither, to buy pardons and trinkets for the convenience of their souls and bodies. In the character of sir Harry Wildair, our author drew so gay and airy a figure, so suited to Wilks's talents, and so animated by his gesture and vivacity of spirit, that the player gained almost as much reputation as the poet. Towards the latter end of this

*Memoirs of
Mrs. Old-
field, p. 50.*

this year, we meet with Mr. Farquhar in Holland, probably upon his military duty : from whence he has given a very facetious description of those places and people, in two of his letters dated from the Brill and from Leyden. And in a third dated from the Hague, he very humorously relates how merry he was there, at a treat made by the earl of Westmorland, while not only himself, but king William, and others of his subjects, were detained there by a violent storm. There is also among his poems, an ingenious copy of verses to his mistress upon the same subject ; which mistress is supposed to have been Mrs. Oldfield : for that Lady was often heard to speak afterwards of the many agreeable hours she had spent in captain Farquhar's company. In the beginning of 1701, he was a spectator, if not a mourner, at Mr. Dryden's funeral : but the description, he has made of it in one of his letters, is not much calculated to inspire sorrow.

Mr. Farquhar, encouraged by the prodigious success of his last play, made a continuation of it, in the same year 1701, in his comedy called, " Sir Harry Wildair, or, The Sequel
" of the Trip to the Jubilee : " in which Mrs. Oldfield received as much reputation, and was as greatly admired in her part, as Wilks was in his. In 1702, he published his " Miscellanies, or, Collection of Poems, Letters, and
" Essays," which contain a variety of humorous and pleasant sallies of fancy. It is said, that some of the letters were published from copies, returned him at his request by Mrs. Oldfield. There is at the end of them an Essay, which is called, " A Discourse upon Comedy, in reference to the Eng-
" lish Stage." There is one among the Letters, which he calls, " The Picture," containing a description and character of himself, which begins thus : " My outside is neither
" better nor worse, than my Creator made it ; and the piece
" being drawn by so great an artist, 'twere presumption to
" say there were many strokes amiss. I have a body qua-
" lified to answer all the ends of its creation, and that's suffi-
" cient. As to the mind, which in most men wears as many
" changes as their body, so in me 'tis generally dressed like
" my person, in black. In short, my constitution is very
" splenetic and very amorous ; both which I endeavour to
" hide, lest the former should offend others, and the latter
" incommode myself : and my reason is so vigilant in re-
" straining these two failings, that I am taken for an easy-
" natured man by my own sex, and an ill natured clown by
" yours.—I have very little estate, but what lies under the
" circumference of my hat ; and should I by misfortune come
" 10

“ to lose my head, I should not be worth a groat. But I
 “ ought to thank providence, that I can by three hours study
 “ live one and twenty, with satisfaction to myself; and con-
 “ tribute to the maintenance of more families, than some,
 “ who have thousands a year.” This, though not all, is
 enough for a specimen.

In the year 1703, came out another diverting comedy of his, called “ The Inconstant, or, The Way to win him : ” but now plain English productions, with nothing but good sense, natural humour, and wit to recommend them, began to give way to Italian and French operas ; the airy entertainments of dancing and singing, which conveyed no instruction, awakened no generous passion, nor filled the breast with any thing great and manly : and therefore, this comedy was received more coldly than the former, though not at all inferior to them in merit. Mr. Farquhar was married this year, and, as was at first reported, to a great fortune ; which indeed he expected, but was miserably disappointed. The lady had fallen in love with him, and so violent was her passion, that she resolved to have him at any rate : and as she knew he was too much dissipated in life to fall in love, or to think of matrimony, unless advantage was annexed to it, she first caused a report to be spread of her being a great fortune, and then had him given to understand, that she was in love with him. Farquhar married her : and what is pretty extraordinary, though he found himself deceived, his circumstances embarrassed, and his family increasing, he never once upbraided her for the cheat, but behaved to her with all the delicacy and tenderness of an indulgent husband.

Very early in the year 1704, a farce called, “ The Stage-Coach,” in the composition of which he was jointly concerned with another, made its first appearance, and was well received. His next comedy, named “ The Twin-Rivals,” was played in 1705. In 1706, was acted his comedy, called “ The Recruiting Officer.” He dedicated it “ to all friends “ round the Wrekin,” a noted hill near Shrewsbury, where he had been to recruit for his company ; and where, from his observations on country-life, the manner that serjeants inveigle clowns to enlist, and the behaviour of the officers towards the milk-maids and country-wenches, whom they seldom fail of debauching, he collected matter sufficient to build a comedy upon : in which he was so successful, that even now that comedy fails not to bring full houses. His last comedy, was “ The Beaux’s Stratagem,” of which he did not live to enjoy the full success. He was unhappily oppressed

with some debts: and this obliged him to make application to a certain courtier, who had formerly given him many professions of his friendship. His pretended patron advised him to convert his commission into the money he wanted, and pledged his honour, that in a short time he would provide him another. This circumstance appearing favourable, and unable to bear the thoughts of want, he sold his commission: but when he renewed his application, and represented his distressed situation, his noble patron had forgot his promise, or rather, perhaps, had never resolved to fulfil it. This distracting disappointment so preyed upon our author, that it carried him off this worldly theatre, while his last play was acting in the height of its success, at that of Drury-lane. His death happened in April, 1707, before he was thirty years of age. His friend, Mr. Wilks, was very kind to his two daughters; and proposed to his brother managers, who readily came into it, to give each of them a benefit, to put them out to mantua-makers.

The author of the "Muses Mercury, or, Monthly Miscellany," for May, 1707, has the following passage. "All that love comedy, will be sorry to hear of the death of Mr. Farquhar, whose two last plays had something in them truly humorous and diverting. It is true, the critics will not allow any part of them to be regular; but Mr. Farquhar had a genius for comedy, of which one may say, that it was rather above rules than below them. His conduct, though not artful, was surprizing; his characters, though not great, were just; his humour, though low, diverting; his dialogue, though loose and incorrect, gay and agreeable; and his wit, though not superabundant, pleasant. In short, his plays have upon the whole a certain air of novelty and mirth, every time they are presented; and such, as love to laugh at the theatre, will probably miss him more than they now imagine." He seems to have been a man of genius, rather sprightly than great; rather flowery than solid. His comedies are diverting, because his characters are natural, and such as we frequently meet with; but he has used no art in drawing them, nor does there appear any force of thinking, or deep penetration into nature, in any of his performances; but rather a superficial view, pleasant enough to the eye, though capable of leaving no great impression on the mind. He had, it must be allowed, a lively imagination; but then it was not capable of any great compass. He had wit too, but it was of such a kind, that it rather lost than gained upon being dwelt upon: and

and it is certainly true, that his comedies, in general, owe their success full as much to the player, as to any thing intrinsically excellent in themselves.

However, if the sale of books be any proof of their merit, there is reason enough to think well of Mr. Farquhar; for the eighth edition of his "Works, containing all his "Poems, Letters, Essays, and Comedies, published in his "life-time," was printed at London, in two volumes 12mo, in the year 1742.

FASTOLFF (JOHN) knight and knight-banneret, a valiant and renowned general, and nobleman in France, during our conquests in that kingdom, under king Henry IV. V. and VI. of England; knight of the garter; and in all respects a most extraordinary person; was descended of an ancient and famous family in Norfolk, and is supposed to have been born at Yarmouth in that county, about the year 1377. There is no doubt, but a master of those accomplishments, which made him so useful afterwards in administrations of the greatest consequence, as well as such a promoter and patron of learning, must have been very carefully educated, though we do not find any account of it. His father, John Fastolff, Esq; dying before he was of age, he became ward to some great nobleman; and it is said, that he was trained up, according to the custom of those times, in the Norfolk family. About the year 1401, Thomas of Lancaster, afterwards duke of Clarence, and second son of king Henry IV. was sent lord lieutenant into Ireland; and our Fastolff probably attended him: for it is affirmed, that he was with him in 1405, and 1406. It is almost certain too, that Fastolff was with him in 1408, because at the end of that very year he was married in that kingdom to a rich young widow of quality. Soon after his marriage, receiving some considerable posts of trust under the English Regency in France, he betook himself to reside in that kingdom. Here he passed through several offices of the highest importance, distinguished himself most illustriously in all the arts of peace and war, and was successively crowned with titles and honours.

He did not make his final return to England, till the year 1440; and laden with the laurels he had gathered in France, he now laboured to raise a new plantation of them in his own country. At home he shone as bright in virtue, as he had in valour abroad; and became no less amiable in his domestic, than he had been admirable in his public character. All we meet

meet with in this scene of his recess is elegant, hospitable, generous, whether we consider the places of his abode, or those places and foundations on which he showered his bounty. He was a benefactor to both the universities, bequeathing a considerable legacy to Cambridge, for building the schools of Philosophy and Civil Law; and at Oxford, he was so bountiful to Magdalen-college, through the affection he had for his friend William Wainfleet, the founder, that his name is there commemorated in an anniversary speech. It would carry us too far, if we should enumerate the many instances of his munificence: suffice it to say, that no retirement could obscure his reputation, no infirmities weaken him in the exercise of his generous spirit, to the last. He died in 1459, upwards of fourscore years of age, as we learn from his noted contemporary, William Caxton, our first printer: who says, in the preface to Cicero's Tract of Old Age, which he printed in English in 1481, that "it was translated, and
 " thy storyes openly declared, by the ordenaunce and desyre
 " of the noble auntyent Knyght, Syr Johan Fastolff, of the
 " Countee of Norfolk, Banneret, lyvyng the age of four-
 " score yere; exercysing the warrys in the Royame of
 " Fraunce and other countrees, for the diffence and unyver-
 " sal welfare of both Royames of England and Fraunce;
 " by forty years enduring the fayte of armes hauntynge, and
 " in admynystryng justice and polytique governaunce, under
 " thre Kynges; that is, to wete, Henry the fourth, Henry
 " the fyfthe, Henry the sixthe; and was Governour of the
 " Duchye of Angeou, and the Countee of Mayne; Capy-
 " tayne of many Townys, Castellys, and Fortressys, in the
 " said Royame of Fraunce; having the charge and sauf-
 " garde of them dyverse yeres; occupyng and rewlynge thre
 " hondred speeres, and the bowes accustomed thenne; and
 " yeldyng good acompt of the forsaide Townes, Castellys,
 " and Fortressys, to the seyd Kynges," &c.

Shakespear has been extremely blamed by some writers, for perverting, they say, with an unaccountable licence, the character of this great and good man, under his sir John Falstaff; while others will not allow, that he had any view of drawing sir John Falstaff, from any part of sir John Fastolff's character. These latter urge, as arguments in their behalf, the difference of names, a difference in their ages, and, above all, that this character of sir John Falstaff was written and acted originally under the name of sir John Oldcastle. Without doubt, nothing can be more different than the characters. The poet's Falstaff is an old, humorous, vapouring,

vapouring, cowardly, lewd, lying, drunken debauchee; while our Fastolff was a young and grave, discreet and valiant, chaste and sober, commander abroad, and eminent for every act of virtue and goodness at home. And hence it is, that offence has been taken at Shakespear, although, according to the strictness of the letter, the name of Falstaff is not to be found in history. “The comedian, says one author, “is not excusable by some alteration of his name, seeing “the vicinity of sounds intrench on the memory of that ^{Faller's} “worthy knight; and few do heed the inconsiderable difference in spelling their names.” Then in regard to the ^{Worthies of} substitution of one person for the other, he says elsewhere; “Stage poets have themselves been very bold with, and “others been very merry at, the memory of sir John Oldcastle, whom they have fancied a boon-companion, a “jovial royster, and yet a coward to boot; contrary to the “credit of all chronicles, owning him a martial man of “merit. The best is, sir John Falstaff hath relieved the “memory of sir John Oldcastle, and of late is substituted ^{Church} “buffoon in his place. But it matters as little, what petulant poets, as what malicious Papists, have written a- ^{Hist. Cent.} “gainst him.” It must be remembered, that sir John Oldcastle was an early and eminent instrument of, and sufferer for the Reformation; and that the offence, conceived against Shakespear for his freedom with so sacred a name, obliged him to change it for Falstaff. He tells us himself of the change, in the Epilogue to the second part of Henry IV. “If, says he, you be not too much cloyed with fat meat, “our humble author will continue the story with sir John in “it, and make you merry with fair Catherine of France; “where, for any thing I know, Falstaff shall die of a sweat, “unless already he be killed with your hard opinions; for “Oldcastle died a martyr, and this is not the man.

But to proceed. In another place, the above cited author has these words of sir John Fastolff: “To avouch him by “many arguments valiant, is to maintain that the sun is “bright; though since, the stage hath been over bold with “his memory, making him a thraasonical puff and emblem of “mock-valour. True it is, that sir John Oldcastle was the “make-sport in all plays for a coward. It is easily known, “out of what purse this black penny came; the Papists “railing on him for a heretic, and therefore he must be “also a coward; though indeed, a man of arms every inch “of him, and as valiant as any in his age. Now, as I “am glad that sir John Oldcastle is put out, so I am sorry “that

Fuller's
Worthies,
Ibid.

Mr. Anstis,
in his Me-
moirs of Sir
John Fas-
tolff, in the
Order of the
Garter,
p. 131.

“ that Sir John Fastolff is put in, to relieve his memory, in
“ this base service to be the anvil for every dull wit to strike
“ upon.” Mr. Rowe, in his life of Shakespear, goes along
with the opinion of thinking him to blame, in this his se-
cond choice of personating our knight, “ being a name of
“ distinguished merit in the wars of France,” &c. and a
later author still has said, that “ as of old the reputation of
“ Socrates was in his life time sullied by Aristophanes, in
“ personating him on the stage, so the memory of our hero,”
meaning Fastolff, “ had in this last age met with the same
“ hard fate by interludes in plays.”

Whether Shakespear intended a poetical, or historical
character in his Falstaff, whether he drew a mere fictitious
personage, or meant to shadow out our Fastolff under it, we
will not absolutely determine; but if the latter, which seems
to be the prevailing opinion, it is necessary to suppose, either
that Fastolff's character appeared in a very different light to
him from what it does to us, or that he carried the poetic
licence very much too far.

Bayle's
Dict.

FAUCHEUR (MICHAEL LE), a very celebrated mini-
ster among the Protestants of France in the 17th century,
was prodigiously admired on account of his preaching, in
which he greatly excelled. He did not only preach: he wrote
books, a large and learned one particularly upon the Sacra-
ment against cardinal Perron. His other works are several
volumes of Sermons, and a treatise intitled, *De l'action de
l'Orateur, ou de la prononciation & du geste*: that is,
“ Concerning the action of an Orator, or of pronounciation
“ and gesture.” In this treatise, which has been printed
several times, mention is made of a certain preacher, who
fixed a rule to himself of coughing very regularly and exact-
ly, at such and such a period of his sermon; and lest he
should forget, he used to put marks in his manuscript, where
he designed to cough: for he wrote in those passages, “ hem,
“ hem.” Le Faucheur died at Paris upon the 1st of April,
1657.

FAVORINUS, an ancient philosopher and orator,
was born at Arles in Gaul, flourished under the emperor
Adrian, and taught at both Athens and Rome with high re-
putation. Adrian had no kindness at all for Favorinus; for,
it seems, such was the nature and temper of this emperor,
that, not content with being the first man of his time in
dignity and power, he would needs be the first in every thing
else.

life. This pedantic affectation led him, as Spartian relates, to deride, to contemn, to trample upon the professors of all arts and sciences, whom he took a pleasure in contradicting upon all occasions, right or wrong. Thus one day he re-proved Favorinus, with an air of great superiority, for using a certain word; which however was a good word, and frequently used by the best authors. Favorinus submitted patiently to the emperor, without making any reply, though he knew himself to be perfectly in the right: which when his friends objected to, "shall not I easily suffer him, says he, to be the most learned of all men, who has thirty legions at his command?"

This philosopher is said to have wondered at three things: first, that being a Gaul he should speak Greek so well; secondly, that being an eunuch he should be accused of adultery; and thirdly, that being envied and hated by the emperor he should be permitted to live. Many works are attributed to him; among the rest a Greek work of Miscellaneous History often quoted by Diogenes Laertius.

FEATLY (DANIEL), alias Fairclough, an eminent English divine, was the son of John Featly, sometime cook to the president of Magdalen-college, Oxford, and born at Charlton upon Otmore in that county, in March, 1582. Wood's Athen. Oxon. vol. xi, He was educated in the Grammar-school joining to Magdalen-college, admitted Scholar of Corpus Christi in 1594, and Probationer-Fellow in 1602, being then Bachelor of Arts. He became a severe student in divinity: he read Fathers, Councils, and Schoolmen, and was deeply learned in every thing relating to them. His admirable way of preaching, his skill in disputation, and his other rare accomplishments, distinguished him so much, that sir Thomas Edmunds, being dispatched by king James to be lieger-embassador in France, made choice of Featly for his chaplain. He lived three years there, and did great honour to the English nation, and the Protestant religion, by disputing successfully against the most learned Papists; insomuch, that his antagonists could not forbear giving him the titles of acutissimus, and acerrimus.

Upon his return to England, he repaired to his college, took a bachelor of divinity's degree in 1613, and soon after became rector of Northill in Cornwall. But before he was settled there, he was called to be chaplain to Abbot archbishop of Canterbury; and by him was preferred soon after to the rectory of Lambeth in Surry. In

In 1617, he proceeded in divinity, and puzzled Prideaux the king's professor so much with his arguments, that a quarrel commenced thereupon, which the archbishop himself was forced to compose. The famous archbishop of Spalato, Antony de Dominis, being also present at the disputation, was so mightily taken with our author's manner, that he immediately gave him a brother's place in the Savoy-hospital, of which he was then master. About that time archbishop Abbot gave him the rectory of All-hallows, Breadstreet, in London, which soon after he changed for the rectory of Acton, in Middlesex, and at length became the third and last provost of Chelsea college.

In 1625, being then married, he retired from the service of his grace of Canterbury, to Kennington near Lambeth, where his wife had a house. In 1626, he published his *Ancilla Pietatis*, or, "The Handmaid to Private Devotion:" of which eight editions were printed off before the year 1676. With this was afterwards printed, "The Practice of Extraordinary Devotion:" and Mr. Wood relates, that "in one of these two, he makes the story of St. George, the tutelar saint of England, a mere figment, for which he was forced to cry *peccavi*, and to fall upon his knees before Laud archbishop of Canterbury." From the year 1626, to the beginning of the civil war, he was chiefly employed in writing books, and in disputing against persons of a different way of thinking in matters of religion.

In 1642, after the king had encountered the parliament-army at Brentford, some of the soldiers took up their quarters at Acton. There they made search for our author Featly, whom they took to be a Papist, at least to have, as is said, a Pope in his belly: but not finding him, they did him vast damage in destroying his house, stables, granaries, barns, &c. They sought him afterwards at Lambeth, in order to put him to death; but he happily escaped upon timely notice. In 1643, he was appointed a member of the Assembly of Divines, and was afterwards a witness against archbishop Laud. He had discovered more Calvinism, than he was ever supposed to have; but Dr. Heylin has said, that he was always a Calvinist in his heart, though he never shewed it openly till then. He was, however, a great opposer of the Covenant, and wrote a letter to archbishop Usher, then at Oxford, containing his reasons: which letter being intercepted, and carried first to the close committee, and then to the house of commons, he was judged to be a spy and betrayer of the parliament's cause. He was seized on, and committed prisoner

prisoner to lord Petre's house in Aldersgate-street, on the 30th of September, 1643, his rectories being taken from him; and in this prison he continued till March, 1644. Being dropfical, he was reduced to a low and weak state; upon which he was removed for his health's sake to Chelsea-college, of which he was then provost; where spending a short time in devout exercises, he died upon the 17th of April, 1645. "He was esteemed," says Mr. Wood, "by the generality to be one of the most resolute and victorious champions of the reformed Protestant religion in his time, a most smart scourge of the church of Rome, a compendium of the learned tongues, and of all the liberal arts and sciences: and though of small stature, yet he had a great soul, and learning of all kinds compacted in him."

He was the author of near forty different works, chiefly of the polemic kind, and therefore of little use now, since the occasions of them are forgotten. He also published, in 1629, king James's Cygnea Cantio; in which may be seen, a scholastic duel between that king and our author.

F E C K E N H A M (JOHN DE), so called, because he was born of poor parents in a cottage, near the forest of Feckenham in Worcestershire, his right name being Howman, was the last abbot of Westminster. Discovering in his youth very good parts, and a strong propensity to learning, the priest of the parish took him under his care, and instructed him some years, and then got him admitted into Evesham monastery. At eighteen years of age, he was sent by his abbot to Gloucester-college, in Oxford; from whence, when he had sufficiently improved himself in academical learning, he was recalled to his abbey; which being dissolved in November, 1535, he had a yearly pension of an hundred florins allowed him for his life. Upon this, he returned to Gloucester-college, where he pursued his studies some years; and in 1539, took the degree of bachelor of divinity, being then chaplain to Bell bishop of Worcester. That prelate resigning his see in November, 1543, he became chaplain to Bonner bishop of London; but Bonner being deprived of his bishopric in 1549, by the Reformers, Feckenham was committed to the Tower of London, because, as some say, he refused to administer the Sacraments after the Protestant manner. Soon after, he was taken from thence, to dispute on the chief points controverted between the Protestants and Papists; and he disputed several times in public before, and with some great personages.

He

He was afterwards remanded to the Tower, where he continued till queen Mary's accession to the crown, in 1553: but was then released, and made chaplain to the queen. He became also again chaplain to Bonner, prebendary of St. Paul's, then dean of St. Paul's, then rector of Finchley in Middlesex, which he held only a few months, and then rector of Greenford in the said county. In April, 1554, he was one of the disputants at Oxford against Cranmer, Ridley, and Latimer, before they suffered martyrdom; but he said very little against them. During queen Mary's reign, he was constantly employed in doing good offices to the afflicted Protestants from the highest to the lowest. Francis Russell earl of Bedford, Ambrose and Robert Dudley, afterwards earls of Warwick and Leicester, were benefitted by his kindness: as was also sir John Cheke. Nay, he interceded with queen Mary, for the lady Elizabeth's enlargement out of prison, and that so earnestly, that the queen was actually displeased with him for some time. In May, 1556, he was complimented by the university of Oxford, with the degree of doctor in divinity; being then in universal esteem for his learning, piety, charity, moderation, humility, and other virtues. The September following, he was made abbot of Westminster-abbey, which was then restored by queen Mary; and fourteen Benedictine monks placed there under his government, with episcopal power.

Upon the death of queen Mary, in 1558, her successor Elizabeth, not unmindful of her obligations to Dr. Feckenham, sent for him before her coronation, to consult and reward him; and, as it is said, offered him the archbishopric of Canterbury, provided he would conform to the laws, but he refused. He appeared in her first parliament, taking the lowest place on the bishop's form; and was the last mitred abbot, that sat in the house of peers. During his attendance there, he spoke and protested against every thing tending towards the Reformation; and the strong opposition, which he could not be restrained from making, occasioned his commitment to the Tower in 1560. He continued there till 1563, when he was taken from thence, and committed to the custody of Horne bishop of Winchester: but these two having written against each other about the oath of supremacy, could not agree to live together, so that Feckenham was remanded to the Tower, in 1564. Afterwards he was removed to the Marshalsea, and then to a private house in Holborne. In 1571, he attended Dr. John Storie before his execution. In 1578, we find him in free custody, with Cox bishop of Ely, whom

whom the queen had put upon using his endeavours with Feckenham, that he would acknowledge her supremacy, and come over to the church: and he was at length induced to do the former, though he could never be brought to a thorough conformity. Soon after, the restless spirit of some Romani Catholics, and their frequent attempts upon the queen's life, obliged her to imprison the most considerable among them; upon which our author was sent to Wisbich-castle in the isle of Ely, where he continued a prisoner to the time of his death, which happened in the year 1585. As to his character, Mr. Camden calls him, "a learned and good man, that Annals of Q. Elizabeth. lived long, did a great deal of good to the poor, and always solicited the minds of his adversaries to benevolence."

Fuller styles him, "a man cruel to none, courteous and charitable to all who needed his help or liberality." Worthies in Westminster, p. 240. Dr. Burnet says, he was "a charitable and generous man, who lived in great esteem in England:" and Mr. Dart concludes his account of him in these words; "though I cannot go so far as Reyner, to call him a martyr, yet I cannot gather, but that he was a good, mild, modest, charitable man, and a devout christian." Hist. of Reform. P. II. p. 397. Westmonasterium, vol. ii.

Mr. Wood has given us the following catalogue of his works: 1. "A Conference Dialogue-wise held between the Lady Jane Dudley, and Mr. John Feckenham, four days before her death, touching her faith and belief of the Sacrament and her religion." Lond. 1554. On the 10th of April, 1554, he was sent by the queen to this lady to commune with her, and to reduce her from the doctrine of Christ to queen Mary's religion, as Mr. Fox expresses it. The substance of this conference may be seen also in Fox's Vol. iii. edit. 1684 "Acts and Monuments of Martyrs." 2. Speech in the House of Lords, 1553. 3. Two Homilies on the first, second, and third articles of the Creed. 4. Oratio Funebris in exequiis Ducissæ Parmæ, &c. that is, "A Funeral Oration on the death of the duchess of Parma, daughter of Charles V. and governess of the Netherlands." 5. Sermon at the Exequy of Joan Queen of Spain. Lond. 1555. 6. "The declaration of such scruples and staies of conscience, touching the Oath of Supremacy, delivered by writing to Dr. Horne bishop of Winchester." Lond. 1566. 7. "Objections or Assertions made against Mr. John Gough's Sermon, preached in the Tower of London, Jan. 15, 1570." 8. Caveat Emptor: which seems to have been a caution against buying abbey lands. He had also written, "Commentaries on the Psalms," and a "Treatise on the Eu-
VOL. V.
E "charist."

Stevens's
addit. vols.
to the Mo-
nasticon,
edit. 1722.
vol. i. p. 290.

“charist,” which were lost among other things. Thus far Wood: but another author mentions, 9. A Sermon on the Funeral of Queen Mary, on Ecclesiastes iv. 2.

Bayle's
Dict.

FEITHIUS (EVERARD), a learned German, was born at Elburg, in the province of Guelderland, in the 17th century. He studied philosophy for some time, and afterwards applied himself intirely to polite literature, in which he made a considerable progress. He was quite a master of the Greek tongue, and even of the Hebrew: of which the professors of the Protestant university of Bearn, gave him a large testimonial. Being returned to his own country, from which he had been long absent, he was under great consternation, on account of the expedition of the Spaniards commanded by Spinola. This determined him to leave his native country; and he went to settle in France, where he taught the Greek tongue, and was honoured with the friendship of Casaubon, of messieurs du Puy, and of the president Thuanus. When he was walking one day at Rochelle attended by a servant, he was desired to enter into the house of a citizen: and after that day, it could never be discovered what became of him, notwithstanding all the strictest enquiries of the magistrates. He was but young, at the time of this most mysterious disappearing, “which, says Mr. Bayle, is to be lamented: for if he had lived to grow old, he would have wonderfully explained most of the subjects relating to polite letters.” This judgment is grounded upon his manuscript works, one of which was published at Leyden in the year 1677, by Henry Bruman, principal of the college at Swol, and the author's grand-nephew. It is a book in 12mo. intitled, *Antiquitatum Homeriarum libri quatuor*, is very learned, and abounds with curious and instructive observations. There are other works of his in being, as, *De Atheniensium Republica*, *De Antiquitatibus Atticis*, &c. which the editor promised to collect and publish; but we do not know that it was done.

Ibid.

FELIBIEN (ANDREW), counsellor and historiographer to the king of France, was born at Chartres, in the year 1619. He finished his first studies there at the age of fourteen years, and then was sent to Paris to improve himself in the sciences, and in the management of affairs: but his inclination soon made him devote himself intirely to the Muses, and he gained a great reputation by his knowledge, in the fine arts. The marquis de Fontenay-Mareuil, being chosen for the

the second time ambassador extraordinary to the court of Rome, in 1647, monsieur Felibien was made secretary to the embassy, and perfectly answered the hopes, which that minister had conceived of him. During his stay at Rome, his fondness for the liberal arts made him spend all the time he could spare, in visiting those who excelled in them; and especially the celebrated Poussin, by whose conversations he learned to understand all that is most beautiful in statues and pictures: and it was according to the exalted notions, he then formed to himself of the excellency and perfection of painting, that he wrote since those valuable works, which established his reputation.

On his return from Italy, he went to Chartres; and, as he designed to settle himself, he married a lady of considerable family. His friends introduced him afterwards to monsieur Fouquet, who would have done something for him, had he not soon after lost the king's favour: but monsieur Colbert, who loved the arts and sciences, did not suffer him to be useless. After he had desired him to make some draughts for his majesty, in order to engage him to compleat the works he had begun, he procured him a commission of historiographer to the king, superintendant of his buildings, and of the arts and manufactures in France: this commission was delivered to him upon the 10th of March, 1666. The royal academy of Architecture having been established in the year 1671, he was made secretary to it. The king made him afterwards keeper of his cabinet of antiques, and gave him an apartment in the palace of Brion. He was also one of the first members of the academy of Inscriptions and Medals. He became afterwards deputy comptroller general of the bridges and dykes of the kingdom. He died upon the 11th of June, 1695, aged 76; and left five children.

His chief works are, 1. *Entretiens sur les Vies et sur les Ouvrages des plus excellens Peintres anciens & modernes*: that is, "Dialogues concerning the Lives and Works of the most excellent Painters, both ancient and modern." 2. *Les Principes de l'Architecture, de la Sculpture, & de la Peinture, avec un Dictionnaire des termes propres de ces Arts*: that is, "The Principles of Architecture, Sculpture, and Painting, with a Dictionary of proper words relating to those arts." 3. *De l'Origine de la Peinture, avec plusieurs pieces detachées*: that is, "Of the Origin of Painting, with several other pieces." 4. Several Descriptions, as that of Versailles, of several entertainments given by the king, and of several pictures, collected into one volume

in 12mo. 5. The Conferences of the Royal Academy of Painting, in one volume in 4to. 6. The Description of the Abbey de la Trappe, in 12mo. He also left some translations: viz. "An Account of what passed in Spain, when the Count Duke of Olivares fell under the King's Displeasure," translated out of Italian; "The Castle of the Soul," written by St. Teresa, translated from the Spanish; "The Life of Pope Pius the Vth," translated from the Italian.

Siecle de
Louis XIV.

In all that he has written, there appears a sound judgment, an exquisite taste, a great clearness and politeness: but his "Dialogues upon the lives of the Painters," is the work which has done him the greatest honour. It is elegant and profound; and the most excellent taste is every where shewn throughout the whole. But he says too little in too many words, and is absolutely without method. This is Voltaire's criticism upon him; who informs us also, that he was the first, who gave Lewis the XIV. the sur-name of GREAT, in the inscriptions in the Hotel-de-Ville. It must be remembered also, that Felibien was a man of great virtues, not ambitious, or greedy of wealth, but moderate in his desires and contented. He was a man of probity, of honour, of piety. Though he was naturally grave and serious, and of a hasty, and somewhat severe temper, yet his conversation was always agreeable, and even merry, when there was occasion for it. He was evermore an advocate for truth; and he used to encourage himself in it, by this motto, which he caused to be engraved on his seal, Bene facere et vera dicere, that is, "To do good and speak the truth." He lived in a constant practice of these two duties, which form the character of an honest man and a perfect christian.

Octav.
sect. ii.

FELIX (MINUTIUS), a father of the primitive church, who flourished in the beginning of the third century, about the year 220. He was an African by birth, which we collect from his stile, as well as from the use which he made of Tertullian's writings; and by profession a lawyer, as we learn not only from Lactantius and Jerome, who have expressly asserted it, but also from himself. *Ad vindemiam feriæ judicariam curam relaxaverant; the vacation of the vintage-time had released him, he says, from the business of the bar:* where we perceive, that he was not only a lawyer, but that he practised at the bar, after he became a convert to christianity. He has written a very elegant dialogue in defence of the Christian Religion, intitled *Octavius*, from the name of his Christian

Christian speaker, who disputes with Cæcilius, while himself sustains the part of a moderator. Cæcilius opens the conference, and urges all the topics he could think of, in defence of Paganism and against Christianity: Minutius Felix makes some observations upon what Cæcilius had advanced; after which, Octavius enters upon a particular refutation of the Pagan, and concludes with supporting and establishing the Christian religion: the result of all which is, that Cæcilius becomes a convert. The dialogue is sprightly, elegant, and instructive; and shews us, as Lactantius says, what an admirable defender of the truth Minutius Felix would have been, had he applied himself intirely to the study of it. We will quote his words. *Minutius Felix non ignobilis inter caustidicos loci fuit. Hujus liber, cui Octavio titulus est, declarat, quam idoneus veritatis assertor esse potuisset, si se totum ad id studium contulisset.* We may observe by the way, that something like this has been said of Lactantius himself; and that, as elegant a writer as he is, he has been ranked by both ancients and moderns among the number of those, who have undertaken to defend christianity, before they understood it. Lib. v. c. 1.

This dialogue of Minutius Felix passed a long time for the eighth book of Arnobius's piece, *adversus gentes*: for being found with the other seven, in an ancient manuscript of the Vatican, it was printed four times under his name, before any body suspected its true author. At length Balduinus, a celebrated lawyer, caused it to be printed separately at Heidelberg, in the year 1560, and prefixed to it a very learned dissertation of his own, in which he detected the common error, and ascertained the book to it's genuine author: although Ursinus, whether he had not seen Balduinus's edition, or whether he envied him the honour of the discovery, printed it at Rome thirty years after, at the end of Arnobius, works again. However, it has since been considered by the critics, as the work of Minutius Felix, and accordingly printed separately from Arnobius: as it is in the best edition that was given of it at Cambridge, by Dr. Davis, in the year 1712, to which the dissertation of Balduin is prefixed.

St. Jerome tells us, that in his time another book, intituled, *De fato, vel contra Mathematicos*, went about under the name of Minutius Felix; and that, though it was well written, yet from the dissimilarity of its stile with that of the Octavius, he concluded it to be spurious. De Script. c. lxviii.

FELL (Dr. JOHN), an eminently learned and pious divine, was the son of Dr. Samuel Fell, dean of Christ-church

Wood's
Athen.
Oxon.

in Oxford, and born at Longworth in Berkshire, on the 23^d of June, 1625. He was educated mostly at the free-school of Thame in Oxfordshire; and in 1636, when he was only eleven years of age, admitted student of Christ-church in Oxford. In October 1640, he took the degree of bachelor of arts, and that of master in June 1643; about which time he was in arms for king Charles I. within the garrison of Oxford, and afterwards became an ensign. In 1648, he was turned out of his place by the parliamentary visitors, being then in holy orders; and from that time till the restoration of Charles II. lived in a retired and studious condition, partly in the lodgings of the famous physician Willis, who was his brother-in-law, and partly in his own house over against Merton-college, wherein he and others kept up the devotions and discipline of the church of England.

After the Restoration he was made prebendary of Chichester, and canon of Christ-church, into which last he was installed on the 27th of July, 1660; and on the 30th of November following, he was made dean of the said church, being then doctor of divinity, and one of his majesty's chaplains in ordinary. As soon as he was fixed in that eminent station, he earnestly applied himself to purge the college of all remains of hypocrisy and nonsense, which had every where prevailed in the late times of confusion, and to improve it in all sorts of learning as well as true religion: laying those foundations, that have rendered it so famous to posterity, and will continue to make it ever flourish. Nor was he more diligent in restoring its discipline, than in adorning it with magnificent buildings, towards which he contributed very great sums. Amongst other things, he built the stately tower over the principal gate of the college; into which, in 1683, he caused to be removed out of the steeple in the cathedral the bell, called "Great Tom of Christ-church," said to have been brought thither with the other bells from Osney-abbey. He took care to have it recast with additional metal, so that it is now by far the biggest bell in England. Round it is this inscription: Magnus Thomas Cusius Oxoniensis, renatus April viii. MDCLXXX. regnante Carolo Secundo, Decano Johanne Oxon. Episcopo, Subdecano Gulielmo Jane S. S. Theol. Professore, Thesaurario Henrico Smith S. S. Theol. Professore, cura & arte Christophori Hodson. The dimensions of it are as follow: the diameter seven feet one inch; from the crown to the brim five feet nine inches; thickness of the striking place six inches; weight near 17000 lb. weight of the clapper 342 lb. Sixteen

teen men are required to ring it ; and it was first rung out on the 29th of May, 1684. From that time to this, it has been tolled every night, as a signal to all scholars to repair to their respective colleges and halls ; and so it used to be, before its removal.

In the years 1666, 1667, 1668, and 1669, Dr. Fell was vice-chancellor of the university : during which time he used every possible means to restore the discipline and credit of the university ; and such was his indefatigable spirit, that he succeeded to a miracle. In 1675-6, he was advanced to the bishopric of Oxford, with leave at the same time to hold his deanery of Christ-church in commendam, that he might continue his services to his college and the university : and he was no sooner settled in his see, but he set about re-building the episcopal palace of Cuddesden in Oxfordshire. In a word, he devoted his whole substance to works of piety and charity. Among his other benefactions to his college, it must not be forgot, that the best rectories belonging to it were bought with his money : and as he had been so bountiful a patron to it while he lived, and a second founder as it were, so he left to it at his death an estate, for ten or more exhibitions for ever. It is said, that he brought his body to an ill habit, and wasted his spirits, by too much zeal for the public, and by forming too many noble designs ; and that all these things, together with the unhappy turn of religion, which he dreaded under king James II. contributed to shorten his life. Be this as it will, he died on the 10th of July, 1686, to the great loss of learning, of the whole university, and of the church of England : for he was, as Mr. Wood has observed of him, “ the most zealous man of his time for the church
“ of England ; a great encourager and promoter of learning
“ in the university, and of all public works belonging there-
“ unto ; of great resolution and exemplary charity ; of strict
“ integrity ; a learned divine ; and excellently skilled in the
“ Latin and Greek languages.” Mr. Wood relates one singularity of him, which is, that he was not at all well affected to the Royal Society ; and that the noted Mr. Stubb attacked that illustrious body, under his sanction and encouragement. He was buried in Christ-church cathedral ; and over his tomb, which is a plain marble, is an elegant inscription, composed by the learned and polite dean Aldrich, his successor. He never was married.

It may easily be imagined, that so active and zealous a man as bishop Fell, had not much time to write books : yet we find him the author and editor of the following works.

1. "The Life of the most reverend, learned, and pious Dr. Henry Hammond, who died April 25, 1660." Lond. 1660. re-printed afterwards with additions at the head of Hammond's works.
2. Alcinoi in Platoniam Philosophiam Introductio. Oxon. 1667. In laudem Musices Carmen Sapphicum. Designed probably for some of the public exercises in the university, as it was set to music.
4. Historia et Antiquitates Universitatis Oxoniensis, &c. Oxon. 1674. 2 vols. fol. This history and antiquities of the university of Oxford, was written in English by Antony Wood, and translated into Latin, at the charge of Dr. Fell, by Mr. Christopher Wase and Mr. Richard Peers, except what he did himself. He was also at the expence of printing it, with a good character on a good paper; but "taking to himself, says Mr. Wood, the liberty of putting in and out several things according to his own judgment, and those that he employed being not careful enough to carry the whole design in their head, as the author would have done, it is desired that the author may not be accountable for any thing which was inserted by him, or be censured for any useless repetitions, or omissions of his agents under him." At the end of it, there is a Latin advertisement to the reader, containing an answer to a letter of Mr. Thomas Hobbes; wherein that author had complained of Dr. Fell's having caused several things to be omitted or altered, which Antony Wood had written in that book in his praise.
5. "The Vanity of Scoffing: in a letter to a Gentleman." Lond. 1674.
6. St. Clement's two Epistles to the Corinthians in Greek and Latin, with notes at the end. Oxon. 1677.
7. "Account of Dr. Richard Allestree's life:" being the preface to the said doctor's sermons, published by our author.
8. "Of the Unity of the church:" translated from the original of St. Cyprian. Oxf. 1681.
9. A beautiful edition of St. Cyprian's works, revised and illustrated with notes. Oxon. 1682.
10. Several Sermons.
11. The following pieces written by the author of the Whole Duty of Man, with prefaces, contents, and marginal abbreviations, viz. "The Ladies Calling; The Government of the Tongue; The Art of Contentment; The Lively Oracles," &c. He also wrote the general preface before the folio edition of that unknown author's works. There is another piece, which was ascribed to him, with this title, "The Interest of England stated: or, a faithful and just account of the aims of all parties now pretending; distinctly treating of the designs of the Roman Catholic, Royalist, Presbyterian, Anabaptist,

“Anabaptist,” &c. 1659. 4to. but it not being certainly known, whether he was the author or not, we will not place it among his works. One thing in the mean time, Mr. Wood mentions, relating to his literary character, which must not be omitted: that “from the year 1661, to the time of his death, viz. while he was dean of Christ-church, he published or re-printed every year a book, commonly a classical author, against new-years tide, to distribute among the students of his house; to which books he either put an epistle, or running notes, or corrections. These, says Mr. Wood, I have endeavoured to recover, that the titles might be known and set down, but in vain.”

We have just mentioned Dr. Samuel Fell, our author's father; but it seems necessary to say something more of him. He was born in the parish of St. Clement's Danes, London, 1594; elected student of Christ church, from Westminster-school, in 1601; took a master of arts degree in 1608; admitted bachelor of divinity in 1616; and about that time became minister of Freshwater in the isle of Wight. In May, 1619, he was installed canon of Christ-church, and the same year proceeded in divinity, being about that time domestic chaplain to king James I. In 1626, he was made Margaret professor, and so consequently had a prebend of Worcester, which was about that time annexed to the professorship. He was then a Calvinist, but at length leaving his opinion, he was, through archbishop Laud's interest, made dean of Lichfield, in 1637; and the year following, dean of Christ-church. In 1647, he was ejected from his deanery and vice-chancellorship by the rebels, who were so exasperated at him for his loyalty to the king, and zeal for the church, that they actually fought his life: and being threatened to be murdered, he was forced to abscond. He died broken-hearted on the 1st of February, 1648-9; that being the very day, he was made acquainted with the murder of his royal master king Charles. He was a public-spirited man, and had the character of a scholar. Mr. Wood, though he supposes there were more, only mentions these two small productions of his, viz. *Frimitiæ*; five *Oratio habita Oxoniæ in Schola Theologiæ*, 9. Nov. 1626. and, *Concio Latina ad Baccalaureos die cinerum in Coloss. ii. 8.* They were both printed at Oxford, in 1627.

FENELON (FRANCIS DE SALIGNAC DE LA MOTTE), archbishop of Cambray, and author of *Telemachus*, was of an ancient and illustrious family, and born at the castle of Fenelon,

Ramsay,
Hist. de la
Vie de Mr.
de Fenelon,
page 9.

Fenelon, in the province of Perigord, August the 6th, 1651. At twelve years of age he was sent to the university of Cahors; and afterwards went to finish his studies at Paris, under the care of his uncle Anthony marquis of Fenelon, lieutenant-general of the king's armies. Francis de Fenelon soon made himself known at Paris, and at the age of nineteen years preached there with general applause: but the marquis, who was a very wise and good man, feared lest his nephew's appearing so early in the world might make him proud and vain, and therefore persuaded him to imitate for several years the silence of Jesus Christ. At the age of twenty-four, he entered into holy orders; and three years after was chosen by the archbishop of Paris, to be superior to the new convert women in that city. In the year 1686, which was the year after the edict of Nantz was revoked, the king named him to be at the head of those missionaries, who were sent along the coast of Saintonge, and the *Pais de Aunis*, to convert the Protestants: though indeed, there seems to have been but little for these missionaries to do, those Protestants having all been converted by seven or eight hundred souldiers, supported by four or five companies of dragoons.

Tom. vi.
p. 370.

Having finished his mission, he returned to Paris, and was presented to the king; but lived two years afterwards without going to court, being intirely taken up with instructing again the new female converts. And that he might forward this good work by his writings, as well as his lectures, he published in 1688, a little treatise, intituled, *Education de Filles*, or, "The Education of Maidens:" which the author of the *Bibliothèque Universelle*, calls the best and most useful book, which had been written upon the subject in the French language. In 1688, he published a work, "concerning the *functions of the Pastors of the Church*;" written chiefly against the Protestants, with a view of shewing, that the first authors and promoters of the Reformation had no calling, and therefore were not true pastors. In 1689, he was made tutor to the dukes of Burgundy and Anjou; and in 1693, chosen member of the French academy, in the room of Mr. Pellisson deceased. All the time Mr. de Fenelon lived at court, he preserved the disinterestedness of an Hermit, and never received, or asked any thing either for himself or his friends. At last, the king gave him the abbey of St. Vallery, and some months after the archbishopric of Cambray, to which he was consecrated by monsieur Bossuet bishop of Meaux, in the year 1695.

But

But now a storm arose against him, which obliged him to leave the court for ever; and was occasioned by his book, entitled, “*An Explication of the maxims of the Saints, concerning the interior life.*” This book was published in the year 1697, and the occasion of his writing it was as follows. There was a certain lady, named madam Guyon, who pretended to a very high and exalted devotion. She explained it in some books which she published, and wrote particularly a mystical exposition of Solomon’s Song. In short, she was a downright *Quietist*; and Mr. de Fenelon was suspected of favouring her extravagant notions. This occasioned several conferences between the bishop of Meaux, the bishop of Chalons, afterwards cardinal de Noailles, and Mr. Tronson, superior-general to the congregation of St. Sulpicius. Mr. de Fenelon was admitted into these conferences, in which madam Guyon’s books were examined; but in the mean time began to write very secretly, upon the subject that was under examination, and his writings tended to maintain or excuse madam Guyon’s books without naming her. This examination lasted seven or eight months, during which, Mr. de Fenelon wrote several letters to the examiners, which abounded with so many testimonies of submission, that they could not think God would deliver him over to a spirit of error. While the conferences lasted, the secret was inviolably kept with regard to Mr. de Fenelon: the two bishops being as tender of his reputation, as they were zealous to reclaim him. He was soon after named archbishop of Cambray, and yet he continued with the same humility to press the two prelates to give a final sentence. They drew up thirty-four articles at Issi, and presented them to the new archbishop, who offered to sign them immediately: but they thought it more proper to leave them with him for a time, that he might examine them leisurely. He did so, and added to every one of the articles such limitations, as enervated them intirely: however, he yielded at last, and signed the articles March the 10th, 1695. The bishop of Meaux, wrote soon after an *Instruction* designed to explain the articles of Issi, and desired the archbishop of Cambray to approve it; but the archbishop refused it, and let monsieur Bossuet know by a friend, that he could not approve a book, which condemned madam Guyon, because he himself did not condemn her. It was in order to explain the system of the mystics, that Mr. de Fenelon wrote his book of “*the Maxims of the Saints,*” which, as we already observed, was published in the year 1697. There was a sudden and general out-cry

Bossuet, *Relation du Quietisme*, &c. p. 499.

Ramsay,
Vie, &c.
 p. 50.

cry against it; and the clamours coming to the king's ear, his majesty expostulated with the prelates, for having kept secret from him what they alone knew. Upon this the bishop of Meaux waited on the king, and asked his majesty's pardon for not acquainting him sooner with his *brother's fanaticism*. The controversy was for some time carried on between the archbishop of Cambray and the bishop of Meaux. But as the latter insisted upon a positive recantation from the former, monsieur de Fenelon applied to the king, and represented to his majesty, that there was no other means to remove the offence, which this controversy occasioned, than by appealing to the Pope: and therefore, he begged leave to go himself to Rome. But the king sent him word, that it was sufficient to carry his affair thither, without going himself: and accordingly, it was brought before the *Consultators* of the Inquisition to be examined. They were divided in their opinions: but at last the Pope condemned the book, with twenty-three propositions extracted from it, by a brief dated March the 12th, 1699.

Some of the archbishop's friends have pretended, that there was in this affair more court-policy, than zeal for religion. They have observed, that this storm was conjured up against him at a time, when the king thought of chusing an almoner for the duchess of Burgundy: and that there was no way of preventing him, who had been tutor to the duke her husband, and who had acquitted himself perfectly well in the functions of that post, from being made her almoner, but by raising suspicions of heresy against him. They think themselves sufficiently justified and confirmed in this opinion, by bishop Bossuet's being made almoner, after Mr. de Fenelon was disgraced and removed.

Be this as it will, the archbishop submitted patiently to the Pope's determination, and retired to his diocese of Cambray, where he led a most exemplary life, acquitting himself punctually in all the duties of his station. Yet he was not so much taken up with them, nor so deeply engaged in his contemplative devotion, but he found time to enter into the controversy with the Jansenists. He laboured not only to confute them by his writings, but also to oppress them by procuring a bull from Rome against a book, which cardinal de Noailles, their chief support, had approved: the book was father Quesnel's "*Reflections upon the New Testament*." The Jesuits, who were resolved to humble that prelate, had formed a great party against him, and prevailed with the archbishop of Cambray to assist them in the affair. He engaged

gaged himself; wrote many pieces against the Janfenists, the chief of which is the “Four Pastoral Letters,” printed in 1704, at Valenciennes; and spared no pains to get the cardinal disgraced, and the book condemned, both which were at length effected.

But the work, that has gained him the greatest reputation, and for which he will be immortal, is his *Telemachus*. It was begun to be printed at Paris; but there were hardly 200 pages printed off, when the impression was stopped by the king’s command. We are told in the preface to the first correct edition of *Telemachus*, which was printed at the Hague in 1701, that a servant, whom he employed as an amanuensis, took secretly a copy of his work, and sold it to a bookseller: and it is certain, that it was handed about in manuscript. At last Moetjons, a bookseller, got a copy of it, after it had been prohibited at Paris, and printed it in the year 1699. It has been reprinted several times since, in a great many places: and in 1717, after the author’s death, his heirs gave a new edition of it, which they say is the only compleat edition. This book sold prodigiously, and no work ever had a greater reputation. The stile of it is lively, natural, beautiful; the fictions well contrived; the moral sublime; and the political maxims tending all to the happiness of mankind. But, as monsieur Bayle says, “what contributed most to the success of this work, is doubtless the author’s speaking to the taste of all nations; and especially of those, who, like the French, have felt the dreadful effects of arbitrary power, which he has very well described and exposed.” Some persons have imputed the archbishop’s downfall to the maxims dispersed through his *Telemachus*, and not to his *Maxims of the Saints concerning the interior life*. “It is a misfortune for France,” says monsieur le Vassor, “that the archbishop of Cambray must have been a Quietist, whether he would or no. Posterity will always do justice to this worthy prelate. His true heresy was in politics, and not in divinity. Some maxims dispersed through his *Avantures de Telemaque*, seemed to Lewis the XIVth more capable of corrupting the minds of his grandchildren, than the maxims of the saints, which monsieur Fenelon had collected.” It might be objected, that *Telemachus* was not printed till the year 1699; whereas the affair against monsieur Fenelon about Quietism, was begun several years before. But it is enough to say, that while he was tutor to the young princes, he taught them the same principles, which he has asserted and exemplified in his *Telemachus*;

*Lettres de
Mr. Bayle,
p. 785.
Oeuvres,
tom. iv.*

*Hist. de
Louis XIII.
tom. iii. p. 3.*

lemachus, which, if it be true, as all the world seems to think it is, was a sufficient cause for Lewis the XIVth, to contrive a quarrel with him, and to banish him as far as possible from the court.

In the year 1713, he published another considerable work, intituled, “*A Demonstration of the Being of God, grounded on the knowledge of Nature, and suited to the meanest capacity.*” This is one of the best books, that is written in French upon that subject. There goes another work under his name with this title, “*Dialogues of the great men in the Elysian Fields, applied to the manners of this age.*” but this is said not to answer the reputation of its author. His *Dialogues sur l'Eloquence*, or, “*Dialogues upon Eloquence,*” though composed in his youth, was not published till after his death, in the year 1718. It contains many fine observations, expressed in an easy stile. He died in the beginning of January, 1715, aged sixty-three years, and upwards.

He was certainly a man of great learning, great genius, of a fine taste, and exemplary manners: yet many have suspected, that he was not always sincere, and intirely free from ambition. For his sincerity, consider him as the author of a book, composed, as his *Maxims of the Saints* was, with the utmost care, and which hardly contained any thing but extracts from the Fathers of the Church, whose writings he had diligently read and examined. This book was condemned at Rome, in spite of all his explications and vindications; he submits immediately to the sentence; he prohibits the reading of the book, supposing it erroneous, and yet never offered to shew where the error lay. Can it be supposed, that he condemned it from his heart? that he changed his opinion of it, as soon as he knew it was condemned? Yet we must either suppose this, or confess that Mr. de Fenelon dissembled upon this occasion. For his ambition, one can hardly ascribe to any other motive his conduct towards the Jansenists and cardinal de Noailles. How could a man of his exalted devotion enter into a controversy, plainly carried on upon worldly principles and designs? how set himself at the head of a party, in order to ruin a great and worthy prelate, if it were not with a view of re-ingratiating himself with those in power? However, let us not be misunderstood, we only take notice of these marks of human frailty, to shew, that the greatest and best of men are not exempt from it.

Besides the works of our author, already mentioned, they have published since his death, *Lettres sur la Religion*, “*Letters upon Religion;*” some of which were written to the

late duke of Orleans, who had a constant friendship with, and regard for our prelate. There has of late years been printed at Rotterdam, a collection of all his spiritual works, under the care of the marquis de Fenelon, his grand-nephew, and ambassador from his most Christian majesty to the States-general; which collection contains several pieces, that had never been printed.

FENTON (Sir GEOFFREY), an eminent writer and statesman, during the reigns of queen Elizabeth and king James I. was descended from an ancient family in Nottinghamshire, and born about the middle of the sixteenth century. He was certainly educated liberally, though we cannot tell where; since, while a young man, he gave many proofs of his acquaintance with ancient and modern learning, and of his being perfectly versed in the French, Spanish, and Italian languages. He is well known for a translation from the Italian of "The History of the Wars of Italy, by Guicciardini," the dedication of which to queen Elizabeth bears date January the 7th, 1579: This was however his last work, he having published before, 1. "An Account of a dispute at Paris, between two Doctors of the Sorbonne, and two Ministers of God's Word." Lond. 1571. 4to. A Translation. 2. "An Epistle, or Godly Admonition, sent to the Pastors of the Flemish Church in Antwerp, exhorting them to concord with other Ministers: written by Antony de Carro." Lond. 1578. 8vo. A Translation. 3. "Golden Epistles: containing variety of discourses both moral, philosophical, and divine, gathered as well out of the remainder of Guevara's works as other authors, Latin, French, and Italian. Newly corrected and amended. Mon heur viendra." Lond. 1577. 4to. In order to understand this title-page clearly, it is necessary to inform the reader, that the familiar epistles of Antony Guevara, had been published in English by one Edward Helioes; so that this collection of Mr. Fenton's consisted of such pieces of the same author, as were not contained in that work. The epistle dedicatory is to the right honourable and vertuous lady Anne, countess of Oxford; and is dated from the author's chamber in the Blackfriars, London, February the 4th, 1575. This lady was the daughter of sir William Cecil, lord Burleigh: and it appears from the dedication, that that noble person was our author's best patron; and that one great purpose of Mr. Fenton, in translating and publishing this work, was to
testify

testify his warm zeal and absolute attachment to that great minister.

What the inducements were, which engaged him to leave his own country, in order to serve the queen in Ireland, cannot easily be discovered: it is however certain, that he went thither well recommended, and that being in particular favour with Arthur lord Grey, then lord-deputy in that kingdom, he was sworn of the privy-council about the year 1581. It is more than probable, that his interest might be considerably strengthened by his marriage with Alice, the daughter of Dr. Robert Weston, sometime lord chancellor of Ireland, and dean of the arches in England, a man of great parts, and who had no small credit with the earl of Leicester, and other statesmen in the court of queen Elizabeth: and when he was once fixed in his office of secretary, his own great abilities and superior understanding, made him so useful to succeeding governors, that none of the changes, to which that government was too much subject in those days, wrought any alteration in his fortune. One thing, indeed, might greatly contribute to this, which was the strong interest he found means to raise, and never was at a loss to maintain, in England; so that whoever was lord lieutenant in Ireland, sir Geoffry Fenton continued queen Elizabeth's counsellor there, as a man upon whom she depended, from whom she took her notions of state-affairs in that island, and whose credit with her was not to be shaken by the artifices of any faction whatever.

In 1603, sir Geoffry married his only daughter Katherine to Mr. Boyle, afterwards the great earl of Corke; and died at his house in Dublin, October the 19th, 1608. He was interred with much funeral solemnity at the cathedral church of St. Patric, in the same tomb with his wife's father, the lord chancellor Weston; leaving behind him the character of a polite writer, an accomplished courtier, an able statesman, and a true friend to the English nation, and Protestant interest in Ireland.

FENTON (ELIJAH), an English poet, was descended from an ancient family, and born at Shelton, near Newcastle under the Line, in Staffordshire: but we know not exactly when. He was the youngest of twelve children, and was intended by his parents for the ministry. He was sent to the university of Cambridge, where he embraced principles very opposite to the government, by which he became disqualified for entering into holy orders. We find him, soon after his
quitting

quitting the university, secretary to the earl of Orrery: but how long he remained in that station, we cannot ascertain. After he quitted the service of this noble peer, it was his custom to pay a yearly visit in the country to his brother, who possessed an estate of 1000*l.* per annum. He was a man of great tenderness and humanity, and carried the fairest reputation. After a life of ease and tranquillity, he died at East-Hampstead-Park, near Oakingham, on the 13th of July, 1730, much regretted by all men of taste, as; what is very singular, having never been obnoxious to the resentment of his brother-poets. He published a volume of Poems in the year 1717: and in the year 1723, he introduced upon the Stage his Tragedy of Mariamne, built upon the story related of her in the third volume of the Spectator, which the ingenious author collected out of Josephus. He published also, a very fine edition of the works of Mr. Edmund Waller, illustrated with full and useful notes of his own. Mr. Fenton was much beloved and esteemed by Mr. Pope, who honoured him with the following beautiful Epitaph:

- “ This modest stone, what few vain marbles can,
- “ May truly say, Here lies an honest man:
- “ A Poet, bless'd beyond a Poet's fate,
- “ Whom Heaven kept sacred from the proud and great:
- “ Foe to loud praise, and friend to learned ease,
- “ Content with science in the vale of peace.
- “ Calmly he looked on either life, and here
- “ Saw nothing to regret, or there to fear:
- “ From Nature's temperate feast rose satisfy'd,
- “ Thank'd Heaven, that he had liv'd, and that he dy'd.

FERNELIUS (JOHN), physician to Henry the II. king of France, was born in Picardy, at the latter end of the 15th, or the beginning of the 16th century: we cannot tell which, for there are disputes about his age. He was not very young, when he was sent to Paris to study Rhetoric and Philosophy: but he made so quick a progress, that having been admitted master of arts after two years time, the principals of the colleges strove, who should have him to teach Logic; and offered him a considerable stipend. He would not accept their offers; but chose to render himself worthy of a public professor's chair by private studies and lectures. He applied himself therefore in a most intense manner. All other pleasure was insipid to him. He cared neither for play, nor for walking, nor for entertainments, nor even for con-

versation. He read Cicero, Plato, and Aristotle. The reading of Cicero procured him this advantage, that the lectures he read on philosophical subjects were as eloquent, as those of the other masters were barbarous at that time. He also applied himself very earnestly to the Mathematics.

This continual study drew upon him a long fit of sickness, which obliged him to leave Paris. On his recovery he returned thither with a design to study physic; but before he applied himself entirely to it, he taught Philosophy in the college of St. Barbara. After this he spent four years in the study of Physic; and taking a doctor's degree, confined himself to his closet, in order to read the best authors, and to improve himself in the Mathematics; that is, as far as the business of his profession would suffer him. Never was a man more diligent than Fernel. He used to rise at four a clock in the morning, and studied till it was time either to read lectures, or to visit patients. He then examined the urine that was brought him, for this was the method of those times, with regard to the poor people, who did not send for the physician. Coming home to dine, he shut himself up among his books, till they called him down to table. Rising from table, he returned to his study, which he did not leave without necessary occasions. Coming home at night, he did just as at noon: he staid among his books, till they called him to supper; returned to them the moment he had supped; and did not leave them till eleven a clock, when he went to bed. So much pains do some men take to get ill health and the spleen, which however we do not find to have happened to Fernel.

In the course of these studies, he contrived mathematical instruments, and was at great charges in making them. His wife, who seems to have been a spirited thrifty woman, did not like those expences, by which even a part of her fortune was wasted. She murmured, she cried, she complained of it to her father, who was a counsellor at Paris. Fernel submitted at last, sent all his instrument-makers away, and applied himself in good earnest to practise physic. But as visiting patients did not employ his whole time, he resumed the same office, in which he had been engaged already, of reading public lectures upon Hippocrates and Galen. This soon gained him a great reputation through France, and in foreign countries. His business increasing, he left off reading lectures; but as nothing could make him cease to study in private, he spent all the hours he could spare in composing a work of physic, intitled, *Physiologia*, which was soon after published.

published. He was prevailed with to read lectures upon this new work, which he did for three years: and undertaking another work, which he published, *De venæ sectione*, he laid himself under a necessity of reading lectures some years longer; for it was passionately desired, that he would also explain this new book to the youth.

While he was thus employed, he was sent for to court, in order to try whether he could cure a lady, whose recovery was despaired of. He was so happy as to cure her, which was the first cause of that esteem, which Henry the II. who was then but Dauphin, and was in love with that lady, conceived for him. This prince offered him even then the place of first physician to him; but Fernel, who infinitely preferred his studies to the hurry of a court, would not accept the employment, and had even recourse to artifice, in order to obtain the liberty of returning to Paris. He represented first, that he was not learned enough to deserve to be entrusted with the health of the princes; but that, if he were permitted to return to Paris, he would zealously employ all means, to become more learned, and more capable of serving the Dauphin. This excuse being not admitted, he pretended, in the next place, to be sick, and sent to the prince a chirurgeon, who was accustomed to speak familiarly to him, and who told him, That Fernel had a pleurisy, which grief would certainly render mortal; and that his grief was occasioned by his being absent from his books, and from his family, and by his being obliged to discontinue his lectures, and lead a tumultuous life. The prince, giving credit to this false story, permitted Fernel to retire. A man, as Mr. Bayle observes, must be excessively in love with his studies, and with a philosophical life, when he employs such tricks to avoid, what all others are desirous to obtain?

When Henry came to the throne, he renewed his entreaties: but Fernel represented, that the honour which was offered to him was due, for several reasons, and as an hereditary right, to the late king's physician; and that as for himself, he wanted some time to make experiments concerning several discoveries he had made relating to physic. The king admitted this: but as soon as Francis the First's physician died, Fernel was obliged to go, and fill his place at Henry the II'd's court. And here just the contrary to what he dreaded came to pass: for he enjoyed more rest and more leisure at court, than he had done at Paris; and he might have considered the court as an agreeable retirement, had it not been for the journeys, which the new civil war obliged the king to take. Be-

ing returned from the expedition of Calais, he made his wife come to Fontainebleau: but this good woman was so afflicted at being obliged to leave her relations, that she fell sick soon after, and died delirious; and her death grieved Fernel to such a degree, that he died within a month after she was buried. He was the author of a great many works, besides what have been mentioned; as, *De abditis rerum causis*, seven books of Pathology, a book on Remedies, &c. They have been printed several times: and before all the editions of them is prefixed his life, written by William Plantius his disciple, from which this account of him is taken.

It is a pretty general opinion, that Fernel cured Catherine de Medicis, consort of Henry the II. of her barrenness. It is pretended, that Henry proposed this affair to him in such words, as probably surprized him: "Master physician," says he, "can you get my wife with child?" and it is asserted, that Fernel wisely answered, "It belongs to God, Sir, to give you children by his blessing: it is your office to get them, and mine to afford what assistance physic can procure, which was established by God as a remedy for human weakness." Nevertheless, Mr. Bayle is firmly persuaded, and he gives reasons to support this persuasion, that this could not be so. He says, that Fernel was not made first physician to Henry, till after the death of Francis the I. and that Francis the II. Catherine's eldest son, was born four years before it. He insists further upon the doubtfulness of the fact, from Plantius's not saying a word of it, though he mentions another, which we have already taken notice of, much less important. Mr. Bayle cannot think it probable, that so glorious a circumstance of Fernel's life should escape the notice of Plantius, who was his beloved disciple, and lived ten years in his family: or that knowing it, he would have omitted it in the account of his master's life, whose glory he was extremely desirous to promote.

Fernel got a vast estate by his business. Plantius tells us, that while he was with him, his gains amounted often to above 12000 livres a year, and seldom under 10000. Some account is given of his posterity, in the following passage of Guy Patin.

Lettr. 100.
dated Sept.
25, 1655.

" Lyons a daughter of M. de Riant counsellor of state.
" Her mother is niece to M. de Narbonne: her name is
" Mary des Prez. This beautiful nun, who has not yet made
" her vows, amongst other eminent qualities she possesses,
" is

“ is considerable by her birth, being descended from our
 “ great Fernel, who was really an incomparable physician.
 “ He left two daughters, the eldest of whom was married to
 “ M. Barjot, president in the grand council, and master of
 “ the requests.—The other was married to M. Giles de Ri-
 “ ant, president au Mortier, who died in the year 1597.
 “ Her name was Magdalen Fernel; and she died in March,
 “ 1642, aged 94 years; Et generatio rectorum benedicitur,
 “ that is, And the generation of the upright shall be blessed.
 “ I am very sorry, that I did not go formerly to Villeroy,
 “ in the earldom of Perch, where she died, on purpose to
 “ have the honour of seeing her, and kissing her hands.
 “ They make us kiss relicks, which are not worth these.
 “ So that your beautiful nun may boast, that she is descend-
 “ ed from the greatest man, that ever was of our profession
 “ since Galen, because the great Fernel was her great-great-
 “ grandfather.”

FERRAND (JAMES), a French physician, and a native of Agen, wrote a book, *De la Maladie d'Amour*, that is, “*Of the Distemper of Love*,” which was printed at Paris in the year 1622. Though his design was only to con-^{Bayle's} sider Love, as it often turns into a bodily disease, and be-^{Dist.} comes a phrenzy, or a melancholy, yet he says a great many things, which relate to Love in general, and particularly sets forth the uneasinesses and the bitterness, which attend the pleasures of it. The dedication of this book abounds with learning, by which it appears, that there is nothing upon which the heathen poets had philosophized so deeply, as they had upon Love. Mr. Bayle takes notice, that this book has not yet been mentioned in the *Lindenius Renovatus*, or, “*Catalogue of Physicians and their writings*,” yet says, that it deserves to have a place there, more than several that are in it: which is one reason, why we have just bestowed a mention of it here.

FERRARI (OCTAVIAN), a learned Italian author, was born of a noble family at Milan, upon the 23d of September, 1518. After he had studied polite learning, Philosophy, and Physic, in the most celebrated universities of Italy, he was chosen professor of Ethics and Politics, in the college founded by Paul Canobio at his instigation; and held this place eighteen years. The Senate of Venice engaged him afterwards to remove to Padua, where he explained the philosophy of Aristotle with so much skill and elegance, that

Francis Vimercat, who was professor in the royal college at Paris, in the reign of Francis the I. returning to Italy upon the death of that king, fixed upon him, preferably to all other men, for the publication of his works. He continued at Padua four years, and then returned to Milan; where he continued to teach philosophy till his death, which happened in the year 1586. Bartholomew Capra the civilian, his intimate friend, to whom he left his library, made his Funeral Oration. Though he was excellently skilled in polite literature, yet he was principally famous for Philosophy, being esteemed a second Aristotle. He was no less illustrious for his probity, than for his learning.

He was the author of several works; as, 1. *De Sermonibus Exotericis*. Venet. 1575. in 4to. Ferrari treats here of that part of Aristotle's doctrine, which was intended for all sorts of people, without meddling with the Acroamatics, which were only for the use of his scholars. This book was re-printed at Francfort, 1606. in 8vo. with a new dissertation of Ferrari de disciplina Encyclia, under the general title of *Clavis Philosophiæ Peripateticæ Aristotelicæ*. 2. *De Origine Romanorum*. Milan, 1607. in 8vo. Though death prevented Ferrari from putting the last hand to this work, yet Grævius thought proper to insert it in the first volume of his "Roman Antiquities," and added his own corrections to it. 3. He translated Athenæus into Latin, and wrote some notes upon Aristotle.

FERRARI (FRANCISCO BENARDINO), of the same family with the former, was a very learned man, and born at Milan about the year 1677. Being entered at first as a novice in the Congregation of St. Ambrose and St. Charles, he applied himself with great success to Philosophy and Divinity, as well as to the Latin, Greek, Spanish and French languages, and was admitted a doctor of the Ambrosian-college. His vast knowledge of books, and abilities in all kinds of learning, induced Frederic Borromeo archbishop of Milan, to appoint him to travel into divers parts of Europe, in order to purchase the best books and manuscripts, with a design to form a library at Milan. Ferrari passed over part of Italy and Spain, and collected a great number of books, which laid the foundation of the famous Ambrosian library. About the year 1638, he was appointed director of the College of the Nobles, lately erected at Padua; which office he discharged two years, and then on account of indisposition returned to Milan.

Milan. He died the 30th of January, 1669, aged ninety-two years.

He wrote, 1. *De Antiquo Ecclesiasticarum Epistolarum Genere libri tres.* Milan, 1613. in 8vo. 2. *De Ritu Sacrarum Ecclesiæ Catholicæ concionum libri tres.* Milan, 1620. in 4to. This work is very curious, and was afterwards printed in 8vo. at Utrecht, 1692, cum præfatione Joannis Georgii Grævii. 3. *De Veterum acclamationibus & plausu libri septem.* Milan, 1627. in 4to. It is likewise reprinted in the sixth volume of Grævius's "Roman Antiquities." Ferrari began several other works upon various points of antiquity, both ecclesiastical and profane; and it is a little to be wondered at, that though he lived forty-two years after the publication of the last mentioned book, he should not have published some other. All his writings are full of learning and curious researches into antiquity: and he wrote with great clearness and method, is very judicious in his conjectures, and exact in his quotations. This at least is what the learned and impartial Du Pin says of him.

Bibl. des
Auteurs Ec-
cles. tom.
xvii. p. 109.
Amst. 1712.
in 4to.

FERRARI (OCTAVIO), of the same family with the former, was also a very learned man. and born at Milan upon the 20th of May, 1607. His father dying when he was very young, his uncle Francisco Bernardino Ferrari, mentioned in the former article, took him home to his house, and educated him. He went through his studies in the Ambrosian college: and after he had passed through his course of Philosophy and Divinity, applied himself intirely to polite literature. He made so great a progress in it, that cardinal Frederic Borromeo entertained a great esteem and affection for him, and procured him a professorship of Rhetoric in that college, though he was then but one and twenty years old. Six years after, the Republic of Venice invited him to Padua, in order to teach Eloquence, Politics, and the Greek language, in the university of that city. This university was then extremely in its decline: but Ferrari restored it to its former flourishing state. The Republic rewarded him by enlarging his pension every six years, which from five hundred ducats was at last raised to two thousand. After the death of Joseph Ripamonte, historiographer of the city of Milan, Ferrari was appointed to write the history of that city, and a pension of two hundred crowns was settled on him for that purpose. He began, and composed eight books; but finding that they would not communicate to him the necessary materials, which were repositied in the archives

of Milan, he desisted, and left what he had done to his heir, on condition that he should not publish it. His reputation procured him presents and pensions from foreign princes. Christina queen of Sweden, in whose honour he had made a public discourse, upon her mounting the throne, presented him with a golden chain, and honoured him with her letters. Lewis XIV. of France, gave him a pension of five hundred crowns for seven years. He died upon the 7th of March, 1682, in the 75th of his age. He was remarkable for the sweetness, sincerity, and affability of his temper; and had so happy a way of mitigating persons exasperated against each other, that he acquired the title of the “Reconciler, or Pacificator.”

His works are, 1. *De Re Vestiaria libritres.* Padua, 1642. In 1654, he added four books more to a second edition. 2. *Analecta de re vestiaria, five exercitationes ad Alberti Rubenii Commentarium de re vestiaria et lato clavo.* Accessit *Dissertatio de veterum lucernis sepulchralibus.* Padua, 1670. This was afterwards, in 1685, subjoined to his book, *De re vestiaria.* The seven books of Ferrari, *De re vestiaria*, are inserted in the sixth book of Grævius’s “*Roman Antiquities*,” and that upon the ancient sepulchral lamps in the twelfth. 3. *Pallas Suecica: Panegyricus Suecorum Reginæ imperium auspicanti dictus.* 4. *De laudibus Francisci Putei.* 5. *Prolusiones xxvi.—Epistolæ.—Formulæ ad capiendam Doctoris insignia.—Inscriptiones.—Panegyricus Ludovico Magno Francorum Regi dictus.* All these little pieces, and several others which had been printed separately, were collected and disposed into proper order by John Fabricius, who published them at Helmstad, in 1710, in two volumes 8vo. 6. *Veneta Sapientia, seu de optimo civitatis statu prolusio.* 7. *Electorum libri duo.* In this work our author treats of several points of antiquity. 8. *Origines Linguae Italicæ.* Padua, 1676. in folio. The author of the *Journal des Sçavans*, for April, 1677, gives the following judgment of this work. “Scaliger had before treated of this subject in twenty-four books, which are unfortunately lost. Though Ferrari has not taken so great an extent, yet we find a great deal of learning in him. But he appears so jealous of the language of his country, that he thinks every other origin, but what he gives it, as well as the French and Spanish from the Latin tongue, would be injurious to it, This hinders him from assenting to the opinion of cardinal Bembo, who supposes, that the Italian owes many of its words to the jargon of Languédoc and Provence.” *Ménage*

nage has written a book upon the same subject, to correct the errors of Ferrari. 9. *De Pantomimis & Mimis Dissertatio*. 10. *Dissertationes duæ; altera de balneis, de gladiatoribus altera*. These two works are posthumous, and were published by John Fabricius, the former at Wolfenbuttle, 1714. in 8vo; the latter at Helmstad, 1720. in 8vo.

FERRARS (GEORGE), a learned lawyer, a grave historian, a celebrated poet, and a most accomplished courtier, ^{Wood's} in the reigns of Henry VIII. Edward VI. queen Mary, and ^{Athen.} queen Elizabeth, was descended from an antient family in ^{Oxon.} Hertfordshire, and born there in a village not far from St. Albans, about the year 1510. He was bred at the university of Oxford, and removed from thence to Lincolns-Inn; where he applied himself with so much success to the study of the law, that he soon began to be taken notice of in Westminster-hall as an advocate, at the same time that he was much admired at court for his wit and good-breeding. His first rise in his profession, and at court, was owing to the king's great minister, Cromwell earl of Essex; who was himself a man of great parts, and took a pleasure in countenancing and advancing such. Upon the fall of this patron, he quit the public exercise of his profession as a lawyer; not however before he had given evident testimonies of his knowledge and learning, as appears from, 1. "The double translation of Magna Charta from French into Latin and English. 2. Other Laws enacted in the times of Henry III. and Edward I. translated into English."

Afterwards he became the king's menial servant, whom he attended in war as well as in peace; and served not with his pen only, but with his sword. In short, he was a very gallant man in all senses of the word, and so much in favour with king Henry, as to receive from that monarch, a very considerable grant in his own native country, out of his proper and private estate. This was in the year 1535; yet he managed so ill, that some years after, when he was member of parliament for Plymouth, he had the misfortune, during the sessions, to be taken in execution by an officer belonging to the sheriffs of London, and carried to the Compter. ^{Grafton's Chronicle, p. 1255.} The news of this, however, being carried to the House of Commons, occasioned such a disturbance there, as not only produced his discharge, but a settled rule with respect to privilege. ^{Lex Parliamentaria, p. 263.} He continued in high favour with king Henry all his reign, and seems to have stood upon good terms with the lord protector Somerset, in the beginning of king Edward's; ^{Hollingshed's Chron. vol. ii. p. 955.} since

Stowe's
Annals,
p. 608.

since he attended the Protector, as a commissioner of the army, into Scotland in the year 1548. King Edward also had a singular kindness for him, as appeared afterwards at a very critical juncture. For when the unfortunate duke of Somerset lay under sentence of death, the people murmuring on the one hand, and the king uneasy and melancholy on the other, it was thought expedient to do something, to quiet and amuse the one, and if possible to entertain and divert the other. In order to this, at the entrance of Christmas holidays, George Ferrars, Esq; was proclaimed LORD OF MISRULE, that is, a kind of prince of sports and pastimes; which office he discharged for twelve days together at Greenwich with great magnificence and address, and entirely to the king's satisfaction. In this character, attended by the politest part of the court, he made an excursion to London; where he was very honourably received by officers created for that purpose, splendidly entertained by the lord mayor, and, when he took leave, had a handsome present made him in token of respect.

But although he made so great a figure in the diversions of a court, he preserved at the same time his credit with all the learned world, and was no idle spectator of political affairs. This appears from the history of the reign of queen Mary, which though inserted in the Chronicle, and published under the name of Richard Grafton, was actually written by our author; as Stowe expressly tells us. Our author was an historian, a lawyer, and a politician, even in his poetry; as appears from pieces of his, inserted in a work intitled, "The Mirrour for Magistrates, wherein may be seen, by examples passed in this Realm, with how grievous plagues vices are punished in great Princes and Magistrates, and how frail and unstable worldly prosperity is found, where fortune seemeth most highly to favour." The first edition of this work was published in 1559, by William Baldwin, who prefixed an epistle before the second part of it, wherein he signifies, that it was intended to reprint, "The Fall of Princes," by Boccace, as translated into English by Lidgate the monk; but that, upon communicating his design to seven of his friends, all of them sons of the Muses, they dissuaded him from that, and proposed to look over the English Chronicles, and to pick out and dress up in a poetic habit such stories, as might tend to edification. Our author contributed to this collection the following pieces: 1. "The Fall of Robert Tresilian, Chief Justice of England, and other his fellows, for misconstruing the Laws, and expounding them to serve the Prince's affections. 2. The Tragedy,

“ Tragedy, or unlawful murder, of Thomas of Woodstock,
 “ duke of Gloucester. 3. Tragedy of king Richard II.
 “ 4. The Story of dame Elianor Cobham, duchess of
 “ Gloucester:” much altered and augmented in the second
 edition of 1587, in which are added, to the four already
 mentioned, 5. “ The Story of Humphrey Plantagenet,
 “ duke of Gloucester, protector of England. 6. The Tra-
 “ gedy of Edmund duke of Somerset.”

With regard to our author's religion, it is very probable, if not certain, that he was a fixed, perhaps a zealous Protestant. This may reasonably be collected from his coming into the world under the protection of the lord Cromwell, who was undoubtedly of the Protestant religion; and from the high credit in which he stood with the protector Somerset and king Edward, to which it is scarce possible he could have attained, if he had not been so. In his history also of the reign of queen Mary, though written with much caution and wonderful moderation, and wherein he speaks highly of the personal virtues of that princess, yet he shews himself clearly of the reformed religion; more especially in the large account he gives of the death of archbishop Cranmer, and ^{Grafton's} of sir Thomas Wiat's insurrection. He died in the year ^{Chronicle,} 1579, at his house at Flamstead in Hertfordshire, and was ^{P. 1350.} buried in the parish-church.

There flourished also at the same time with him, one Mr. Edward Ferrars, a Warwickshire gentleman of a good family, bred at Oxford, a celebrated poet likewise, and much in the good graces of Henry VIII. Wood calls him a very ingenious man; and says, that he wrote several tragedies and comedies. He died in 1564.

There was Henry Ferrars too of the same county and family, bred at Oxford, and afterwards famous for his knowledge and skill in heraldry, genealogies, and antiquities. Mr. Wood says, that out of the collections of this gentleman, sir William Dugdale laid part of the foundation of his elaborate work, intitled, “ The Antiquities of Warwick-
 “ shire illustrated;” and that after sir William's death, several of Mr. Ferrars's collections, that had come into his hands, were repositied in the Ashmolean Museum. Mr. Ferrars was well known to, and respected by the learned Camden, who, in his discourse of the Antiquity of the city of Coventry, makes this honourable mention of him: “ Thus much of
 “ Coventry, yet have you not all this of me, but, willingly
 “ to acknowledge by whom I have profited, of Henry Fer-
 “ rars of Baldesly, a man both for parentage and knowledge
 “ of antiquity very commendable, and my special friend;
 “ who

“ who both in this place, and also elsewhere, hath at all
 “ times courteously shewed me the right way when I was
 “ out, and from his candle as it were hath lightened mine.”
 Mr. Ferrars had also, in his younger days, a good talent at
 poetry, some of which, Mr. Wood tells us, he had seen
 scattered in divers books, printed in the reign of queen Eli-
 zabeth. He died the 10th of October, 1633, aged 84;
 “ leaving behind him,” says Mr. Wood, “ the character of
 “ a well-bred gentleman, a good neighbour, and an honest
 “ man.”

Bayle's
 Dict.

See Art.
 DURY.

FERRI (PAUL), in Latin, Ferrius, was a most learned
 divine of Germany, and born of a considerable family at
 Mets, upon the 24th of February, 1591. He was sent
 to study divinity at Montaban, and made so uncommon
 a progress, that he was admitted a minister at Mets,
 in the year 1610. Though he was but nineteen, he
 had then published a book of Poems; the advertisement to
 which, he finished in these words, *sat ludo nugisque datum*,
 that is, “ we have now spent time enough in trifling amuse-
 “ ments.” He had eminent talents for preaching, being
 the most eloquent man of his province. His noble presence,
 his venerable countenance, and fine delivery, added great
 force to his eloquence, which was very moving. His ene-
 mies spread a false report of him, namely, that he was one
 of the ministers, whom cardinal Richelieu had bribed to pro-
 cure a coalition of the two religions: however, it is certain,
 that he was grieved at the division of the Protestants, and
 hoped that he could contribute somewhat to forward a ré-
 union; and it is supposed, that with this view he kept a cor-
 respondence with Dury. His death happened on the 27th
 of December, 1669: and there was found above fourscore
 stones in his bladder, which occasioned it. He had a very
 fine library, which he increased by several works of his own.
 In 1616, he published *Scholastici Orthodoxi Specimen*, in
 which he shews, that the Protestant doctrine of Grace has
 been taught by the schoolmen. This treatise gained him the
 esteem of the illustrious monsieur du Pleſſis Mornay, who
 wrote him a letter upon it, in which he advised him about
 another work he was upon, intitled, *Le dernier desespoir de*
la Tradition, &c. that is, “ The last shift of Tradition a-
 “ gainst the Holy Scripture.” In 1630, he published at
 Leyden, *Vindiciæ pro Scholastico Orthodoxo*, against Leo-
 nard Perinus, an eminent Jesuit, who had published in 1619,
 a book, intitled, *Thraſonica Pauli Ferrii Calvinistæ*. In
 1654, he published, *General Catechisme de la Reformation*,

that

that is, “ a General Catechism to prove the necessity of a “ Reformation in the Church,” which was answered by Bosfuet, afterwards bishop of Condom and Meaux. We must not forget to observe, that this minister was pitched upon to preach the Funeral Sermon on the death of Lewis XIII. and that on the death of the queen mother, Anne of Austria: both which sermons have been printed. He also made, on some occasions, prayers for the recovery of their majesties health; which prayers have also been published, and are, Mr. Bayle says, very beautiful.

FERRI (CIRÓ), a skilful painter, was descended of a good family, and born at Rome in the year 1634. Easy circumstances did not hinder him from pursuing his inclination and taste for painting. He was a true and faithful imitator of Peter Cortona, under whom he had been bred; and to whom he came so near in his ideas, his invention, and his manner of painting, that his ceilings particularly are often mistaken for Cortona's. Though he set great prices on his works, he was in continual employ. Prince Borghese and Pope Alexander VII. had a great esteem for him: and his three successors were no less favourable to him. The Great Duke sent for him to Florence, and assigned him a large pension to finish the works, which Peter Cortona had left imperfect. He entered so well into the spirit of them, and acquitted himself so worthily, that the whole work seems to be of the same hand. The Great Duke nominated him chief of the School of Florence; and so he continued for a long time. Ferri returned to Rome, where he appeared a great architect, as well as a good painter. Several palaces and grand altars, as St. John of the Florentines, and that of the Chiesa Nuova, were raised from his designs. He diverted himself more with drawing than painting. He was much importuned for devices, figures for breviaries, and titles of books: several of which have been engraved by Spierre and Bloemart. The Pope employed him in making cartoons for the Vatican; and no man has worked in more different kinds, than he. The cupola of St. Agnes, in the palace of Navona, was his last work. The chagrin he felt in seeing the angles of Bacici, which were directly under it, the force of whose colouring made his appear too weak, is said to have been the cause of his death. One day he told Lazaro Baldi, his companion, that his cupola appeared very different on the scaffold, from what it did from below, and that the angles of Bacici gave him great pain: and falling sick soon after, he died in the year 1689, aged fifty-five. This is an instance to
prove,

prove, that illness does not always arise from the body, but sometimes from the mind; jealousy, or rather envy having confessedly been the cause, not only of Ferri's illness, but of his death.

Bayle's
Dict.

FERRIER (ARNOLD DE), one of the most eminent lawyers of his age, and called the Cato of France, was born at Toulouse in the year 1506. He was admitted a doctor of law at Padua; and from a professor in the university of Toulouse, was raised to be a counsellor in the Parliament of the same city. The circumstance which makes him chiefly memorable now, is, that though he was a Protestant in his heart for a good part of his life, yet he did not profess himself such, till a little before his death. He had indeed often discovered, that he was at the bottom no very good Papist: and he was so strongly suspected of heresy, after the famous Mercuriale of the year 1559, that he would have been imprisoned, if he had not made his escape. He harangued in the year 1562, in the council of Trent, whither he was sent ambassador by the most Christian King; and he expressed himself in so bold and free a manner, that some of the more zealous were highly offended at him. He went afterwards ambassador to Venice, where he continued several years; and took occasion to assist father Paul, in collecting materials for his history of the council of Trent. On his return from Venice, monsieur du Plessis Mornay, who knew his thoughts, pressed him so earnestly to declare the truth, that Ferrier openly professed himself a Protestant: and the king of Navarre made him his chancellor. He was about 76 years old at the time of his renouncing Popery; and he only lived to be 79. It has been said, that he conspired with the chancellor de l'Hospital, to break the knot which united the most Christian King with the Holy See; to assemble a national council, in which the king of France, after the example of the king of England, should be declared Head of the Gallican Church; and to usurp all the estates of the church of France. He was reckoned among the greatest men in Europe. He was the author of some works in the literary way.

Ibid.

FERRIER (JEREMY), a minister and professor of divinity at Nimes, is, contrary to his namesake in the preceding article, memorable for becoming a Papist, even after having maintained in a public disputation in 1602, that, "Pope Clement the VIIIth was properly the Antichrist." Who would have suspected it? Yet he was the first who began to yield in the political assemblies of the reformed in France.

Many

Many circumstances in his behaviour had made him suspected as a pensioner of the court, as a false brother, and a traitor to the churches. He did not however openly change his religion, till a popular tumult arose against him, in which his house was plundered, and himself so near being murdered, that for the sake of escaping, he was obliged to lie three days concealed in a tomb: so that, as Mr. Bayle observes, though “ many have been compelled to come in, yet he “ may certainly be looked upon as one, who was compelled “ to go out.” After this he settled at Paris, where he endeavoured to make his fortune. He published in 1614, the year after his conversion, a book of controversy upon the subject of Antichrist. The king employed him in several important affairs; and in 1626, he was commanded to attend his majesty in his journey to Brittany, where he was honoured with the title of state and privy counsellor. Cardinal de Richlieu had a particular esteem for him. He died of a hectic fever on the 26th of September, 1626. His family was numerous; yet there was but one daughter among them. He made all his children promise, that they would live and die in the Catholic Faith: “ and you, my daughter, “ says he, who have had the happiness above your brothers, “ that you were baptized in the church, do not you also “ make me the same promise ?” Monsieur Patin, in a letter dated August 25th, 1660, mentions this daughter in the following manner: “ The lieutenant Criminal here is very ill. “ His wife, who is a shrew, has beat him, and shut him up “ in a cellar. She is a worse devil, than Pilate’s wife was. “ She is daughter of Jeremy Ferrier, formerly a minister of “ Nimes, but who abjured his religion.” In another letter dated August the 25th, 1665, Patin speaks also of this same woman: “ Men talk here of nothing but the murder of Mr. “ Fardieu Lieutenant Criminal and his wife. The two murderers were immediately apprehended.—The whole people “ go, in procession as it were, to pray for the souls of this unhappy pair. The woman was so prodigiously covetous, that “ she had neither a footman, nor coachman, nor maid-servant: “ but chose to wait on herself, in order to spare her bread. “ Prayers have been said in a solemn manner in St. Bartholomew’s-church, for the said Lieutenant Criminal and his “ wife: but if she had no soul, what will become of those “ prayers? for as to the wax-tapers, they are burnt and consumed.” It is remarkable, that a son also of Jeremy Ferrier was killed by some footmen, whom he would have prevented from striking his own: so that, we see, here is a very

Letter dated
 Sept. 10,
 1665.

unfortunate

unfortunate family. Monsieur Boileau, in his 10th Satyr, has formed a very curious Episode from the marriage of Mr. Fardieu and its consequences.

We must not forget to observe, that Ferrier was the reputed author of a famous political work, intitled, *Catholique d'Etat*; in answer to some libels, which the king of Spain's partizans had published against France, upon allying herself with the Protestant Powers, to the prejudice of the Catholic Religion.

FESTUS (**POMPEIUS**), a celebrated grammarian of antiquity, who abridged a work of Verrius Flaccus de significatione verborum. Flaccus lived under the emperors Augustus and Tiberius; and his work has been greatly commended by Pliny, Aulus Gellius, Priscian, and other ancient writers. Festus took the pains to abridge it; not however without taking great liberties: for he was not content with striking out a vast number of words, but pretended to criticise the rest, and in a manner, as Gerard Vossius has observed, not favourable to the credit and reputation of Flaccus. He met however with one afterwards, who revenged, as it were, this treatment of Flaccus, by shewing the same to Festus. For in the eighth century Paul the deacon, undertaking to make a second abridgment of the first, so maimed and disfigured poor Festus, that it was scarce possible to know him. He lay in this miserable state, till a considerable fragment of him being found in the library of cardinal Farnese, some pains was taken to put him again into a little order. Scaliger, Fulvius Ursinus, Aldus Minutius, and others, have published three fragments of Festus; but the most complete edition is that of Paris, 1681, in quarto, published by Mr. Dacier for the use of the Dauphin. This work is also to be found among the *Auctores Latinæ Linguæ*, collected together in a body by Dionysius Gothofredus in 1585, and afterwards reprinted with emendations and additions at Geneva, in 1622. Scaliger says, that Festus is an author of great use to those, who would attain the knowledge of the Latin tongue with accuracy.

Voss. de
Philolog.
c. 28.

Baillet
Jugemens
des Savans.

FETTI (**DOMENICO**), an eminent painter, was born at Rome in the year 1589, and educated under Lodovico Civali, a famous Florentine painter. As soon as he quitted the school of Civali, he went to Mantua; where the paintings of Julio Romano afforded him the means of becoming a great painter. From them he took his colouring, the boldness of

of his characters, and a beautiful manner of thinking: and it were to be wished, that he had copied the nice correctness of that master. Cardinal Ferdinand Gouzaga, afterwards duke of Mantua, discovered the merit of Fetti, retained him at his court, furnished him with means of continuing his studies, and at last employed him in adorning his palace. Fetti painted with great force, but sometimes, as is said, too darkly; was very delicate in his thoughts; had a grandeur of expression, and a mellowness of pencil, that relished with the connoisseurs. His pictures are scarce, and much sought after. He painted very little for churches. Going to Venice, he abandoned himself to disorderly courses, which breaking his constitution put an end to his life in its very prime; for he was only in the 35th year of his age. The duke of Mantua regretted him exceedingly, and sent for his father and sister, whom he always took care of afterwards. The sister painted well. She became a nun, and exercised her talent in the convent, which she adorned with several of her works. Other religious houses in Mantua were also decorated with her paintings.

FEVARDENTIUS (FRANCIS), a famous Franciscan friar, and very learned man, was born at Constance in Lower Normandy in the year 1541: and might have inherited a large estate, had he not chosen to wear a monk's habit rather than a sword. However, he seems to have judged rightly of himself and his talents; for he got, says Mr. Bayle, a much greater reputation under this dress, than he would have done in that of a gentleman. Mr. Daillé observes, that "he deserved his name perfectly well: for " that he was so transported with anger, hatred, and fury, " as to be seldom in his right senses." Fevardent in French signifies a brisk fire: and indeed, he was as fiery a zealot, and as bitter a persecutor as the Protestants ever had. He was one of the most seditious preachers, who raised the disturbances against Henry III. and Henry IV. of France; nor did he spare even the Chief of the Leaguers, when he thought him guilty of something, that might prejudice the cause of the rebels. He wrote commentaries on some books of Scripture, and translated some works of the Fathers into French. He published at Paris in 1576, "The five books of " Irenæus, revised and corrected in several places from an " ancient manuscript, with an addition of five intire chapters, which were in his manuscript at the end of the fifth " book. He has added, at the end of each chapter, such

VOL. V. G " notes

“ notes as he thought necessary for the better understanding
 “ of his author. They are for the most part useful and
 “ learned: but there are some which go beyond the bounds,
 “ that a commentator ought to set to himself; since his de-
 “ sign must not be to appear learned, or to treat controvert-
 “ ed subjects, but only to explain his author. The second
 “ edition printed at Cologne, in 1596, and again in 1630,
 “ and at Paris in 1639, is better than the first, because it
 “ contains the Greek passages of Irenæus, which were in
 “ Epiphanius, and in some other ancient writers.” Thus
 the impartial Dupin, in his account of Irenæus. Fevardent
 published also some books of controversy, which the Catho-
 lics themselves own to have been written with too much
 passion. He died at Paris upon the 1st of January in the
 year 1610.

Bayle's
 Dict.

FEVRET (CHARLES), an eminent French civilian,
 was born at Semur in Auxois, upon the 16th of December,
 1583. In 1602, he attended into Germany the celebrated
 monsieur Bongars, who was sent by Henry IV. resident
 from France to the electors and princes of the empire: but
 soon left him to go and study the law at Heidelberg, a famous
 university of Germany, where the well-known Godefroy
 was at that time law-professor. Godefroy took great care of
 Fevret, who was recommended to him by several persons of
 quality: he received him into his house, and caused him to
 hold public disputations with great applause. In the year
 1607, Fevret returned to Dijon, where he married Mrs.
 Anne Brunet of Beaulne, by whom he had nineteen chil-
 dren; fourteen of which they brought up together during
 eight years. After his wife's death, which happened in the
 year 1637, he caused his bed to be made one half narrower,
 and never would marry again. He gained great reputation at
 the bar at Dijon; and was chosen counsellor to the three
 estates of the province.

In the year 1629, Lewis the XIIIth being come to Dijon,
 in order to punish the authors of a popular insurrection,
 Fevret was chosen to petition the king, that he would gra-
 ciously be pleased to pardon the guilty. He spoke for all the
 corporations, and made so elegant a discourse, that the king
 commanded him to print it, and to send it to him at Lyons.
 His majesty pardoned the authors of the sedition, and granted
 to Fevret the place of counsellor in the parliament of Dijon:
 but not being permitted to fill it by a deputy, he refused it,
 because he would not quit his profession of an advocate, and
 contented

contented himself with the post of king's counsellor secretary to the court, with a pension of 900 livres, which he obtained gratis. As he was frequently sent a deputy to the court, he was known to monsieur de Morillac, keeper of the seals of France, who honoured him with his friendship. As early as the years 1626 and 1627, Monsieur, the king's brother, had chosen him for his counsellor in ordinary in all his affairs: and the prince of Condé had made him intendant of his house, and of his affairs in Burgundy. He was continued in the same post by his son Lewis de Bourbon prince of Condé; and during the life of these two princes, he was honoured with their favour in a distinguishing manner. Frederic Casimir, prince palatine of the Rhine, and his consort Amelia Antwerpia, born princess of Orange, did also choose him for their counsel and intendant for their affairs in Burgundy. He had a particular correspondence with all the learned civilians in his time. He died at Dijon upon the 12th of August, 1661, in his 78th year.

He published in 1645, a small Latin treatise, intitled, *De Claris Fori Burgundici Oratoribus*; and his *Traite de l'Abus*, or, "Treatise of Abuses," in 1653. This last celebrated work was written at the sollicitation of the second Lewis de Bourbon prince of Condé. He enlarged it by one half, which occasioned a second edition of it, published after his death in 1667. It was reprinted a third time ten years after; but the best edition is that of Lyons, 1736, in two volumes folio. He made an excellent translation of Pybrac's Quatrains, in Latin verses, printed at Lyons 1667, with a commentary under this title, *De officiis vitæ humanæ*, five, in Pybraci Tetraſticha Commentarius. Several authors have mentioned him and his works in a very honourable manner.

FICINUS (MARSILIUS), a celebrated Italian, was born at Florence upon the 19th of October in the year 1433, and educated at the expence of Laurence de Medicis. He attained a perfect knowledge of the Greek and Latin tongues, and became a great philosopher, a great physician, and a great divine. He was in the highest favour with Laurence and Cosmo de Medicis, who provided him plentifully with every thing he wanted; and made him a canon of the cathedral church of Florence. He applied himself intensely to the study of philosophy; and while others were striving who should be the deepest read in Aristotle, who was then the philosopher in fashion, he devoted himself wholly to Plato. He was indeed the first, who restored the Platonic

Philosophy in the West; for the better effecting of which, he translated into Latin the whole works of Plato. There goes a story, but we know not how true it is, that when he had finished his translation, he communicated it to his friend Marcus Musurus, to have his approbation of it; but that Musurus disliking it, he did it all over again. He had no sooner ended his translation of Plato, but he was informed by John Picus earl of Mirandula, that Cosmo desired to have Plotinus translated. This task Ficinus undertook and finished. He not only translated Plotinus, but also made summaries and analyses of each book. He translated also the works, or part of them at least, of Proclus, Iamblicus, Porphyrius, and other celebrated Platonists.

In his younger years, Ficinus lived like a philosopher; and too much so, as is said, to the neglect of piety. However, Savanorola coming to Florence, Ficinus went with every body else to hear his sermons; and while he attended them for the sake of the preacher's eloquence, he imbibed a strong sense of religion, and devoted himself henceforward more especially to the duties of it. He died at Correggio in the year 1499, and, as Baronius assures us upon the testimony of what he calls credible authors, appeared immediately after his death to his friend Michael Mercatus: to whom, it seems, he had promised to appear, in order to confirm what he had taught concerning the immortality of the soul. His writings, sacred and prophane, are very numerous. Among the former are his Treatise of the Christian Religion, dedicated to Laurence de Medicis; eight books of the Immortality of the Soul and Eternal Happiness; a Commentary upon St. Paul's Epistle to the Romans, &c: among the latter, De Sole liber Allegoricus et Anagogicus; De Lumine liber; De Vita; De Voluptate, &c. His works were all collected and printed at Venice in 1516, and at Basil in 1561, and 1576, and at Paris 1641, in two volumes folio. Twelve books of his Epistles, among which are many Treatises, were printed separately in folio at Venice, 1495, and at Nuremberg, 1497, in quarto.

FIDDES (RICHARD), an eminent English divine, and ingenious and polite writer, was born of reputable parents, at Hunmanby near Scarborough in Yorkshire, in the year 1671. After reading the usual classics at a private school in that neighbourhood, he was admitted of Corpus Christi, and then of University-college, in Oxford; where by his parts and address he gained many friends. However, he did not
continue

continue there ; but after taking his batchelor of arts degree in 1693, he returned to his relations, and married the same year a gentlewoman of good family and fortune. In 1694, he was ordained priest by Dr. Sharp archbishop of York ; and not long after, was presented to the rectory of Halsham in that county. Halsham being situated in a marsh, proved the occasion of much ill health to Mr. Fiddes and his family ; and he had the misfortune, while he was there, to be so deprived on a sudden of his speech, as never to be able to utter words very articulately after, unless, which is pretty extraordinary, he was elevated with two or three glasses of wine more than usual. His diocesan, however, dispensed with his residence upon his benefice for the future ; upon which he removed to Wickam, and continued there some months.

Being no longer able to display his preaching talents, which before were confessedly very great ; and having a numerous family, he resolved to devote himself entirely to writing. He was not the first, who had been forced to eke out an insufficient maintenance, by applying to that way of life : Bayle and Le Clerc, much greater men, had been driven to it before him. For this purpose, he went to London in the year 1712 ; and by the favour of dean Swift, was introduced to the earl of Oxford, who received him kindly, and made him one of his chaplains. The dean, had a great esteem for Fiddes ; and recommended his cause with the warmth and sincerity of a friend. The queen soon after appointed him chaplain to the garrison at Hull, and would probably have provided handsomely for him and his family, if death had not prevented her. Losing his patrons upon the change of the ministry in the year 1714, he lost the above-mentioned chaplainship ; and the expences of his family increasing, as his ability to supply them lessened, he was obliged to apply himself to writing with greater assiduity than ever. Nevertheless, he continued in high esteem with his contemporary writers, especially those of his own party ; and was encouraged by some of the most noted men of those times. By the generosity of his friend and relation Dr. Ratcliff, he took the degree of batchelor of divinity ; and was afterwards honoured by the university of Oxford with his doctor's degree, partly in consideration of his abilities as a writer, and partly, no doubt, on account of his party. He died in the year 1725, aged fifty-four years, at Putney, leaving behind him an unhappy family, consisting of a wife and six children ; and was buried in Fulham church-yard, near the remains of bishop Compton, to whom he had been much obliged,

We shall have occasion to mention other particulars, relating to his life and character, in the catalogue of his works, which is now to follow. His first publication, as far as we can find, was, 1. "A Prefatory Epistle concerning some Remarks to be published on Homer's Iliad: occasioned by the proposals of Mr. Pope towards a new English version of that Poem." Lond. 1714. 12mo. It is addressed to Dr. Swift, to whom in the following passage he makes a grateful acknowledgment of his obligations: "If this prefatory address, says he, may be of any use, which you are the best able to determine, I shall be glad to see it made public; though from no other motive of vanity, except that of being thought to have a share in your friendship, and to have received the most ingenious, the most sensible, and seasonable proofs of it. In particular, from your recommending me to that noble Mecænas of the age, who dispenses his favours with a magnificence," &c.

Page 3, 4.

But the first work, by which he distinguished himself in any considerable degree, was, 2. "Theologia Speculativa: or the first part of a body of divinity under that title, wherein are explained the principles of Natural and Revealed Religion." Lond. 1718. folio. This work met with a favourable reception from the public: nevertheless, when Mr. Stackhouse came afterwards to undertake a work of a similar nature, he could not help speaking lightly of it. "Dr. Fiddes, says he, was a polite rather than a learned man: and his want of books, and other proper encouragements, put him under the necessity of entertaining us with a fine stile and manner of expression, whereof he was certainly a very great master, when he knew himself insufficient to go to the bottom of his argument. It is a melancholy reflection, that a person of his genius should be so far neglected by the world, as to live in want of any thing: but while we lament his misfortune in this respect, we cannot but at the same time condole with his reader, who in the latter part of his work more especially, to his great joy, will meet with an abundance of excellent words, but to his great surprize and discontent will meet with words only." Dr. Fiddes's second part is intitled, "Theologia Practica, wherein are explained the duties of Natural and Revealed Religion;" and was published in 1720, in folio. The same year also he published in folio; 3. "Fifty-two practical Discourses on several Subjects, six of which were

Introduction
to Stack-
house's Body
of Divinity,
p. 2.

“ were never before printed.” These, as well as his “ Body of Divinity,” were published by subscription.

But the work which made the most noise, which gained him the most friends, and certainly the most enemies, was, 4. “ The Life of Cardinal Wolsey,” printed at London in 1724, folio. It is dedicated to the chancellors, vice-chancellors, the doctors, with the other members of the two universities: and the subscription for it was large. This work was attacked with great severity in the London Journal,

and the author charged with being a Papist: who thereupon published, 5. “ An Answer to Britannicus, Compiler of the “ London Journal.” Lond. 1725. This answer consists

of two Letters; in the first of which he endeavours to obviate the charge of Popery; in the second, to shew the impartiality with which he drew up the life of this cardinal.

Nevertheless, Dr. Knight, in the Life of Erasmus, published a little after our author’s death, attacked him in the severest terms, accusing him of speaking irreverently of Erasmus,

“ probably, says he, because he had by his writings favour-

“ ed the Reformation.—Dr. Fiddes censures the Reforma-

“ tion;—and to give it the more home strokes—goes to the

“ very root of it, and does all he can to evince the unjustifi-

“ able grounds it proceeded upon; ridicules the instruments

“ of it; and would insinuate, that there was a change made Knight’s

“ for the worse, and therefore palliates some of the most ab Life of

“ surd doctrines of the church of Rome, which were hap- Erasmus.

“ pily thrown off at the Reformation.” He afterwards Introduct.

goes much farther, asserting among other particulars, that

our author “ has most partially and indeed scandalously re-

“ flected upon the opening the Reformation, laying on the

“ grossest colours to hide the deformities of Popery.” He Life, p. 381.

then proceeds, “ to give the true rise and occasion of writ-

“ ing this life of Wolsey,” which he declares to have been

at the solicitation of the late bishop Atterbury, on occasion of

the dispute, in which he was then engaged with archbishop

Wake. Dr. Knight says, that “ bishop Atterbury supplied

“ our author with his own collections, directed him to the

“ stock of others, procured him the whole party of sub-

“ sscribers, entertained him at his deanery at Westminster,

“ suggested matter and method, turned him to authorities

“ and conjectures, and laid the whole plan for forming such

“ a life, as might blacken the Reformation, cast lighter

“ colours upon Popery, and even make way for a Popish

“ pretender.” Dr. Fiddes indeed, had given occasion for

part of this surmise, by saying, “ a very learned prelate ge-

p. 382.

Life of
C. Wolsey.
Introduct.
p. 12.

Ibid. p. 13.

“nerously offered to let me compile the life of cardinal
“Wolsey in his house. I should under such a direction not
“only have had the benefit of many curious and deep re-
“searches into ecclesiastical antiquity, but of the best and
“most useful instructions, both in respect to the matter and
“the conduct of my work. But I had not those assistances,”
&c. This suspicion was likewise heightened by the eulogium,
he made on bishop Atrerbury, a little before his deprivation.
“I shall not, says he, incur any censure for paying a debt of
“gratitude to a learned prelate, under his present circum-
“stances; or for celebrating those great talents, wherein,
“as a person of capacity and letters, his most inveterate
“enemies must allow him to excel. It is ignoble and un-
“just, because men are charged with high crimes, either to
“refuse them those grateful acknowledgments, which are
“due to their beneficial actions, or to deny their extraor-
“dinary and distinguishing abilities on other accounts.”

Though it may be difficult to determine, how far our author
was at the bottom an enemy to the Reformation, yet all who
have read it must allow, that this life of Wolsey was undertaken
and written under the influence of a party-spirit: however,
having cited so much against him, let us hear him a word or
two for himself, in regard to the two main points mentioned
above. First, says he, “as to your chimerical charge of
“Popery, it may not be improper to declare, that I do not
“think myself affected by any thing you have said, or can
“say to my prejudice, if by Popery you mean the true pri-
“mitive doctrine of the church of England, &c. but if you
“intend, that every man is a Papist, or Popishly affected,
“who asserts any of the following propositions, viz. that
“God is the author of peace and not of confusion; that the
“Christian Church is a regular and visible society, founded
“by the Son of God; that there is a continual succession of
“pastors in it, who derive their powers from Christ, and
“which no human authority can either confer, or alter the
“original method of conveying; that such pastors have cer-
“tain inalienable, inherent, and therefore independent rights,
“which the Civil Magistrates as such cannot exercise, and
“of which the Civil Magistrate here in England has dis-
“claimed all right of exercising: if this is your notion of
“Popery, the wit of man cannot contrive any method in
“order to introduce Popery so effectual, as by propagating
“this notion.” Secondly, as to his partiality for Wolsey,
“though, says Fiddes, he had some great and generous
“qualities, I was far, when I wrote his life, from designing

Answer to
Britannicus,
p. 6.

“ a perfect character. I charge him with several faults, but
 “ was willing, considering some popular unjust prejudices,
 “ under which he has all along suffered, to obviate them, so
 “ far as they might be obviated, upon just and reasonable
 “ grounds : and after all the noise that has been made, con-
 “ cerning my partiality to him, I have not yet been charged
 “ upon sufficient evidence with one false fact, or with one
 “ false inference from any true fact or facts relating to him.
 “ —However, had I really been under some favourable pre-
 “ judices, in compiling the life of so great a Prelate and Mi-
 “ nister of State, who employed all his ecclesiastical revenues,
 “ not in a sacrilegious application of them to private uses,
 “ and all the revenues arising from his civil employments,
 “ not to aggrandize his own family, but in acts of public
 “ munificence, especially towards the advancement of learn-
 “ ing; which glorious design both our universities have so
 “ often and so justly celebrated; though in this respect I had
 “ not indeed written cardinal Wolsey’s life according to the
 “ strict rules of historical justice, yet an error, which for
 “ the sake of so many beneficent actions had inclined me to
 “ cover even a multitude of faults, would certainly have been
 “ more pardonable, than the method according to which,
 “ I perceive, his life would have been written under your
 “ direction, with all bitterness, and wrath, and anger, and
 “ clamour, and evil speaking.” Ibid. p. 39.

The great encouragement, which his Life of cardinal
 Wolsey met with, prompted him to undertake the Lives of
 sir Thomas More, and Fisher bishop of Rochester: but
 when he had gone through a great part of this work, he lost
 his manuscript. He published, 6. “ A General Treatise of
 “ Morality, formed upon the principles of Natural Reason
 “ only; with a preface, in answer to two Essays lately pub-
 “ lished in the FABLE OF THE BEES, and some incidental
 “ remarks upon an INQUIRY CONCERNING VIRTUE, by
 “ the right honourable Anthony earl of Shaftesbury;” in
 1724. 8vo. In the course of his preface, he defends some
 opinions of the noble author of “ The Characteristics,” in
 opposition to the author of the “ Search into the Nature of
 “ Society;” and afterwards attempts a vindication of Dr.
 Ratcliff from the aspersions cast upon him, on account of
 his benefaction to the university of Oxford. 7. “ A Prepa-
 “ rative to the Lord’s Supper.” 8. “ A Letter in answer to
 “ one from a Freethinker, occasioned by the late duke of
 “ Buckingham’s epitaph: wherein certain passages in it, that
 “ have been thought exceptionable are vindicated, and the
 doctrine

F I D D E S.

“ doctrine of the soul’s immortality asserted. To which is
 “ prefixed a version of the Epitaph, agreeably to the expli-
 “ cation given of it in the Answer ;” in 1721. 8vo. Here
 follows the Epitaph and Version, by which the reader may
 know that our author misunderstood it, without being at the
 trouble to read his pamphlet.

Pro Rege sæpe, pro Republica semper.

Dubius, non improbus vixi.

Incertus morior, sed inturbatus.

Humanum est errare, & nescire.

Christum adveneror, Deo confido,

Omnipotenti, benevolentissimo.

En Entium, miserere mei.

“ Much for the prerogative, ever for my country.

“ I lived irregular, not profligate.

“ Though going to a state unknown, I die resigned.

“ Frailty and Ignorance attend on human life.

“ Religiously I worship Christ, in God confide.

“ Almighty, and most merciful.

“ O thou principle of all Beings, and first of

“ Causes, have compassion on me.”

To conclude with a short character of our author. He was an ingenious, not a very learned, man. He had so happy a memory, that he retained every thing he read, and never made use of notes in preaching. He was far from being a nervous writer, abounding in matter: he was, on the contrary, wordy; more so, than probably he would have been, if his necessities would have allowed him time to contract his thoughts into a narrower compass. It is reasonable to suppose, that he was sincere in his professions concerning the Hierarchy; and as reasonable to suppose, that he had no affection for Popery. His misfortunes, in the latter part of his life, were chiefly owing to his strong attachment to a party: nevertheless, his application to his studies was so intense, that he would frequently pass whole nights in writing, which together with his misfortunes, is supposed to have contributed not a little to hasten his death. He was reckoned upon the whole a good kind of man; but wanting somewhat in point of prudence, and by no means a manager of his money.

FIELD (RICHARD), an eminent divine of the church of England, was born of a reputable family at Hempstead in Hertfordshire, on the 15th of October 1561; and at sixteen years of age, admitted of Magdalen-college in the ^{Wood's} university of Oxford: but after taking his first degree re-^{Athen.} moved to Magdalen-hall. He continued seven years in this ^{Oxon.} situation, distinguished as a great divine, a great preacher, and a prodigious disputant: and then in 1594, being bachelor of divinity, was chosen reader in that faculty to the honourable Society of Lincoln's-inn in London. He gave so much satisfaction here, that one of the members of the house became his patron, and gave him the living of Burrowclere in Hampshire. Soon after he had the offer of St. Andrews in Holborn, London, a living of greater value and more in the way to preferment; but he chose to continue where he was, liking a reserved life, where he might, says Mr. Wood, serve God and follow his studies. In 1598, being then doctor of divinity, he was made chaplain to queen Elizabeth; and about that time commenced a friendship with the famous Mr. Richard Hooker, whom he resembled in his great learning and humility. Upon the accession of king James, he was made chaplain in ordinary to him; and by his majesty's own appointment, was sent for to Hampton-Court. In the year 1604, he became canon of Windsor; and the same year, when the king was to be entertained at Oxford with all sorts of scholastic exercises, he was sent for out of the country to bear a part in the divinity-act. In the year 1609, he became dean of Gloucester; and the year after published a second edition, augmented with a fifth book and an appendix, of his "Four Books of the Church." This famous work is dedicated to sir George Villiers, afterwards duke of Buckingham; and confirmed all men in the high notions they had conceived of his great parts and deep learning. He was esteemed a perfect oracle in his way; and divines of even the first order scarce ever went to him, without loading themselves with questions. When king James heard him preach the first time, he said, "This is a FIELD for God to dwell in:" an expression like that of Thomas Fuller, who citing something out of his books upon the church, styleth him, "that learned divine, whose memory ^{Holy War,} smelleth like a FIELD which the Lord hath blessed." ^{b. iv. c. 5.}

The king had once an intention to send him into Germany, with a view of composing the differences between the Lutherans and Calvinists; but something put him off. His
majesty

majesty however retained the same good opinion of him to the last, and designed him for a bishopric. Salisbury was first fixed on, but the solicitation of great personages carrying that elsewhere, the king was resolved to bestow Oxford upon him; and sir George Villiers, in a letter dated July the 11th, 1616, told him, that if he was minded to take that see upon him, he should repair to the court, kiss the king's hand, and hold his benefices in commendam with it. God, however, was pleased, as Mr. Wood says, to prefer him to a better place; for on the 21st of November following he died, aged fifty-five years. He was esteemed, says the same author, "a principal maintainer of protestancy, a powerful preacher, a profound schoolman, exact disputant, and so admirably well-knowing in the controversies between the Protestants and Papists, that few, or none, went beyond him. He had a great memory; and any book he read he was able to carry away the substance of. He was one that much laboured to heal the breaches of Christendom, and was ready to embrace truth, wheresoever he found it. His desire, his prayers, his endeavours were for peace, to make up the breaches of the church, not to widen differences, but to compose them. He was a good and faithful pastor, and his care reached unto all churches. He was a loving husband, a tender father, a good master and neighbour, and ready and willing to do good to all," &c. A very great and amiable character!

His books upon the Church were reprinted at Oxford in 1628, folio. Besides these, he published a Sermon preached before the king at Whitehall, upon Jude ver. 3. in 1604; and a little before his death he had almost composed a book, intitled, "A View of the Controversies in Religion, which in these last times have caused the lamentable Divisions of the Christian World." But this book not being finished was never published, though a preface was written to it by its author.

FIENNES (WILLIAM), lord Say and Sele, a person of literary merit, but not so eminent for that, as for the part he bore in the Grand Rebellion. He was born at Broughton in Oxfordshire, in the year 1582, being the eldest son of sir Richard Fiennes, to whom king James I. had restored and confirmed the dignity and honour of baron Say and Sele: and after being properly instructed in Wickham-school near Winchester, was sent in 1596, to New-College in Oxford, of which, by virtue of his relationship to the founder,

founder, he was made fellow. After he had spent some years here in study, he travelled into foreign countries, and then returned home with the reputation of a wise and prudent man. When the war was carried on in the Palatinate, he contributed largely to it, according to the measure of his estate, which was highly pleasing to king James; but indulging his neighbours by leaving it to themselves to pay what they thought fit, he was, on notice given to his majesty, committed to custody in June 1622. He was however soon released, and in July 1624, advanced from a baron, to be viscount Say and Sele. At this time, says Mr. Wood, he stood up for the privileges of Magna Charta, but after the Rebellion broke out, treated it with the utmost contempt: and when the Long-parliament began in 1640, he shewed himself so active therein, that, as Wood says, he and Hampden and Pym, with one or two more, were esteemed parliament-drivers, or swayers of all the parliaments in which they sat. In order to reconcile him to the court, he had the place of mastership of the Court of Wards given him in May 1641: but this availed nothing, for when arms were taken up, he acted openly against the king. In February 1642, his majesty published two proclamations, commanding all the officers of the Court of Wards to attend him at Oxford; but lord Say refusing to come, was outlawed and attainted of treason. In 1648, he opposed any personal treaty with his majesty, yet the same year was one of the parliament-commissioners in the isle of Wight, when they treated with the king about peace: at which time he is said to have urged against the king this passage, out of the three last books of Mr. Hooker's Ecclesiastical Polity, which Mr. Wood calls corrupted, that "though the king was singularis major, yet he was universis minor:" that is, greater than any individual, yet less than the whole community. After the king's death, he joined with the Independents, as he had done before with the Presbyterians; and became great with Oliver, who made him one of his house of lords. "After the Restoration of king Charles II. when he had acted, says Mr. Wood, as a grand rebel for his own ends almost twenty years, he was rewarded forsooth with the honourable offices of lord privy seal, and lord chamberlain of the household; while others, that had suffered in estate and body, and had been reduced to a bit of bread for his majesty's cause, had then little or nothing given to relieve them: for which they were to thank a hungry and great officer, who to fill his own coffers, was the occasion

" of

Memorials
of English
Affairs,
an. 1642.

Hist. of the
Rebellion,
book iii.

“ of the utter ruin of many.” Mr. Wood relates also, with some degree of surprize, that this noble person, after he had spent eighty years mostly in an unquiet and discontented condition, had been a grand promoter of the Rebellion, and had in some respect been accessory to the murder of king Charles I. should die quietly in his bed, as he did, on the 14th of April 1662; and be buried, as he was, with his ancestors at Broughton. Mr. Whitlock says, that “ he “ was a person of great parts, wisdom, and integrity:” and lord Clarendon, though of a contrary party, does not deny him to have had these qualities, but only supposes them to have been wrongly directed, and greatly corrupted. The lord Say he calls, “ a man of a close and reserved nature, “ of great parts, and of the highest ambition; but whose “ ambition would not be satisfied with offices and prefer- “ ments, without some condescensions and alterations in ec- “ clesiastical matters. He had for many years been the “ oracle of those, who were Puritans in the worst sense, “ and had steered all their counsels and designs. He was a “ notorious enemy to the church, and to most of the emi- “ nent churchmen, with some of whom he had particular “ contests. He had always opposed and contradicted all “ acts of state, and all taxes and impositions, which were “ not exactly legal, &c.—In a word, he had very great “ authority with all the discontented party throughout the “ kingdom, and a good reputation with many who were “ not discontented; who believed him to be a wise man, “ and of a very useful temper in an age of licence, and one “ who would still adhere to the law.” Afterwards he re- presents him as “ a man, who had the deepest hand in the “ original contrivance of all the calamities, which befell “ this unhappy kingdom, though he had not the least “ thought of dissolving the monarchy, and less of levelling “ the ranks and distinctions of men. For, says the noble “ historian, no man valued himself more upon his title, or “ had more ambition to make it greater, and to raise his “ fortune, which was but moderate for his title. He was of “ a proud, morose, and sullen nature; conversed much with “ books, having been bred a scholar, &c. His parts were not “ quick, but so much above many of his own rank, that “ he had always great credit and authority in parliament; “ and the more for taking all opportunities to oppose the “ court: and he had with his milk sucked in an implacable “ malice against the government of the church. When the “ duke of Buckingham proposed to himself, after his return “ with

“ with the prince from Spain, to make himself popular by
 “ breaking that match, and to be gracious with the parlia-
 “ ment, as for a short time he was, he resolved to embrace
 “ the friendship of the lord Say, who was as solicitous to
 “ climb by that ladder. But the duke quickly found him of
 “ too imperious and pedantical a spirit, and to affect too
 “ dangerous mutations, and so cast him off: and from that
 “ time he gave over any pursuit at court, and lived narrowly
 “ in the country; having conversation with very few, but
 “ such who had great malignity against the church and state;
 “ and fomented their inclinations, and gave them instruc-
 “ tions how to behave themselves with caution, and to do
 “ their business with most security; and was in truth the
 “ pilot, that steered all those vessels, which were freighted
 “ with sedition to destroy the government.—Nevertheless,
 “ when he thought there was mischief enough done, he
 “ would have stopped the current, and diverted farther fury:
 “ but then he found he had only authority and credit to do
 “ hurt, none to heal the wounds he had given; and fell into
 “ as much contempt with those he had led, as he was with *Ibid. b. vi.*
 “ those whom he had undone.”

Besides several speeches in parliament, he published, 1.
 “ The Scots design discovered: relating their dangerous at-
 “ tempts lately practised against the English nation, with the
 “ sad consequence of the same. Wherein divers matters of
 “ public concernment are disclosed; and the book called,
 “ Truths Manifest, is made apparent to be Lies Manifest.”
 Lond. 1653. 4to. 2. “ Folly and Madness made manifest:
 “ or, some things written to shew, how contrary to the
 “ word of God, and practice of the Saints in the Old and
 “ New Testament, the doctrines and practices of the Qua-
 “ kers are.” Oxf. 1659. 4to. 3. “ The Quakers Reply
 “ manifested to be railing: or, a pursuance of those by the
 “ light of the Scriptures, who through their dark imagina-
 “ tions would evade the Truth.” Oxf. 1659. 4to. It
 seems, the Quakers were pretty numerous in his neighbour-
 hood of Broughton; and he either was, or pretended to be,
 much troubled with them.

FIENNES (NATHANIEL), second son of lord Say
 just mentioned, was born at Broughton in Oxfordshire in
 1608; and, as his father before him, after a proper educa-
 tion at Wickham-school near Winchester, was admitted of
 New College in Oxford, and made fellow in right of his kin
 to the founder. After spending some years there, he travelled
 abroad

abroad to Geneva, and among the Cantons of Switzerland, where he improved that disaffection to the church, which had been infused into him with his milk. From his travels he returned through Scotland, at the time that the Rebellion was in the bud; and in 1640, was elected a burgesse to sit in parliament for Banbury, when it was quickly discovered, that as he was the darling of his father, so he was ready to join in all his measures. Afterwards he became colonel of a regiment of horse under the earl of Essex, and was made governor of Bristol, when first taken in for the use of the parliament; but, surrendering it too easily to prince Rupert, in July 1643, he was thereupon tried by a council of war, and sentenced to lose his head. He had afterwards, by the interest of his father, a pardon granted him for life, but he could not continue any longer an officer in the army; and the shame of it affected him so much, that he went for some time into foreign parts, “ retaining still, says lord Clarendon, the
 “ same full disaffection to the government of the church and
 “ state, and only grieved that he had a less capacity left to
 “ do hurt to either.” When the Presbyterians were turned out of parliament, he became an Independent, took the engagement, was intimate with Oliver Cromwell; and when he declared himself Protector, was made one of his privy-council, lord privy-seal in June 1655, and a member of the then house of lords. And though he had sufficiently shewn his aversion to monarchical government, yet when he saw what Oliver aimed at, he grew mighty fond of it: so that in the year 1660, he published a book with this title, “ Monarchy asserted to be the best, most ancient, and legal form
 “ of Government, in a conference held at Whitehall with
 “ Oliver Lord Protector, and Committee of Parliament,
 “ &c. in April 1657.” He published also several speeches and pamphlets, some of which were a defence of his own conduct at Bristol. After the Restoration he retired to Newton Tony near Salisbury in Wiltshire, where he had an estate that came to him by his second wife; and here continued to his death, which happened on the 16th of December, 1669. Lord Clarendon has spoken of his abilities in very high terms. “ Colonel Fiennes, says he, besides the credit
 “ and reputation of his father, had a very good stock of
 “ estimation in the house of commons upon his own score:
 “ for truly he had very good parts of learning and nature,
 “ and was privy to, and a great manager in, the most secret
 “ designs from the beginning: and if he had not incumbered
 “ himself with command in the army, to which men thought
 “ his

Hist. of the
 Rebellion,
 b. vii.

“ his nature not so well disposed, he had sure been second to
 “ none in those councils, after Mr. Hampden's death.”

Ibid.

FIENUS (THOMAS), a very ingenious and learned physician, was born at Antwerp in the year 1566, and went into Italy to study physic under Mercurialis and Aldroandus. Upon his return he distinguished himself so much in the university of Louvain, that he was chosen professor of physic there. Afterwards he was made physician to the duke of Bavaria. He died at Louvain in March, 1631, aged sixty-four years. He composed several works, among which were, *De viribus imaginationis*, and *De formatione fœtus*. In the former of these performances, he relates a story of an hypochondriac, whose delusions represented his body so large, that he thought it impossible for him to get out of his room. The physician fancying, there could be no better way of rectifying his imagination, than by letting him see that the thing could be done, ordered him to be carried out by force. Great was the struggle: and the patient no sooner saw himself at the outside of the door, than he fell into the same agonies of pain, as if his bones had been all broke by being forced through a passage too little for him; and died immediately after. Fienus does not relate this upon his own knowledge, but he does not seem in the least to question the reality of the fact.

FINÆUS (ORONTIUS), in French, Finé, professor of mathematics in the Royal-college at Paris, was the son of a physician, and born at Briançon in Dauphiné in the year Bayle's 1494. Being very young when his father died, he went to Dict. Paris, where his friends procured him a place in the college of Navarre. He applied himself there to polite literature and philosophy; and though he diligently attended the lectures of the professors, yet he devoted himself more particularly to the mathematics, in which having a natural inclination he made a very considerable progress, though without the assistance of a master. He acquired a great knowledge in mechanics; and having both a genius to invent instruments, and a skilful hand to make them, he gained high reputation by the specimens he gave of his ingenuity. He first made himself known by correcting and publishing Siliceus's Arithmetic, and the *Margareta Philosophica*. He read afterwards private lectures in Mathematics, and then taught that science publicly in the college of Gervais: by which he became so famous, that he was recommended to Francis the First,

as the most proper man to teach the mathematics in the New-college, which that prince had founded at Paris. He omitted nothing to support the glory of his profession; and though he instructed his scholars with great assiduity, yet he found time to publish a great many books upon almost every part of the Mathematics. In order to have a notion of his skill in Mechanics, we need only consider the clock which he invented in the year 1553, and of which there is a description in the Journal of Amsterdam for March the 29th, 1694. Nevertheless, his genius, his labours, his inventions, and the esteem which an infinite number of persons shewed him, could not secure him from that fate, which so often befalls men of letters. He was obliged to struggle all his life-time with poverty; and when he died, he left a numerous family deeply in debt. However, as merit must always be esteemed in secret, though it seldom has the luck to be rewarded openly, so Finæus's children found Mæcenas's, who for their father's sake assisted his family. His death happened on the 6th of October, 1555, when he was sixty-one years of age. Like all the other mathematicians and astronomers of those times, he was greatly addicted to Astrology; and he had the misfortune to be confined a long time in prison, because he had foretold some things, which were not acceptable to the court of France. He was one of those, who vainly boasted of having found out the Quadrature of the Circle.

Wood's
Athen.
Oxon.

FINET (Sir JOHN), a man considerable enough to be remembered, was son of Robert Finet of Souton near Dover in Kent, and born in the year 1571. His great grandfather was of Sienæ in Italy, where his family was antient; and coming into England a servant to cardinal Campegius, Legat-a-latere to the Pope, married a maid of honour to queen Catherine, consort to Henry VIII. and settled here. He was bred up in the court, where by his wit, mirth, and uncommon skill in composing songs, he pleased king James I. very much. In 1614, he was sent into France about matters of public concern; and the year after was knighted. About the same time he was made assistant to the master of the ceremonies, and had that office conferred upon him in 1626, being then in good esteem with king Charles I. He died the 12th of July, 1641, aged 70 years; and was buried in the church of St. Martin's in the Fields by his wife Jane, who was the daughter of Henry lord Wentworth, of Nettleshead in Suffolk, and sister to the earl of Cleveland. He wrote

wrote a book with this title, “*Fineti Philoxenis: Some choice observations touching the reception and precedence, the treatment and audience, the punctilio’s and contests of foreign ambassadors in England.*” Lond. 1656. 8vo. Published by James Howel, and dedicated to lord L’Isle. He translated from French into English, “*The Beginning, Continuance, and Decay of Estates,*” &c. Lond. 1606. Written originally by R. de Lusing.

FIRMICUS MATERNUS (JULIUS), an ancient Christian writer, and author of a piece, intituled, *De Errore Profanarum Religionum*, which he addressed to the emperors ^{Dupin,} Constantius and Constans, the sons of Constantine. It is ^{Cave, &c.} supposed to have been writ after the death of Constantine, the eldest son of Constantine the Great, which happened in the year 340, and before that of Constans, who was slain by Magnentius in the year 350: for it being addressed to Constantius and Constans, there is reason to believe, that Constantine their eldest brother was already dead, and it is evident that Constans was then alive. It is remarkable, that no ancient writers have made any mention of Firmicus; so that we do not know what he was, of what country, or of what profession. Some conjecture that he was by birth a Sicilian; and in the former part of his life an Heathen. His treatise, “*Of the Errors of the Prophane Religions,*” shews great parts, great learning, and great zeal for Christianity. It has been often printed, sometimes separately, sometimes with other fathers. It was printed by itself at Strasbourg 1562, at Heidelberg 1599, at Paris 1610, all in 8vo; afterwards it was joined with Minutius Felix, and printed at Amsterdam 1645, at Leyden 1652, and again at Leyden at the end of the same father by James Gronovius, in 1709, 8vo. It is likewise to be found in the *Bibliotheca Patrum*: and at the end of Cyprian, printed at Paris in 1666.

There are, “*Eight Books of Astronomy, or Mathematics,*” which bear the name of this author, and which have been several times printed, particularly at Basil in the year 1551, at the end of the astronomical pieces of Ptolemy and some Arabians. There is nothing in this work, that relates to the real science of Astronomy, the author amusing himself altogether with astrological calculations, after the manner of the Babylonians and Egyptians: on which account Baronius was of opinion, that it could not be written by so pious a man and good Christian as our Firmicus, who no doubt, would have thought it very sinful to have dealt in

such profane and impious speculations. But suppose, says Cave, that he wrote these books in his unconverted state, which might easily be the case: for though Baronius will have them to have been written about the year 355, yet Labbæus, as he tells us, affirms them to lie between 334 and 337. There is not light enough however to determine, who is in the right.

FIRMIN (THOMAS), a person memorable for public benefactions and charities, was born at Ipswich in Suffolk, in June, 1632. His parents were Puritans, but very reputable and substantial people; and at a proper age put out their son to an apprenticeship in London. His master was an Arminian, a hearer of Mr. John Goodwyn; to whose sermons young Firmin resorting, “exchanged, as we are told, the harsh opinions of Calvin, in which he had been educated, for those more reasonable ones of Arminius and the Remonstrants.” He was a free enquirer into religious matters from the beginning; and he was afterwards carried by this spirit and temper to espouse some opinions, not agreeable to the Orthodox Faith. He became persuaded, for instance, that “the Unity of God is an Unity of Person as well as of Nature; and that the Holy Spirit is indeed a Person, but not God.”

The Life of Mr. Tho. Firmin, late Citizen of London, P. 5. Lond. 1698.

Ibid. p. 7.

Ibid. p. 10.

As soon as he was made free, he began to trade for himself, with a stock not exceeding 100 l. which however he improved so far, as to marry, in 1660, a citizen's daughter with 500 l. to her portion. This wife did not live many years, but after bringing him two children died, while he was managing some affairs of trade at Cambridge: and what is very remarkable, Mr. Firmin dreamed at the same time at Cambridge, that his wife was breathing her last. Afterwards he settled in Lombard-street, and grew so famous for his public-spiritedness and benevolence, that he was taken notice of by all persons of note, and especially by the clergy. He became upon intimate terms with Dr. Whitchcot, Dr. Wilkins, Dr. Tillotson, &c; so particularly so with the last, that when he was obliged to be out of town, at Canterbury perhaps where he was dean, he left it to Mr. Firmin, to provide a supply of preachers for his Tuesday's-lecture at St. Laurence. Mr. Firmin, in short, was afterwards so publicly known, as to fall under the cognizance of majesty itself. Queen Mary herself heard of his usefulness in all public designs, those of Charity especially. She heard too, that he was heterodox in the Articles of the Trinity, the Divinity of our

our Saviour, and the Satisfaction. She spoke to Tillotson therefore, to set him right in those weighty and necessary points: who answered, that he had often endeavoured it, but that Mr. Firmin had now so long imbibed the Socinian doctrine, as not to be capable of renouncing it. However, his grace, for he was then archbishop of Canterbury, published his sermons, formerly preached at St. Laurence's, concerning those questions, and sent Mr. Firmin one of the first copies from the press. Mr. Firmin, not convinced, caused a respectful answer to be drawn up and published with this title, "Considerations on the explications and defences of the doctrine of the Trinity," himself giving a copy to his grace: to which the archbishop, after he had read it, only answered, "My lord of Sarum," meaning Dr. Burnet, "shall humble your writers;" still retaining, however, his usual kindness for Mr. Firmin. But to return:

Ibid. p. 15,
16, 17.

In 1664, he married a second wife, who brought him several children: nevertheless, his benevolent spirit did not slacken, but he went about doing good as usual. The PLAGUE in 1665, and the FIRE in 1666, furnished him with variety of objects. He went on with his trade in Lombard-street, till the year 1676: at which time his biographer supposes him to have been worth 9000*l.* though he had disposed of incredible sums in charities. This year he erected his warehouse in Little-Britain, for the employment of the poor in the linnen-manufacture: of which Dr. Tillotson has spoke in this honourable manner, in his Funeral Sermon on Mr. Gouge, in the year 1681. "Mr. Gouge, says he, set the poor of St. Sepulchre's parish, where he was Minister, to work at his own charge. He bought flax and hemp for them to spin: when spun he paid them for their work, and caused it to be wrought into cloth, which he sold as he could, himself bearing the whole loss. This was a very wise and well chosen way of charity; and in the good effect of it a much greater charity, than if he had given to those very persons, freely and for nothing, so much as he made them to earn by their work: because by this means he rescued them from two most dangerous temptations, Idleness and Poverty. This course, so happily devised and begun by Mr. Gouge, gave, it may be, the first hint to that useful and worthy citizen, Mr. Thomas Firmin, of a much larger design: which has been managed by him, some years in this city, with that vigour and good success, that many hundreds of poor children, and others who lived idle before, unprofitable both to themselves and

“ the public, now maintain themselves, and are also some
 “ advantage to the community. By the assistance and chari-
 “ ty of many excellent and well-disposed persons, Mr. Fir-
 “ min is enabled to bear the unavoidable loss and charge
 “ of so vast an undertaking; and by his own forward incli-
 “ nation to charity, and unwearied diligence and activity,
 “ is fitted to sustain and go through the incredible pains
 “ of it.”

Ibid. p. 67.

In the years 1680 and 1681, came over the French Pro-
 testants, who furnished new work for Mr. Firmin's zeal and
 charity: and in 1682, he set up a linnen manufacture for
 them at Ipswich. During the last twenty years of his life, he
 was one of the governours of Christ-Church Hospital in Lon-
 don; to which he procured many considerable donations. Every
 body knows the great number of Irish nobility, clergy, gen-
 ttry, and others, who fled into England from the persecu-
 tion and proscription of king James. Briefs and other means
 were set on foot for their relief, in all which Mr. Firmin was
 so active, that he received a letter of thanks for his diligence
 and kindness, signed by the archbishop of Tuam, and seven
 bishops: which letter is inserted in his life, but need not be
 transcribed. In April, 1693, Mr. Firmin became a gover-
 nour of St. Thomas's Hospital in Southwark: and indeed,
 there was hardly any public trust or charity, in which he
 either was not, or might not have been, concerned. He was
 buried, according to his desire, in the cloysters of Christ-
 Church Hospital; and there is placed in the wall near his
 grave an inscription, which we will here transcribe, because,
 though expressed in terms of the highest panegyric, it is not
 thought to lie or flatter, as inscriptions generally do.

“ Under this stone, near this place, lieth the body of
 “ Thomas Firmin, late citizen of London, a Governour of
 “ this and Saint Thomas's Hospital; who by the Grace of
 “ God was created in Christ Jesus unto good works, where-
 “ in he was indefatigably industrious, and successfully pro-
 “ voked many others thereto; becoming also their Almoner;
 “ visiting and relieving the poor at their houses; and in pri-
 “ sons, whence also he redeemed many. He set many hun-
 “ dreds of them to work, to the expending of great stocks.
 “ He rebuilt, repaired, and added conveniencies to Hospi-
 “ tals, weekly overseeing the orphans. The Refugees from
 “ France, and from Ireland, have partaken largely the effects
 “ of his charity, pains, and earnest sollicitation for them.
 “ He was wonderfully zealous in every good work, beyond
 “ the example of any in our age. Thus shewed he his faith
 “ by

“ by his works, and cannot reasonably be reproached for
 “ that, which brought forth such plenty of good fruits. He
 “ died December the 20th, 1697, and in the 66th year of
 “ his age.”

FISH (SIMON), a man who deserves to be recorded in a few lines, on account of his zeal for the Reformation. He was born in Kent, and after an education in the university of Oxford, he went to Gray's-Inn to study the law. A play ^{Wood's Athen. Oxon.} was then written by one Roe, in which cardinal Wolsey was severely reflected on; and this play Fish undertook to act, after every body else had refused to venture upon it. This obliged him to fly his country; and he went into Germany, where he found out, and associated himself with, William Tyndale. In 1527, he wrote a little piece, called, “ The Supplication of Beggars:” which is nothing but a satyr upon bishops, abbots, priors, monks, friars, and indeed the clergy in general. A copy of this was sent to Anne Boleyn, and by her given to king Henry VIII. who was not displeased with it: and afterwards, when Wolsey, against whom it was levelled, was disgraced, Fish was recalled home, and graciously countenanced by the king for what he had done. He died of the plague in 1571. He translated from Dutch into English a book, intituled, “ The Summ of the Scriptures,” which, Mr. Wood says, was well approved.

FISHER (JOHN), the celebrated bishop of Rochester, and martyr to Popery, was born at Beverley in Yorkshire, in the year 1459. His father, a merchant, left him an orphan very young: but by the good care of his mother, he was taught school-learning at Beverley, and afterwards admitted in the university of Cambridge of Michael House, since incorporated into Trinity College. He took the degrees in arts, in 1488 and 1491: and being elected fellow of his house, was a proctor of the university in 1495. The same year he was elected master of Michael-House: and having for some time before applied himself to the study of divinity, he took holy orders, and became eminent in that way. The fame of his learning and exemplary virtues reaching the ears of Margaret countess of Richmond, mother of king Henry VII. she chose him her chaplain and confessor; in which high station he behaved himself with so much wisdom and goodness, that she committed herself entirely to his government and direction. It was by his counsel, that this princess undertook those magnificent foundations of St. John's and Christ's Colleges

Colleges at Cambridge; established the divinity-professorships in both universities; and did a thousand other acts of generosity, for the propagation of learning and piety.

In 1501, he took the degree of doctor of divinity, and the same year was chosen chancellor of the university: during the exercise of which office, he encouraged learning and good manners, and is said by some to have had prince Henry, afterwards king Henry VIII. under his tuition in that university. In 1502, he was appointed by charter the lady Margaret's first divinity-professor in Cambridge: and in 1504, was made bishop of Rochester, at the recommendation of Fox bishop of Winchester. It is remarkable, that he never would exchange this bishopric, though then the least in England, for a better: for he called his church his wife, and was won't to say, "He would not change his little old wife, to whom he had been so long wedded, for a wealthier." In 1505, he accepted the headship of Queen's-College in Cambridge, which he held for little more than three years. The foundation of Christ's-College was perfected, under his care and superintendancy, in the year 1506; and himself was appointed by the statutes, visitor for life, after the death of the munificent foundress. The king's licence for founding St. John's was obtained soon after: but before it was passed in due form, the king dies April the 1st, 1509, as does the lady Margaret herself the 29th of June following. The care of the new foundation now devolved upon her executors, of whom the most faithful and most active, nay, the sole and principal agent, was bishop Fisher: and he carried it on with the utmost vigour. In 1512, he was appointed to go to the council of Lateran at Rome, but never went, as appears from procuratorial powers, and letters recommending him to great men there, still extant in the archives of St. John's-College. This college being finished in 1516, he went to Cambridge, and opened it with due solemnity; and was also commissioned to make statutes for the same. He became a great benefactor afterwards to this college.

Upon Luther's first appearance in 1517, and stout opposition to the errors and innovations of Popery, bishop Fisher, like a zealous champion for the church of Rome, was one of the first to enter the lists against him. He not only endeavoured to prevent the propagation of his doctrine in his own diocese, and in the university of Cambridge, over which as chancellor he had a very great influence; but also preached and wrote with great vehemence and earnestness against him. Nay, he had even resolved to go to Rome, but

but was diverted by cardinal Wolsey's calling together a synod of the whole clergy ; wherein the bishop delivered himself with great freedom, on occasion of the cardinal's statefulness and pride. Hitherto, Fisher had continued in great favour with Henry VIII. but the business of the divorce being set on foot in 1527, he adhered so firmly to the Queen's cause and the Pope's supremacy, that it brought him into great troubles, and in the end proved his ruin. For the king, who had a great esteem for him, both on account of his honesty and learning, having desired his opinion concerning his marriage with queen Catherine of Arragon, the bishop declared, that there was no reason at all to question the validity of it ; and from this opinion nothing afterwards could ever make him recede.

In the parliament, which met November the 3d, 1529, a motion being made for suppressing the lesser monasteries, the bishop opposed it in a very warm speech : at which some lords were pleased, others displeased. The duke of Norfolk, addressing himself to the bishop, said, " My lord of Rochester, many of these words might have been well spared : " but it is often seen, that the greatest clerks are not always the wisest men." To which the bishop replied, " My lord, I do not remember any fools in my time, that ever proved great clerks." Complaint was made by the commons of this speech to the king, who contented himself with gently rebuking Fisher, and bidding him " use his words more temperately." In 1530, he escaped two very great dangers, namely, of being first poisoned, and then shot, in his house at Lambeth-Marsh : upon which he retired to Rochester. One Rouse, coming into his kitchen, took occasion, in the cook's absence, to throw poison into gruel, which was prepared for the bishop's dinner. He could eat nothing that day, and so escaped ; but of seventeen persons, who eat of it, two died, and the rest never perfectly recovered their healths. Upon this occasion an act was made, which declared poisoning to be high-treason, and adjudged the offender to be boiled to death : which severe punishment was inflicted upon Rouse in Smithfield soon after. The other danger proceeded from a cannon bullet, which being shot from the other side of the Thames, pierced through his house, and came very near his study, where he used to spend most of his time.

When the question of giving king Henry the VIIIth, the title of the Supreme Head of the Church of England, was debated in convocation in 1531, the bishop opposed it with all his

his might; which only served the more to incense the court against him, and to make them watch all opportunities of getting rid of so troublesome a person. He soon gave them the opportunity they sought for, by tampering with, and hearkening too much to the visions and impostures of Elizabeth Barton, the Holy Maid of Kent: who, among other things pretended a Revelation from God, that “if the king
“went forwards with the purpose he intended, he should not
“be king of England seven months after.” The court having against him the advantage they wanted, soon made use of it, by adjudging him guilty of misprision of treason, for concealing the maid’s speeches that related to the king, and by condemning him with five others in loss of goods, and imprisonment during the king’s pleasure: but he was released upon paying 300*l.* for his majesty’s use. Afterwards an act was made, which absolutely annulled king Henry’s marriage with Catherine of Arragon; confirmed his marriage with Anne Boleyn; entailed the crown upon her issue, and nominally upon the lady Elizabeth; and made it high-treason to slander, or do any thing to the derogation of this last marriage. In pursuance of this, an oath was taken by both houses, March the 30th, 1534, whereby they swore, “to
“bear faith, truth, and obedience to the king’s majesty,
“and to the heirs of his body by his most dear and entirely
“beloved lawful wife queen Anne, begotten and to be begotten,” &c. Instead of taking this oath, bishop Fisher withdrew to his house at Rochester: but he had not been there above four days, when he received orders from the archbishop of Canterbury and other commissioners, authorised under the great seal to tender the oath, to appear before them at Lambeth. He appeared accordingly, and the oath being presented to him, he perused it a while, and then desired time to consider of it; so that five days were allowed him. Upon the whole, he refused to take the oath, and was immediately committed to the tower, it being the 26th of April, 1534.

Nevertheless, in respect of his great reputation for learning and piety, earnest endeavours were used to bring him to a compliance. Some bishops waited on him for that purpose, as did afterwards the lord chancellor Audeley, and others of the privy-council; but they found him immoveable. Secretary Cromwell was also with him, to try to persuade and convince him. Cromwell found, that what stuck most with the bishop was, that the marriage was to be reckoned contrary to the Levitical Law, which forbids a man’s taking his brother’s wife, Catherine having been espoused to Henry’s eldest brother

ther Arthur : and therefore sent Lee, bishop of Lichfield and Coventry, to talk with him upon that point. The issue was, bishop Fisher declared, that he would, “ swear to the succession ; never dispute more about the marriage ; and “ promised allegiance to the king : but his conscience could “ not be convinced, that the marriage was against the Law “ of God.” These concessions did not satisfy the king ; who was resolved to let all his subjects see, that there was no mercy to be expected from him by any one who opposed his will. Therefore, in the parliament which met the 3d of November 1534, he was attainted for refusing the oath of succession ; and his bishopric declared void from the 2d of January following. During his confinement, the poor old bishop was but hardly and unkindly used, and scarce allowed necessaries. He continued above a year prisoner in the tower, and might have continued there, till released by a natural death, which could not be far off considering his age, if an unseasonable honour, paid him by pope Paul III. had not hastened his destruction ; which was, the creating of him, on the 21st of May 1535, cardinal, by the title of Cardinal Priest of St. Vitalis. When the king heard of it, he gave strict orders, that none should bring the hat into his dominions : moreover, he sent lord Cromwell to examine the bishop about that affair, who after some conference between them asked him, “ My lord of Rochester, what would you “ say, if the pope should send you a cardinal’s hat ; would “ you accept of it ? ” The bishop replied, “ Sir, I know “ myself to be so far unworthy any such dignity, that I think “ of nothing less ; but if any such thing should happen, “ assure yourself that I should improve that favour to the “ best advantage that I could, in assisting the Holy Catholic “ Church of Christ ; and in that respect I would receive it “ upon my knees.” When this answer was brought to the king by secretary Cromwell, Henry said in a great passion, “ Yea, is he yet so lusty ? Well, let the pope send him a “ hat when he will, Mother of God, he shall wear it on his “ shoulders then, for I will leave him never a head to set it “ on.” The bishop’s answer has been differently represented by our historians, as if it had been, that “ if a cardinal’s “ hat was laid at his feet, he would not stoop to take it up : ” but that was sir Thomas More’s answer to his daughter, Mrs. Roper, when she acquainted him, that the bishop was created a cardinal.

From this time the bishop’s ruin was absolutely determined : but as no legal advantage could be taken against him, Richard Rich,

Rich, esq; solicitor-general, a busy and officious man, went to him; and in a fawning treacherous manner, under pretence of consulting him, as from the king, about a case of conscience, gradually drew him into a discourse about the tender point of Supremacy, which he declared to be “unlawful, and what his majesty could not take upon him, without endangering his soul.” The bishop being thus caught in the snare, purposely laid for him, a special commission was drawn up for trying him, dated June the 1st, 1535; and on the 17th, upon a short trial, he was found guilty of high-treason, and condemned to suffer death. He objected greatly against solicitor Rich’s evidence, on which he was chiefly convicted; and therefore told him, that “he could not but marvel to hear him bear witness against him on these words, knowing in what secret manner he came to him.” Then addressing himself to his judges, he related to him all the particulars of Rich’s coming, and thus went on: “he told me, that the king for better satisfaction of his own conscience, had sent unto me in this secret manner, to know my full opinion in the matter of the Supremacy, for the great affiance he had in me more than any other; and farther, that the king willed to assure me on his honour, and on the word of a king, that whatever I should say unto him by this his secret messenger, I should abide no danger nor peril for it, nor that any advantage should be taken against me for the same. Now therefore, my lords, concludes he, seeing it pleased the king’s majesty, to send to me thus secretly under the pretence of plain and true meaning, to know my poor advice and opinion in these his weighty and great affairs, which I most gladly was, and ever will be, willing to send him; methinks, it is very hard and unjust to hear the messenger’s accusation, and to allow the same as a sufficient testimony against me in case of treason.” Hard and unjust indeed! but the just and pious king Harry would needs have it so. On the 22d of June, early in the morning, he received the news of his execution that day; and when he was getting up, he caused himself to be dressed in a neater and finer manner than usual. At which his man expressing much wonder, seeing he must put it all off again within two hours, and lose it, “What of that, said the bishop, dost thou not mark, that this is our marriage-day, and that it behoves us therefore to use more cleanliness for solemnity of the marriage sake?” He was beheaded about ten a clock, after he had arrived to the age of almost 77 years: and his head

head was set up over London-bridge the next day. Such was the tragical end of this unhappy bishop, “ which left “ one of the greatest blots upon this kingdom’s proceedings,” as bishop Burnet, says in his history of the Reformation. He was a very tall well made man, strong and robust, but at the latter end of his life extremely emaciated. As to his moral and intellectual attainments, nothing could well be greater. Erasmus represents him as a man of the highest integrity, of deep learning, incredible sweetness of temper, and greatness of soul. His words are remarkable, and deserve to be transcribed.—*Reverendus Episcopus Roffensis, vir non solum mirabili integritate vitæ, verum etiam alta & recondita doctrina, tum morum quoque incredibili comitate commendatus maximis pariter ac minimis.—Aut egregie fallor, aut is vir est unus, cum quo nemo sit hac tempestate conferendus, vel integritate vitæ, vel eruditione, vel animi magnitudine.*

He was the author of several works: as, 1. *Assertionum Martini Lutheri confutatio*, that is, “ A confutation of “ Martin Luther’s assertions.” 2. *Defensio Assertionis Henrici Octavi de septem sacramentis, &c.* that is, “ A defence “ of king Henry’s book against Luther’s, intitled, *The “ Captivity of Babylon.*” 3. *Epistola Responsoria Epistolæ Lutheri*, that is, “ A Letter in answer to Luther’s.” 4. *Sacerdotii Defensio contra Lutherum*, that is, “ A Defence of “ the Priesthood against Luther.” 5. *Pro Damnatione Lutheri*, that is, “ For the condemnation of Luther.” 6. *De veritate corporis & sanguinis Christi in Eucharistia, adversus Oecolampadium*, that is, “ Of the reality of the body and “ blood of Christ in the Eucharist, against Oecolampadius.” 7. *De unica Magdalena*, that is, “ That there was but one “ Magdalen.” 8. *Petrum fuisse Romæ*, that is, “ That “ Peter was at Rome.” 9. Several Sermons, among which was one preached at the funeral of Henry VII. and one at the funeral of Margaret countess of Richmond. The latter was republished in 1708, by Thomas Baker, B. D. with a learned preface. And one preached at London, on the day that Luther’s writings were publicly burnt. 10. Several tracts of a smaller nature upon subjects of piety. 11. “ His opinion “ of king Henry the VIIIth’s marriage, in a letter to T. “ Wolsey.” This is printed in the collection of Records at the end of the second volume of Collier’s Ecclesiastical History. Most of the forementioned pieces, which were printed separately in England, were collected and printed together in one volume folio at Wurtzburg, in 1595.

Dupin’s
Eccles. Hist.
cent. xvi.

Wood's,
Athen.
Oxon.

FITZHERBERT (Sir **ANTHONY**), a very learned lawyer in the reign of king Henry VIII. was descended from a very ancient family, and born at Norbury in the county of Derby; but it is not said in what year. After he had been properly educated in the country, he was sent to Oxford, and from thence to one of the inns of court; but we neither know what college, nor what inn, he was admitted of. His great parts, judgment, and diligence, soon distinguished him in his profession; and in process of time, he became so eminent, that on the 18th of November, 1511, he was called to be a serjeant at law. In 1516, he received the honour of knighthood; and the year after, was appointed one of his majesty's serjeants at law. He began now to present the world with the product of his studies; and published from time to time several valuable works, which shall be mentioned just now. In 1523, which was the 15th year of Henry VIIIth's reign, he was made one of the justices of the court of Common Pleas, in which honourable station he spent the remaining part of his life; discharging the duties of his office with such sufficiency and integrity, that he was held as the oracle of the law, and universally respected. Two remarkable things are related of his conduct: one, that he openly opposed cardinal Wolsey in the height of his power; the other, that, when he came to lie upon his death-bed, foreseeing the changes that were likely to happen in the church as well as state, he pressed his children in very strong terms to promise him solemnly, neither to accept grants, nor to make purchases of abbey-lands. He died upon the 27th of May, 1538, and was buried in his own parish church of Norbury. He left behind him a very numerous posterity; and as he became by the death of his elder brother possessed of the family estate, so he was in a condition to provide very plentifully for them.

Our learned lawyer's works are, i. "The Grand Abridgment collected by that most reverend judge, Mr. Anthony Fitzherbert, lately conferred with his own manuscript corrected by himself, together with the references of the cases to the books, by which they may be easily found; an improvement never before made. Also in this edition, the additions or supplements are placed at the end of their respective titles." Thus runs the title of the edition 1577: but the work was first published in 1519. To this edition of 1577, is added a most useful and accurate table, by the care of William Rastall, serjeant at law, and also one of the justices of the Common Pleas in the reign of queen Mary:

Mary: which table, as well as the work, together with its author, is very highly commended by the lord chief justice Coke. 2. "The Office and Authority of Justices of Peace, compiled and extracted out of the old books, as well of the Common Law, as of the Statutes." Lond. 1538. 3. "The Office of Sheriffs, Bailiffs of Liberties, Escheators, Constables, Coroners," &c. 1538. Though we give the titles in English, these three works are written in French: only part of the second is in English. 4. "Of the Diversity of Courts;" 1529. in French; but translated afterwards by W. H. of Gray's-Inn, and added by him to Andrew Horne's Mirrour of Justices. 5. "The New Natura Brevium;" 1534. in French; but afterwards translated, and always held in very high esteem. 6. "Of the surveying of Lands." 1539. 7. "The Book of Husbandry, very profitable and necessary for all persons;" 1534, and several times after in the reigns of Mary and Elizabeth. It is said, in an advertisement to the reader, that this book was written by one Anthony Fitzherbert, who had been forty years an husbandman: from whence many have concluded, that this could not be our judge. But in the preface to his book "Of Measuring Lands," he mentions his book "of Agriculture;" and in the advertisement prefixed to the same book, it is expressly said, that the author of that treatise of Measuring, was the author likewise of the book "concerning the office of a Justice of Peace." Whence it should seem, that both those books were written by our author; who perhaps in the seasons, which allowed him leisure to go into the country, might apply himself as vigorously to husbandry in the country, as to the study of the law when in town; and throw his thoughts down upon paper, though with no view of ever having them published.

FITZHERBERT (THOMAS), grandson of sir Anthony, and a very ingenious and learned man, was born in the county of Stafford in the year 1552; and after having been grounded in school-learning, was sent to either Exeter ^{Wood's} or Lincoln-college in Oxford, in 1568. But having been ^{Athen.} ^{Oxon.} mostly before trained up in the Catholic Religion, the college was uneasy to him; and though he would now and then hear a sermon, which he was permitted to do by an old Roman priest, who lived privately in Oxford, and to whom he often recurred for instruction in matters of religion, yet he would seldom or never go to prayers, for which he was often admonished by the sub-rector of his house. At length, seem-
ing

ing to be wearied with the heresy of the times, as he called it, he receded without a degree to his patrimony; where also refusing to go to his parish church, he was imprisoned about the year 1572: but being soon after set at liberty, he became still more zealous in his religion, defending it against the protestant ministers, and maintaining publicly, that catholics ought not to go to protestant churches; for which being like to suffer, he withdrew and lived obscurely. In 1580, when the jesuits Campian and Parsons came into England, he went to London, found them out, shewed himself exceedingly attached to, and supplied them liberally: by which, bringing himself into dangers and difficulties, he went a voluntary exile into France, in the year 1582, where he solicited the cause of Mary queen of Scots, but in vain.

After the death of that unfortunate princess, he left France, and went to Madrid, in order to implore the protection of Philip II. but upon the defeat of the Armada in 1588, he left Spain, and accompanied the duke of Feria to the city of Milan in Italy. This duke had formerly been in England with king Philip, had married an English lady, and was justly esteemed a great patron of the English in Spain. Fitzherbert continued at Milan some time, and from thence went to Rome: where taking a lodging near the English-College, he attended prayers as regularly as the residents there, and spent the rest of his time in writing books. He entered into the Society of Jesus in 1614, and received priests orders much about the same time; after which he speedily removed into Flanders to preside over the mission there, and continued at Brussels about two years. His great parts, extensive and polite learning, together with the high esteem that he had gained by his prudent behaviour at Brussels, procured him the government, with the title of rector, of the English-college at Rome. This office he exercised for twenty-two years with unblemished credit, during which time he is said to have been often named for a cardinal's hat. He died there on the 27th of August 1640, in the 88th year of his age; and was interred in the chapel, belonging to the English college.

As to his writings, Mr. Wood has given us a list, containing ten different works: but these being chiefly of the controversial kind, in defence of Popery, and directed against Barlow, Donne, Andrews, and other English authors, do not deserve, methinks, a particular enumeration. There is however a treatise or two among our author's works, which were received with universal approbation both by Protestants
and

and Papists ; and did him great honour, as they shewed him to be a man of deep sense, strong parts, and of a generous disposition, as well as of much reading and singular experience. Their titles are, 1. " Treatise concerning Polity and " Religion." Doway, 1606. 4to. wherein are confuted several principles of Machiavel. The second part of the said treatise was printed also at Doway, 1610 ; and both together in 1615, 4to. A third part was printed at London in 1652. 4to. " being then cried up, says Mr. Wood, for " a good book, as the other parts had been." 2. *An sit utilitas in scelere, vel de infelicitate Principis Machiavellani* : that is, " Whether there be any utility in wickedness, or " concerning the unhappiness of Machiavel's Prince." Romæ, 1610. 8vo. The language of these pieces is a little perplexed and obscure, and the method, according to the manner of those times, somewhat embarrassed and pedantic ; but they abound with good matter, and have served as a fund to several authors, who have written since against Machiavel.

FITZHERBERT (NICHOLAS), grandson also to sir Anthony Fitzherbert, and cousin to Thomas, was born about the year 1550, and became a student of Exeter-College in Wood's Oxford. About 1572, he left his native country, parents, Athen. and patrimony, for religion ; and went beyond the seas as a Oxon. voluntary exile. At first he settled at Bononia in Italy, to obtain the knowledge of the civil law, and was there in 1580. Not long after he went to Rome, and in the year 1587, began to live in the family of William Alan, the cardinal of England. He continued with him till his death, being then eminent for his knowledge in the laws and in polite literature. He was unfortunately drowned, some time in the year 1612, in a journey he made from Rome. He published the following pieces: 1. *Casæ Galatæi de bonis moribus*, that is, " Casa Galatæus, of good manners." Romæ, 1595. A translation from Italian. 2. *Oxonienſis in Anglia Academiæ Descriptio*, that is, " A Description of the University of " Oxford in England." Romæ, 1602. 3. *De Antiquitate & Continuatione Catholicæ Religionis in Anglia*, that is, " Of the Antiquity and Continuance of the Catholic Religion in England." Romæ, 1608. 4. *Vitæ Cardinalis Alani Epitome*, that is, " An Epitome of the Life of Cardinal Alan." Romæ, 1608. He also wrote the Life of that Cardinal, who was his patron, more at large ; which, for reasons of state, was never published.

Lib. i.
Epig. 77.

FLACCUS (CAIUS VALERIUS), an ancient Latin poet, of whom we have but very imperfect accounts remaining. There are many places that claim him, but Setia, now Sez-zo, a town of Campania, seems to have the best title; and it is from thence, that he bears the surname Setinus. Martial, who was his contemporary and friend, intimates, that he lived at Padua, or at least was born there; as may be collected from an epigram, wherein he advises him to quit the beggarly study of poetry, and to apply himself to the bar, as the more profitable profession of the two. He died when he was about thirty years of age, and before he had put the finishing hand to the poem which he left.

Flaccus chose the history of the Argonautic expedition for the subject of his poem; of which he lived to compose no more than seven books, and part of an eighth. It is addressed to the emperor Vespasian; and Flaccus takes occasion at the same time to compliment Domitian on his poetry, and Titus on his conquest of Judæa. The learned world have been divided in their opinion of this author: some critics not having scrupled to exalt him above all the Latin poets, Virgil only excepted, while others have set him as much below them. This poem of the Argonautic expedition, is an imitation rather than a translation of the Greek poet Apollonius, four books of whose poem upon the same subject are yet remaining: and it has generally been agreed, that the Latin poet has succeeded best in those parts, where he had not the Greek in view. Apollonius has by no means suffered, where Flaccus has seemed to translate him, none of his spirit having been lost in the transfusion: so far from it, that our author has the honour to be ranked among the few, whose copies have rivalled their originals. He had a true genius for poetry, which would have been more distinguished, had he attained to riper years, and a more settled way of judging. He professedly imitated Virgil, and often does it in a most happy manner. Upon the whole, he does not deserve to be so neglected as he has been; especially, while other poets of antiquity have been thought worthy of notice, who are not superior to him either for their matter, style, or versification. Quintilian seems to have entertained the highest opinion of his merit, by the short eloge he has left of him. Speaking of the poets, he says, multum in Valerio Flacco nuper amissimus: that is, “we have lately lost much by the death of Valerius Flaccus.” After several editions of this poet, with notes of the learned, Nicholas Heinsius published him at Amsterdam in 1680. 12mo. which edition was republished in the same size in

Inst. Orat.
L. x. c. i.

in 1702. But the best edition is that, cum notis integris Varrorum & Petri Burmanni, printed at Leyden in 1724. 4to.

It may be proper just to mention, that John Baptista Pius an Italian poet, compleated the eighth book of the Argonautics, and added two more, by way of supplement, from the fourth of Apollonius; which supplement was first printed at the end of Flaccus, in Aldus's edition of 1523, and has been subjoined to all, or at least most of the editions since.

Fabric Eibl.
Latin.

FLAMSTEED (JOHN), a most eminent English astronomer, was born of reputable parents at Denby in Derbyshire, on the 19th of August, 1646. He was educated at the Free-school of Derby, where his father lived; and at fourteen years of age was visited with a severe fit of sickness, which being followed by a consumption and other distempers, prevented his going to the university, as was designed. He was taken from school in the year 1662, and within a month or two after had Sacrobosco's book *De Sphæra* put into his hand, which he set himself to read without any director. This accident, and the leisure that attended it, laid the groundwork of all that mathematical and astronomical knowledge, for which he became afterwards so justly celebrated. He had already turned over a great deal of history, ecclesiastical, as well as civil; but this subject was intirely new to him, and he found a mighty pleasure in it. Having translated so much from Sacrobosco, as he thought necessary, into English, he proceeded to make dials by the direction of such ordinary books as he could get together; and having changed a piece of Astrology, found among his father's books, for Mr. Street's Caroline Tables, he set himself to calculate the places of the planets. He spent some part of his time also in astrological studies, yet so as to make them subservient to Astronomy: for he never was in the least captivated with the solemn pretensions of that vain science.

Having calculated by the Caroline Tables an Eclipse of the Sun, which was to happen on the 22d of June, 1666, he imparted it to a relation, who shewed it to Mr. Emanuel Halton, of Wingfield manor in Derbyshire. This Emanuel Halton was a very good mathematician, as appears from some pieces of his, in the appendix to Foster's Mathematical Miscellanies. He came to see Mr. Flamsteed soon after; and finding he was not acquainted with the astronomical performances of others, he sent him Riccioli's *Almagestum Novum* and Kepler's *Tabulæ Rudolphinæ*, to which he was before a stranger. He prosecuted his astronomical studies from this

time with all imaginable vigour, and with all the success he could wish. In 1669, he collected some remarkable eclipses of the fixed stars by the Moon, which would happen in 1670, calculating them from the Caroline Tables; and directed them to the lord viscount Brouncker, president of the Royal Society. This produced very good effects; for his piece, being read before that Society, was so highly approved, that it procured him letters of thanks, dated January the 14th, 1669-70, from Mr. Oldenburg their secretary, and from Mr. John Collins one of their members, with whom he corresponded several years.

From the time of the above-mentioned piece's being read to the Royal Society, he began to have accounts sent him of all the mathematical books, which were published either at home, or abroad: and in June, 1670, his father, who had hitherto discountenanced his studies, taking notice of his correspondence with several ingenious men he had never seen, advised him to take a journey to London, that he might be personally acquainted with them. Mr. Flamsteed gladly embraced this offer, and visited Mr. Oldenburg and Mr. Collins; and they introduced him to Sir Jonas Moore, who presented him with Mr. Townley's Micrometer, and undertook to procure him glasses for a Telescope, at a moderate rate. At Cambridge, he visited Dr. Barrow, Mr. Newton, and Dr. Wroe, then fellow of Jesus-College, of which he also entered himself a student. In the spring of the year 1672, he excerpted several observations from Mr. Gascoigne's and Mr. Crabtree's Letters, which had not been made public, and which he translated into Latin. He finished the transcript of Mr. Gascoigne's papers in May: and spent the remainder of the year in making observations, and in preparing advertisements of the approaches of the Moon and Planets to the fixed Stars for the following year. These were published by Mr. Oldenburg in the Philosophical Transactions; with some observations on the Planets, which Mr. Flamsteed imparted to him. In 1673, he wrote a small tract in English, concerning the true and apparent diameters of all the Planets, when at their nearest or remotest distances from the earth; which tract he lent to Mr. Newton in 1685, who made use of it in the third book of his Principia Mathematica, &c.

In 1673-4, he wrote an Ephemeris to shew the falsity of Astrology, and the ignorance of those that pretended to it; and gave a Table of the Moon's rising and setting carefully calculated, together with the Eclipses and Approaches of the Moon and Planets to the fixed Stars. This fell into the hands
of

of Sir Jonas Moore, for whom Mr. Flamsteed made a Table of the Moon's true Southings that year; from which, and Mr. Philips's Theory of the Tides, the High Waters being made, he found that they shewed the times of the turn of the Tides very near, whereas the common seaman's coarse rules would err sometimes two or three hours. In 1674, our author passing through London in the way to Cambridge, Sir Jonas Moore informed him, that a true account of the Tides would be highly acceptable to his majesty; upon which he composed a small Ephemeris for his majesty's use. Sir Jonas had heard him often discourse of the Weather-glass, or Barometer, and the certainty of judging of the weather by it, from a long series of observations he had made upon it; and now requested of him to set him up a pair of these glasses, which Mr. Flamsteed did, and left him materials for making more. Sir Jonas valued these glasses extremely; and mentioning them as curiosities to the king and duke of York, he was ordered to exhibit them the next day, which he did, together with Mr. Flamsteed's directions for judging of the weather from their rising or falling. Sir Jonas was a great friend to our author; had shewn the king and duke his Telescopes and Micrometer before: and, whenever he acquainted them with any thing, which he had gathered from Mr. Flamsteed's discourse, he told them frankly from whom he had it, and recommended him to the nobility and gentry about the court.

Mr. Flamsteed, having taken his degree of master of arts at Cambridge, designed to enter into holy orders, and to settle in a small living near Derby, which he had a promise of from a friend of his father's. In the mean time, Sir Jonas Moore having notice of his design, wrote to him to come to London, whither he returned in February 1674-5. He was entertained in the house of that gentleman, who had other views for serving him; but Mr. Flamsteed persisting in his resolution to take orders, he did not dissuade him from it. On the 4th of March following, Sir Jonas brought Mr. Flamsteed a warrant to be King's Astronomer, with a salary of 100*l.* per annum, payable out of the Office of Ordnance, to commence from Michaelmas before. This, however, did not abate our author's inclinations for orders; so that the Easter following he was ordained at Ely-house by bishop Gunning, who ever after conversed freely with him, and particularly upon the new philosophy and opinions, though that prelate always maintained the old. On the 10th of August 1675, the foundation of the Royal Observatory at Greenwich

Greenwich was laid; and during the building of it, Mr. Flamsteed lodged at Greenwich: and his Quadrant and Telescopes being kept in the queen's house there, he observed the Appulses of the Moon and Planets to the fixed Stars. In 1681, his "Doctrine of the Sphere," was published in a posthumous work of Sir Jonas Moore, intitled, "A new System of the Mathematics," printed in quarto.

About the year 1684, he was presented to the living of Burfton in Surrey, which he held as long as he lived. He was, indeed, very moderately provided for, yet seems to have been quite contented, aspiring after nothing but knowledge, and the promotion of the sciences. This however, as it raised him to the notice of the world, and recommended him to royal favour and protection, so it likewise procured him the friendship and confidence of some of the most illustrious persons in the way of science; such as the incomparable sir Isaac Newton, Dr. Edmund Halley, William Molineux of Dublin, esq; Dr. John Wallis, the celebrated Cassini, &c. He shewed the same assiduity in labouring for the improvement of Astronomy, after this moderate provision was made for him, as he did before; as the numberless papers addressed by him to the secretaries of the Royal Society, many of which are printed in the Philosophical Transactions, do abundantly testify. He spent the latter, as he had done the former part of his life, in promoting true and useful knowledge; and died of a strangury upon the last day of December 1719. Though he lived to above seventy-three years of age, yet it is remarkable, that he had from his infancy such a natural tenderness of constitution, as he could never get the better of; and in a letter to Mr. John Collins, dated March the 20th 1670-71, he says, that "he shall scarcely have time to transcribe, and fit his papers for the press, partly, because his occasions, but more frequently his distempers, withdraw and detain him from his pen-endeavours. For the spring, says he, coming on, my blood increases, which if I should not exercise strongly, I should spit up, or receive into my stomach, with great detriment to my health." He was married, but had no children. His *Historia Cælestis Britannica* was published at London, 1725, in three volumes folio, and dedicated to the king by his widow, Mrs. Margaret Flamsteed and Mr. James Hodgson. A great part of this work was printed off before his death; and the rest compleated, except the Prolegomena prefixed to the third volume. In the preface we are informed, that in 1704, he having communicated

nicated by a friend an account of his collection of Observations to the Royal Society, they were so highly pleased with it, that they recommended the work to his royal highness prince George of Denmark, who ordered Francis Roberts, esq; Sir Christopher Wren, Sir Isaac Newton, Dr. David Gregory, and Dr John Arbuthnot, to inspect Mr. Flamsteed's papers. This being done, and a report made in their favour, ninety-seven sheets were printed at the prince's expence before his death; after which the remainder was published at the charge of the author and his executors, and will be a noble and lasting monument to his memory.

By way of conclusion to this article, we will subjoin the testimony of some eminent persons in favour of our author. Mr. Stephen Gray, in a letter dated from Canterbury, May the 5th, 1701, describing a very ingenious instrument invented by him, for drawing a true meridian line by the Pole Star, and also for finding the hour of the day and night for the same, has the following passage. "That most learned, accurate, and judicious Astronomer, Mr. John Flamsteed has lately discovered, that there is a parallax of the Earth's annual orbit at the Pole Star, of about forty or forty-five seconds; whereby the diameter of the star's parallel is greater in June than in December, by about one minute, two seconds, which he has evinced from seven years successive observations, whereby the Earth's motion is indubitably demonstrated, as appears from his learned letter to Dr. Wallis on that subject." The learned Dr. Wotton, who was a person of universal knowledge, produces the labours and discoveries of Mr. Flamsteed to prove, that the ancient Astronomy was not at all comparable to the modern; or, which is the same thing, that modern Astronomers have far surpassed the ancient in point of accuracy, as well as extensiveness in their observations. "Galileo Galilei, says he, "was the first, who discovered four Planets moving constantly round Jupiter, from thence usually called his Satellites, which afterwards were observed to have a constant, regular, and periodical motion. This motion is now so exactly known, that Mr. Flamsteed, who is one of the most accurate observers that ever was, has been able to calculate Tables of the Eclipses of the several Satellites: according to which Astronomers, in different quarters of the world, having notice of the precise time when to look for them, have found them to answer to his predictions, and published their observations accordingly." Phil. Trans. No. 270. Reflections on ancient and modern Learning, p. 175.

The great Mathematician, Dr. John Keill, has said of Mr.

Introd. ad
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Flamsteed, that “ with indefatigable pains for more than forty years, he has watched the motions of the Stars ; and “ has given us innumerable observations of the Sun, Moon, “ and Planets, which he made with very large instruments “ exactly divided by most exquisite art, and fitted with telescopical sights. Whence we are to rely, says he, more “ on the observations he hath made, than on those that went “ before him, who made their observations with the naked “ eye, without the assistance of Telescopes. The said Mr. “ Flamsteed has likewise composed the British Catalogue of “ the fixed Stars, containing about three thousand Stars, “ which is twice the number that are in the Catalogue of “ Hevelius ; to each of which he has annexed its longitude, “ latitude, right ascension, and distance from the Pole, together with the variation of right ascension and declination, while the longitude increases a degree. This Catalogue, together with most of his observations, is printed “ on a fine paper and character,” partly, “ at the expences “ of the late George prince of Denmark.” Mr. Molineux, Dr. Halley, and other eminent mathematicians and astronomers, as well abroad as at home, have said very high things of Mr. Flamsteed : but we have transcribed enough for the present purpose.

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FLATMAN (THOMAS), an English poet of some eminence, was born in Aldersgate-street, London, about the year 1633, and educated in grammar-learning at Wickam-school, near Winchester. He went from thence to New-College in Oxford ; but leaving the university without a degree, he removed to the Inner-Temple at London, where in due time he became a barrister at law. We do not find, that he ever followed the profession of the law ; but having a turn for the fine arts, he gave a loose to his inclination that way, and became considerable both as a poet and a painter. He speaks of himself as a painter in a poem, called, “ The “ Review ;” and it appears from thence, that he drew in miniature. The third edition of his Poems and Songs, with additions and amendments, was published by himself, with his picture before them in the year 1682, and dedicated to the duke of Ormond. The first poem in this collection is, “ On the death of the Right Honourable Thomas Earl of “ Ossory,” and had been published separately the year before. Soon after, it was read by the duke of Ormond his father, who was so extremely pleased with it, that he sent Mr. Flatman a mourning ring, with a diamond in it worth

worth 100 l. for his pains and ingenuity. He published also in 1685, two Pindaric Odes : one on the death of prince Rupert, the other on the death of king Charles II.

In the year 1660, came out under the letters T. F. a collection of poems, intitled, " *Virtus Rediviva : A panegyric on the late king Charles the First, of ever blessed memory, &c ;*" but these not being reprinted in any edition of his " *Poems and Songs,*" Mr. Wood will not affirm them to be Mr. Flatman's. In the year 1661, was published a piece in prose, intitled, " *Don Juan Lamberto, or a Comical History of the late times ;*" with a wooden cut before it, containing the pictures of giant Desborough, with a great club in his right hand, and of Lambert, both leading, under the arms, the meek knight Richard Cromwell : and this taking mightily, a second part was published the same year, with the giant Hufonio before it, and printed with the second edition of the first. This very witty and satyrical work has to it the disguised name of Montelion, knight of the oracle ; but, Mr. Wood says, the acquaintance and contemporaries of Mr. Flatman, always confidently averred him to be the author of it. Montelion's Almanack came out in 1660, 1661, 1662. The Montelions of the two last years are supposed to be Mr. Flatman's, as that of the first was wrote by Mr. John Philips. It is remarkable, that our author in his younger days had a dislike to marriage, and made a song describing the incumbrances of it, with this beginning :

" Like a dog with a bottle tied close to his tail,
" Like a tory in a bog, or a thief in a jail, &c."

but being afterwards smitten with a fair virgin, and more, according to Mr. Wood, with her fortune, he espoused her on the 26th of November, 1672 ; upon which, says the same author, his ingenious comrades did serenade him that night, while he was in the embraces of his mistress, with the said song. He died at his house in Fleet-street, London, on the 8th of December 1688 : his father, a clerk in Chancery, being then alive, and in his eightieth year, or more. The reader may see a specimen of Mr. Flatman's poetry, in the article FAITHORN of this Dictionary. We can say nothing about his painting : but he seems to have been more of a wit than a poet.

FLECHIER (ESPRIT), an eminent French bishop, celebrated for Poetry and Oratory, was born at Perne in Avignon,

Niceron,
Memoires,
&c. Tom. i.

vignon upon the 10th of June 1632. He was educated under an uncle, who was a man of note, and who cultivated in him that genuine eloquence, and love of polite literature for which he was naturally formed, and became afterwards famous. He was first known at Paris, by a Description of a Carrousal in Latin verse, and by some French poems, which gained him great reputation. His Carrousal, intitled, *Cursus Regius*, was printed at Paris in 1669, by itself, and among his Miscellaneous Works in 1612, 12mo. People wondered to see a thing of this nature, so little known to ancient Rome, expressed with such ease and elegance in Latin. His first Sermons were taken great notice of, and his Funeral Orations were admired to the highest degree. He seems to have pitched upon an odd method of forming a true taste, and of acquiring a beautiful and correct way of writing: and that was, it seems, by reading authors who had none of these qualities. If his judgment had not been naturally good, such a practice must have corrupted, instead of confirming it. The duke de Montausier was his great friend, and chose him to make a Funeral Oration for his Lady in 1672; when he discovered for the first time his very uncommon talent for these sort of works. He was received a member of the French Academy in 1673. One of the schemes contrived for the education of the dauphin was to write the History of the Illustrious Christian Princes. Flechier was appointed to write the History of Theodosius the Great, which he did with uncommon eloquence and exactness, and published it in 1679. He was nominated to the bishopric of Lavaur in 1685, and translated to that of Nimes in 1687: His affection for the Belles Lettres was not at all lessened by his advancement. He founded an Academy at Nismes, and took the presidency upon himself. His own palace was indeed a kind of Academy, where he applied himself to train up Orators and Writers, who might serve the church, and do honour to the nation. He died upon the 16th of February 1710, in the 78th year of his age. His works consist of Panegyrics, Sermons, Funeral Orations, Pastoral Letters, Latin and French Poetry, Letters, &c. He wrote the History of Cardinal Ximenes, which was published at Paris, 1693, in 4to. and in two volumes 12mo. He also translated some pieces of Antonius Maria Gratian.

FLÈCKNOE (RICHARD), an English poet and dramatic writer in the reign of Charles II. but more remarkable for having given a name to a satire of Mr. Dryden's, than for

for all his own works. He is said to have been originally a Jesuit, and to have had connexions in consequence thereof, with some persons of high distinction in London, who were of the Roman Catholic persuasion. When the Revolution was compleated, Mr. Dryden, having some time before turned Papist, became disqualified for holding his place of Poet-Laureat. It was accordingly taken from him, and conferred on Flecknoe, a man to whom, it seems, he had already a confirmed aversion: and this occasioned him to write a satire against him, named *Mac Flecknoe*, which is as severe and as well written a satire as any in our language. Flecknoe wrote some plays, but could never get more than one of them acted. His Comedy, called *Damoiselles a la mode*, was printed in 1667, and addressed to the duke and duchess of Newcastle, which the author designed for the theatre, and was not a little chagrined at the players for refusing it. It is pleasant to observe, what he said upon this occasion. "For the acting this comedy, those who have
 " the government of the stage have their humours, and
 " would be intreated; and I have mine, and won't entreat
 " them: and were all dramatic writers of my mind, they
 " should wear their old plays thread-bare, ere they should
 " have any new, till they better understood their own interest, and how to distinguish between good and bad." This anger of Mr. Flecknoe's at the players for refusing his Comedy, is something like that of Bayes, when the players went to dinner without his leave. "How! are the players
 " gone to dinner? if they are, I'll make 'em know what it
 " is to injure a person, who does them the honour to write
 " for them, and all that; a company of proud, conceited,
 " humorous, cross-grained persons, and all that; I'll make
 " 'em the most contemptible, despicable, inconsiderable persons, and all that;" &c.

His other dramatic pieces are, "*Ermina, or the Chaste Lady: Love's Dominion: and, The Marriage of Oceanus and Britannia.*" The second of these performances, viz. "*Love's Dominion*," was printed in 1654, and dedicated to the lady Elizabeth Claypole: to whom the author insinuates the use of plays, and begs her mediation to gain a licence for acting them. He says, this play is full of excellent morality, and is written as a pattern of the reformed stage. This "*Love's Dominion*" was afterwards republished in 1664, under the title of "*Love's Kingdom*," and dedicated to the marquis of Newcastle. The author with great pains got it then to be acted, but it had the misfortune to be damaged

ed by the audience ; which Mr. Flecknoe stiles the people, and calls them judges without judgment. He owns, that his play wants much of the ornaments of the stage ; but that, he says, may be easily supplied by a lively imagination. Our author's other works consist of Epigrams and Enigmas. There is a book of his writing, called, " The Diarium, or " Journal, divided into twelve jornadas, in burlesque verse." It is to be hoped, that the character Mr. Dryden gives of Mr. Flecknoe's works, in the two following lines, is something beyond their proper desert :

" In prose and verse was own'd without dispute
 " Thro' all the realms of nonsense absolute."

We know not when Mr. Flecknoe died. Perhaps Dryden's satire had rendered him so contemptible, that no body gave themselves the trouble to record any particulars either of his life or death. Pope seems to have taken the hint of his Dunciad from Dryden's Mac Flecknoe.

FLEETWOOD (WILLIAM), an eminent English lawyer, and recorder of London in the reign of queen Elizabeth, was descended from an ancient family in Lancashire, and a natural son, as Mr. Wood says, of Robert Fleetwood, esq; of Hesketh in that county. He had a liberal education, and was for some time a member of the university of Oxford ; but whether of Brazen-nose College, or Broadgate-hall, Mr. Wood does not inform us. He went from thence to the Middle-Temple in London, to study the law ; and having quick as well as strong parts, became in a short time a very distinguished man in his profession. His reputation was not confined to the Inns of Court ; for it having been thought necessary to appoint Commissioners in the nature of a Royal Visitation in the dioceses of Oxford, Lincoln, Peterborough, Coventry and Lichfield, Mr. Fleetwood was of the number. In 1569, he became recorder of London. It does not appear, whether his interest with the earl of Leicester procured him that place or not ; but it is certain, that he was considered as a person entirely addicted to that nobleman's service, for he is stiled in one of the bitterest libels of those times, " Leicester's mad Recorder:" with an insinuation, that he was placed in his office, to encourage those of this lord's faction in the city. He was very zealous against the Papists, active in disturbing their mass-houses, committing popish priests, and giving informations of their intrigues :

so

Athen.
Oxon.

Strype's
Annals,
vol. i.

Leicester's
Common-
wealth.

so zealous, that once rushing in upon mas at the Portuguese ambassador's house, he was, for breach of the ambassador's privilege, committed prisoner to the Fleet, though soon released. In 1580, he was made serjeant at law, and in 1592, one of the queen's serjeants; in which post, however, he did not continue long, for he died about a year after, and was carried to Great Missenden in Buckinghamshire, where he had purchased an estate, to be buried. He was married, and had children. Mr. Wood says, that "he was a learned man, and a good antiquary, but of a marvellous, merry, and pleasant conceit." He was farther esteemed a shrewd politician; and indeed, that character was most likely to recommend him to his patron Leicester. He was a good popular speaker, and wrote well upon subjects of government. He made a great figure in his profession, being equally celebrated for his eloquence as an advocate, and for his judgment as a lawyer.

His occupations hindered him from writing much, yet there are some small pieces of his in being: as, 1. "An Oration made at Guildhall before the Mayor, &c. concerning the late attempts of the Queen's Majesties seditious subjects, October the 15th, 1571." 12mo. 2. *Annalium tam Regum Edvardi V. Richard III. et Henrici VII. quam Henrici VIII. titulorum ordine alphabetico multo jam melius quam ante digestorum Elenchus*: that is, "An Index of the Year Books, as well during the reigns of Edward V. Richard III. and Henry VII. as of Henry VIII. digested under titles in an Alphabetical order, in a much better method than before;" 1579 and 1597. 3. "A Table to the Reports of Edmund Plowden;" 12mo. this is in French. 4. "The Office of a Justice of Peace: together with instructions how and in what manner Statutes shall be expounded;" 1658. 8vo. this is posthumous.

FLEETWOOD (WILLIAM), a very excellent English divine and bishop, was descended from the same ancient family in Lancashire with the Fleetwood just mentioned, and born in the Tower of London on the 1st of January 1656. He had his school learning at Eaton, from whence he was elected to King's-college in Cambridge. About the time of the Revolution, he entered into holy orders; and was considered as a celebrated preacher, from his first setting out. Having preached the Anniversary Sermon on the Founder's day, before the University in his own Collège Chappel, March the 25th, 1689, it fell to his turn to preach before them on the

Account of
his Life and
Writings,
prefixed to
the Collec-
tion of his
Sermons and
Tracts in
folio.

the Sunday following at St. Mary's; when the Vice-Chancellor and Heads of Colleges desired him to print both Sermons: but he, declining one part of the honour, printed only the first. He was soon after made chaplain to king William and queen Mary; and by the interest of Dr. Godolphin, at that time vice-provost of Eaton, and residentiary of St. Paul's, he was made fellow of that college, and rector of St. Austin's, London, which is in the gift of the dean and chapter of St. Paul's. Soon after, he obtained also the lecture of St. Dunstons in the West, probably by virtue of his great reputation and merit as a preacher.

In the year 1691, he gave a proof of his love for letters, and especially for antiquities, by publishing, 1. *Inscriptionum Antiquarum Sylloge, &c.* in 8vo. This collection of ancient inscriptions consists of two parts; the first containing remarkable Pagan inscriptions collected from Gruter, Reinefius, Spon, and other writers; the second the ancient Christian monuments: the whole illustrated with very short notes for the use of the young antiquarian, in usum juventutis, &c. In 1692, he translated into English, revised, and prefixed a preface to, 2. "Mr. Jurieu's Plain Method of Christian Devotion, laid down in Discourses, Meditations, and Prayers, fitted to the various occasions of a religious life:" the 27th edition of which was printed in 1750. In the mean time he was chiefly distinguished by his great talents for the pulpit, which rendered him so much and so generally admired, that he was frequently called upon to preach in the most public places, and upon the most solemn occasions; such as, before the king, queen, lord mayor, &c. and before the year 1701, he had published no less than ten of these Occasional Sermons, beside the above sermon preached at Cambridge. In 1701, he published, 3. "An Essay upon Miracles," in 8vo. This work is written in the way of dialogue, and divided into two discourses. Some singularities in it occasioned it to be animadverted upon by several writers, particularly by Mr. Hoadly, now lord bishop of Winchester, in "A Letter to Mr. Fleetwood," in 1702: which letter is reprinted in Mr. Hoadly's Tracts at London 1715, in 8vo. The author of bishop Fleetwood's life observes, how "it has been often affirmed, and passes with some for a certain truth, that the bishop, in a letter to the reverend Mr. Hoadly, had given up his scheme. But this (says he) the reader may be assured is a report altogether false. Nor is the bishop's not replying any just ground for such a surmise: for it was almost a principle with him
" never

“ never to enter into controversy, for which he had an ex-
 “ treme aversion : the acrimony with which disputes were
 “ carried on, being not at all agreeable to the calmness and
 “ meekness of his temper : for which reason, he would not
 “ be drawn to defend what he had written. I write my own
 “ sense as well as I can, was his saying upon such occasions :
 “ if it be right, it will support itself; if it be not, it is fit ^{Account,}
 “ it should sink.” This Essay upon Miracles is said to con- ^{&c. p. 9.}
 tain the substance of what he would have preached at Mr.
 Boyle’s Lectures, in case his health would have permitted
 him to have undertaken that task, when it was offered him ;
 which, it seems, it did not.

About a week before king William’s death, he was nomi-
 nated to a canonry of Windsor; but the grant not having
 passed the seals in time, the house of commons addressed the
 queen to give that canonry to their chaplain. His patron,
 lord Godolphin, laid the matter before the queen, who said,
 that if king William had given it to Mr. Fleetwood, he
 should have it; and accordingly he was installed in 1702.
 In 1704, he published without his name a piece, intitled,
 4. “ The Reasonable Communicant; or, An Explanation
 “ of the Doctrine of the Sacrament of the Lord’s Supper.”
 This book, of which there have been several editions, has,
 in the catalogue of the tracts distributed by the Society for
 propagating Christian knowledge, been given to another per-
 son; but it is agreed, at length, to be Mr. Fleetwood’s, who
 in his preface assigns this cause for writing it, viz. “ That
 “ he might not be obliged to repeat continually, the contents
 “ of it to such of his parishioners, as from time to time
 “ came to be instructed how to become worthy partakers of
 “ the sacrament.” In 1705, he published in two volumes,
 8vo. 5. “ Sixteen Practical Discourses upon the relative
 “ duties of Parents and Children, Husbands and Wives,
 “ Masters and Servants; with three Sermons upon the case
 “ of Self-murder.” About this time he took a resolution of
 retiring from the noise and hurry of the town; much to the
 concern of his friends and admirers there. His parishioners
 of St. Austin’s were so deeply affected with it, that they of-
 fered to keep him a curate, among other temptations: but
 nothing could divert him from his resolution; so that he gave
 up his preferments, and withdrew to Wexham, a small rec-
 tory of about 60 l. a year in Buckinghamshire. Here he en-
 joyed the tranquillity and pleasure of that privacy, which he
 had so much longed for, in a commodious house and gardens;
 and what made this retirement more agreeable, was its near-

ness to his beloved Eton. Here he indulged himself in his natural inclination to the study of British history and antiquities, which no man understood better : and in 1707, he gave a specimen of his great skill therein, in his, 6. “Chronicon Preciosum : or, an account of the English money, the price of corn, and other commodities, for the last 600 years. In a letter to a Student of the University of Oxford ;” without his name.

Account,
&c. p. 4.

He did not remain long in this retirement : for in 1706, upon the death of bishop Beveridge, he was nominated by the queen of her own accord to the see of St. Asaph, without any solicitation, or even knowledge of his own ; so that, as he assured a friend, the first intelligence he had of his promotion was from the Gazette. He was but just gone out from waiting as chaplain, when his predecessor died : upon which one of the ladies of the bedchamber asking the queen, whom she intended to make bishop of St. Asaph ? her majesty replied, “One whom you will be pleased with ; whom you have lately heard preach : I intend it for Dr. Fleetwood.” It was this circumstance, namely, the queen’s doing it of herself, that helped to reconcile him to the world again ; for, it seems, he thought he saw the hand of God in it, and so was consecrated June the 6th, 1708. In this station he acted in the most exemplary manner. The author of the account of his life tells us, that “he had a very difficult part to act, coming into this diocese but just before that spirit of rage and madness broke out in 1709, which continued to the end of the queen’s reign ; when party-rage ran higher, and the spirit of jacobitism was more insolent and barefaced, than in any former time, since the Revolution, and more in that part of the kingdom than in most others. Yet his great and clear reputation, his uncommon abilities and unblemished life, which set off the episcopal character with so much lustre, his obliging and easy deportment, free from the least tincture of pride, or shew of superiority, did not only place him above all indecent treatment, which was a great point gained in those unequal times, but procured much reverence and affection to his person from a clergy, that almost to a man differed from him in principle.”

ibid.

In the mean time he preached often before the queen, and several of those sermons were printed. He attended the house of lords constantly, and acted there with dignity and spirit. He visited his diocese ; and his incomparable charge to his clergy, published in 1710, shews, that he was a zealous,

lous, but not a furious, churchman. Nevertheless, he was highly disgusted with the change of the ministry that year, and withdrew from court. He could not be drawn to give any countenance to the measures of the new ministry, though endeavours had been used, and intimations given by the queen herself, who had a great value for him, how pleasing his frequent coming to court would be to her. The same year, he published without his name a piece, intitled, 7. "The Thirteenth Chapter to the Romans, vindicated from the abusive senses put upon it. Written by a Curate of Salop, and directed to the Clergy of that County, and the neighbouring ones of North Wales, to whom the author wisheth patience, moderation, and a good understanding for half an hour." Upon the pretended authority of this very chapter, the regal power had been magnified in such a manner, that tyranny might seem the ordinance of God, and the most abject slavery to be founded in the principles of religion. The bishop was highly offended with this doctrine; and in this pamphlet endeavours to shew, that "this chapter of St. Paul requires of no people any more submission to the higher powers, than the laws of their several countries require; that it exacts no other obedience, than the laws exact; that it forbids no other resistance, than the laws of that country forbid; and that it damns no man for making such resistance, as the laws of his country allow him to make, be it more or less;" or, as he expresses it at the conclusion of his tract, that "the word of God obliges all subjects to such obedience, and no other, as the laws of their country have obliged them to, and forbids such resistance and no other, as the laws of their country have forbidden."

Notwithstanding his difference with the present ministry, when a fast was appointed to be kept on January the 16th, 1711-12, he was chosen by the house of lords to preach before them on that occasion: but by some means or other getting intelligence, that he had drawn his pen against the peace, they contrived to have that house adjourned beyond that day. This put it indeed out of our prelate's power to deliver his sentiments from the pulpit; yet he put the people in possession of them, by sending them from the press. Though without a name, yet from the spirit and language it was easily known, whose sermon it was. It gave offence to some great ministers of state, who now only waited for an opportunity to be revenged on our prelate: and this opportunity he soon gave them, by publishing, 8. "Four Sermons, viz.

Vol. v.
No 384.

“ on the death of queen Mary, 1694 ; on the death of the
 “ duke of Gloucester, 1700 ; on the death of king William,
 “ 1701 ; on the Queen’s accession to the throne, 1702.
 “ With a Preface.” Lond. 1712. 8vo. This preface bearing very hard upon those, that had the management of public affairs, hold was laid of it ; and upon a motion made for that purpose in the house of commons, an order was made to burn it, which was accordingly done upon the 12th of May 1712. The bishop knowing it to be the effect of party rage was very little affected with this treatment ; but rather pleased to think, that the very means they had used to suppress his book was only a more effectual way of publishing, and exciting the whole nation to read it. It was owing to this certainly, that it was printed in the Spectator, and thereby dispersed into several thousand hands. This same year, and indeed before his sermons, he published, but without his name, 9. “ The Judgment of the Church of England in the case of Lay-Baptism, and of Dissenters Baptism : by which it appears, that she hath not, by any public act of hers, made or declared Lay Baptism to be invalid. The second edition. With an additional letter from Dr. John Cosin, afterwards bishop of Durham, to Mr. Cordel, who scrupled to communicate with the French Protestants upon some of the modern pretences.” 8vo. This piece was occasioned by the controversy about Lay-Baptism, which then made a great noise.

In 1713, he published without his name, 10. “ The Life and Miracles of St. Wenefrede, together with her litanies, with some historical observations made thereon.” In the preface, he declares the motives, which induced him to bestow so much pains upon this life of St. Wenefrede : and these were, that the concourse of people to the well which goes by her name was very great, that the Papists made use of this to influence weak minds, that they had lately reprinted a large life of this Saint in English, that these considerations might justly affect any Protestant Divine, and that for certain reasons they affected him in particular. Upon the demise of the queen, and the Hanover Succession taking place, our prelate had as much reason to expect, that his zeal and services should be rewarded, as any of his rank and function : but he did not make any display of his merit, either to the king or his ministers. However, upon the death of Dr. John Moore, bishop of Ely, on the 31st of July 1714, Dr. Tenison, then archbishop of Canterbury, strenuously recommended bishop Fleetwood to the vacant

see ;

see; and he was accordingly, without the least application from himself directly or indirectly, nominated thereto, and translated the 18th of December the same year. His new preferment had no other effect upon him, than to quicken his diligence in the discharge of his duty in all its branches: and in this way he continued to distinguish himself, as long as his strength and spirits would permit him.

We have already mentioned ten publications of our author in the literary way, besides occasional sermons, of which he published a great number of very excellent ones. There remains yet to be mentioned some pieces of a smaller kind; as, 11. "The Councillor's Plea for the Divorce of Sir G. D. and Mrs. F." 1715. This relates to an affair, which was brought before the house of lords. 12. "Papists not excluded from the Throne upon the account of Religion. Being a vindication of the Right Reverend Lord Bishop of Bangor's Preservative, &c. in that particular. In a short Dialogue." 1717. 13. "A Letter from Mr. T. Burdett, who was executed at Tyburn for the murder of Capt. Falkner, to some Attornies Clerks of his acquaintance: written six days before his execution." 1717. 14. "A Letter to an Inhabitant of the Parish of St. Andrew's, Holbourne, about new ceremonies in the Church." 1717. 15. "A Defence of praying before Sermon, as directed by the 55th Canon." All these were published without his name. The indefatigable labours of this prelate brought him at length into a bad state of health, which made life troublesome to him a good while before his death. He died at Tottenham in Middlesex, whither he had retired for the benefit of the air, upon the 4th of August 1723; and was interred in the cathedral church of Ely, where a monument was erected to him by his lady, who did not long survive him. He left behind him an only son, Dr. Charles Fleetwood, who inherited his paternal estate in Lancashire; and had been presented a few years before by his father, as bishop of Ely, to the great rectory of Cottenham in Cambridgeshire, which he did not enjoy long.

Bishop Fleetwood's character was great in every respect. His virtue was not of the fanatical kind, nor was his piety the least tinged with superstition: yet he cultivated and practised both to perfection. As for his accomplishments, he was incontestably the best preacher of his time; and for occasional sermons, may be considered as a model. He was also very learned, but chiefly distinguished in the antiquarian way. Dr. Hickeys acknowledges him as an encourager of his

Memoirs of
his own
Life,
p. 305.

great work, intituled, *Linguarum Veterum Septentrionalium Thesaurus*; and Mr. Hearne often confesses himself much obliged to bishop Fleetwood, for many singular instances of his friendship. This shews our prelate to have been no party-zealot, since we find he was ready to entertain a free correspondence with men of real merit, how different soever their political principles might be from his own; as in both these cases it is well enough known they were. Mr. Whiston, a man of great probity, and a free speaker, admired our prelate as a preacher, when he was a young man at the university; and he admired him too as a bishop, as we learn from the following story. After having mentioned several instances of the danger, which the best men run of being corrupted in courts, he proceeds thus: "It puts me in mind
" of what that excellent preacher and liver bishop Fleet-
" wood, as I have been informed, said upon the like occa-
" sion. This good bishop once came to the house of lords
" a little too early, and overheard certain persons debating
" this question, Whether a Courtier could be a Christian or
" not? and when at length the company perceived he was
" there, they would needs have his opinion. He replied,
" he was no Courtier, nor would determine that question;
" but he acknowledged he had learned so much by their dis-
" course, that it was not very fit for a good Christian to go
" to Court."

It has often created wonder, that bishop Burnet is silent as to our author, in his history: but whether he had not a fair opportunity of mentioning him, or whatever was his reason, it is certain that he had the highest opinion of, and the greatest esteem for, him.

Fuller's
Worthies,
in Nor-
thampton-
shire.

FLETCHER (JOHN), an eminent English dramatic writer, was born in Northamptonshire in the year 1576; and was the son of Dr. Richard Fletcher, bishop of London, of whom we shall say something by and by. He was educated in the university of Cambridge, and probably at Bennet-college, since his father, it seems, by his last will and testament was a benefactor to it. He wrote plays jointly with Mr. Beaumont; and Wood says, that he assisted Ben Jonson in a comedy, called, "The Widow." After Beaumont's death, which happened in 1615, he is said to have consulted Mr. James Shirley, in forming the plots of several of his plays; but which those were, we have no means of discovering. Beaumont and Fletcher, however, wrote plays in concert, though it is not known what share each bore in

in forming the plots, writing the scenes, &c. and the general opinion is, that Beaumont's judgment was usually employed in correcting and retrenching the superfluities of Fletcher's wit. Yet, if Winstanley may be credited, the former had his share likewise in the drama, in forming the plots, and writing the scenes: for that author relates, that our poets meeting once at a tavern, in order to form the rude draught of a tragedy, Fletcher undertook to kill the king; and that his words being overheard by a waiter, they were seized and charged with high-treason: till the mistake soon appearing, and that the plot was only against a theatrical king, the affair ended in mirth. Fletcher died of the plague at London in 1625, and was interred in St. Mary Overy's Church in Southwark, on August the 29th of that year. Sir Aston Cockaine among his poems has an epitaph on our author and Mr. Philip Massinger, who, as he tells us, lie both buried there in one grave; though Mr. Wood informs us, from the parish-register of that church, that Massinger was buried not in the church, but in one of the four yards belonging to it. For a judgment upon our author, Mr. Edward Philips observes, that " he was one of the happy triumvirate of the chief dramatic poets of our nation in the last foregoing age, among whom there might be said to be a symmetry of perfection, while each excelled in his peculiar way: Ben Johnson in his elaborate pains and knowledge of authors; Shakespear in his pure vein of wit and natural poetic height; and Fletcher in a courtly elegance and gentile familiarity of style, and withal a wit and invention so overflowing, that the luxuriant branches thereof were frequently thought convenient to be lopped off by his almost inseparable companion Francis Beaumont." Lives of the English Poets.

Mr. Dryden tells us, that Beaumont and Fletcher's plays in his time were the most pleasing and frequent entertainments, two of theirs being acted through the year for one of Shakespear's, or Johnson's; and the reason he assigns is, because there is a certain gaiety in their comedies, and a pathos in their most serious plays, which suits generally with all mens humours. The case, however, is now reversed; for Beaumont and Fletcher's plays are not acted above once a season, while one of Shakespear is represented almost every third night. The works of our authors, though approved of in general, have not escaped censure. Mr. Rymer, the historiographer, has criticized them in a book, intitled, " The Tragedies of the last age considered and examined by the practice of the ancients, and by the common sense of all ages." Theatrum Poetarum p. 108. Essay on Dramatic Poetry.

"ages;" 1678. 8vo. and being a critic devoid of good-nature, has laboured to expose their faults, without taking the least notice of their beauties. Nevertheless, they have ever been allowed to have much merit; and it is sufficient to say, that among their admirers are the illustrious names of Denham, Waller, Johnson, Dryden, &c. Some of Beaumont and Fletcher's plays were printed in 4to. during the lives of their authors; and in 1645, twenty years after Fletcher's death, there was published a folio collection of them. The first edition of all their plays, amounting to upwards of fifty, was published in 1679, in folio. Another edition was published in 1711, in seven volumes 8vo. and another in 1751, in ten volumes 8vo.

We promised to say a word or two of our author's father, Dr. Richard Fletcher; not indeed, that he is memorable for wit, or learning, or in truth for any thing more than being a bishop, which alone ought to render him little worthy of remembrance. However, out of pure respect to his son, we proceed to observe, upon the authority of Mr. Anthony Wood, that he was a Kentish man born, and educated at Bennet college in Cambridge, of which he was fellow. He became dean of Peterborough in 1583; and in 1586, attended Mary queen of Scots at Fotheringhay-castle, at the time of her execution. He pressed her very importunately, certainly very unseasonably, to change her religion: but she desired him three or four times over, not to give himself or her any more trouble; "for, says she, I was born in
 " this religion, I have lived in this religion, and am resolved
 " to die in this religion." In 1589, he was made bishop of Bristol: and we are told, that he leased out the revenues of this bishopric in so extravagant a manner, that he left little to his successors; insomuch, that after his removal from thence, it lay vacant ten years. Sir John Harrington mentions this; and says of him at the same time, that " he was
 " a well-spoken man, and one that the queen gave good
 " countenance to, and discovered her favour to him even in
 " her reprehensions: for she found fault with him once for
 " cutting his beard too short; whereas, good lady, if she
 " had known THAT, she would have found fault with him
 " for cutting his bishopric so short." He was translated to Worcester in 1592, and to London in 1594; soon after which, being a widower, he took to his second wife a very handsome woman, the lady Baker of Kent. Queen Elizabeth, who had an extreme aversion to the clergy's marrying, was highly offended at the bishop. She thought it very indecent

Athen.
Oxon.

Strype's
Annals,
vol. iii.
p. 388.

Brief View
of the State
of the
Church, &c.
p. 25.

decent for an elderly clergyman, a bishop, and one that had already had one wife, to marry a second: and she gave such a loose to her indignation, that not content with forbidding him to come into her presence, she ordered archbishop Whitgift to suspend him from the exercise of his episcopal function, which was accordingly done. He was afterwards restored to his bishopric, and in some measure to the queen's favour: nevertheless, the disgrace sat so heavy on his mind, that it is thought to have hastened his end. He died suddenly in his chair, at his house in London, upon the 15th of June, 1595; being to all appearance well, sick, and dead, in a quarter of an hour. He was an immoderate taker of tobacco; the qualities of which being then not well known, and supposed to have something poisonous in them, made Mr. Camden impute his death to it, as he does in his Annals of queen Elizabeth's reign. ad ann. 1596.

FLETCHER (GILES), brother to Fletcher bishop of London just mentioned, was a very ingenious and able man, Fuller's Worthies, in Kent. and born in Kent also. He received his education at Eaton school; and in 1565, was elected from thence scholar of King's college in Cambridge, where he took a bachelor's of arts degree in 1569, a master's in 1573, and a doctor of laws in 1581. He was an excellent poet and a very accomplished man; and his abilities recommending him to queen Elizabeth, he was employed by her as a commissioner into Scotland, Germany, and the Low Countries. In the year 1588, he was sent ambassador to Muscovy; not only to conclude a league with the emperor of that country, but also to re-establish and put into good order the decayed trade of our Russia company. He met, at first, with a cold reception, and even with rough usage: for the Dutch, it seems, envying the exclusive privilege which the Russia company enjoyed of trading thither, had done them ill offices at that barbarous and arbitrary court. And a false rumour then spread, of our fleet's being totally destroyed by the Spanish armada, had created in the czar a contempt and dislike for the English nation, and a presumption that he might safely injure those, who were not in a capacity of being revenged. But the ambassador soon effaced those ill impressions; and having obtained good and advantageous conditions, returned to England with safety and honour. Dr. Fuller says, that upon his arrival at London, "he sent for an intimate friend, with whom he heartily expressed his thankfulness to God for his safe return from so great a danger. For the poets cannot

1711.

“ fancy Ulysses more glad to be come out of the den of Poly-
 “ phemus, than he was to be rid of the power of such a
 “ barbarous prince : who counting himself, by a proud and
 “ voluntary mistake, Emperor of all Nations, cared not for
 “ the Law of all Nations ; and who was so habited in blood,
 “ that had he cut off this embassador’s head, he and his
 “ friends might have sought their own amends, but the ques-
 “ tion is, where he would have found it.” Shortly after his
 return, he was made secretary to the city of London, and
 a master of the Court of Requests : and in June 1597, con-
 stituted treasurer of St. Paul’s. This worthy person died in
 London in 1610, in the parish of St. Catherine, Coleman,
 and was probably buried in that church. From the obser-
 vations he had made during his embassy into Russia, he drew
 up a curious account, “ Of the Russe Commonwealth : or
 “ manner of Government by the Russe Emperor, common-
 “ ly called the Emperor of Moskovia, with the manners and
 “ fashions of the people of that country.” Lond. 1591. 8vo.
 This work was quickly suppressed, lest it might give offence
 to a prince in amity with England : but it was reprinted at
 London in 1643, 12mo. and is inserted in Hakluyt’s Naviga-
 tions, Voyages, &c. vol. i. only a little contracted. Mr.
 Camden speaking of this book styles it, *libellum in quo plu-*
rima observanda ; that is, “ a book in which are many things
 “ worthy of observation.”

1711. ad
 1712. 1583.

He left two sons, both learned men, Giles and Phineas.
 The latter wrote several books ; particularly, *De literatis an-*
tiquæ Britanniae, præsertim qui doctrina claruerunt, quique
Collegia Cantabrigiæ fundarunt : that is, “ Of the learned
 “ men in Britain, those especially who have been more than
 “ ordinarily famous, and who have founded Colleges at
 “ Cambridge.” Cant. 1633. 12mo.

FLEURY (CLAUDE), one of the best French critics
 and historians of his age, was the son of an advocate, and
 born at Paris upon the 6th of December, in the year 1640.
 He discovered in his infancy a strong inclination for letters,
 and afterwards applied himself particularly to the law. He
 was made advocate for the parliament of Paris in the year
 1658, and attended the bar nine years. Then he took holy
 orders ; and in the year 1672, was made preceptor to the
 princes of Conti. In the year 1680, he had the care of the
 education of the count de Vermandois, admiral of France.
 After the death of this prince, which happened in about four
 years, the king preferred him to the abbey of Loc-Dieu, be-
 longing

longing to the Cistercians, and in the diocese of Rhodes. In the year 1689, the king made him sub-preceptor to the dukes of Burgundy, Anjou, and Berry. In the year 1696, he was admitted a member of the French academy. In the year 1706, when the education of the three princes was finished, the king gave him the priory of Argenteville, belonging to the Benedictines in the diocese of Paris, upon which promotion he resigned the abbey of Loc-Dieu. In the year 1716, he was chosen confessor to Lewis XV. and upon the 14th of July, 1723, he died, being full eighty-two years of age.

He was the author of a great number of excellent works, all in French, and very well written. In the year 1674, he printed a "History of the French Law:" which was afterwards prefixed to the Institutes of the French Law, written by Monsr. Argoud, advocate to the parliament. In the year 1681, he published his tract, intitled, "The Manners of the Jews," which is a good introduction for understanding the Old Testament; and afterward, "The Manners of the Christians," in which he gives an account of the primitive Christians way of living. In the year 1683, he published an "Historical Catechism," to instruct the less knowing of his communion in the principles of their religion. This book was translated into Latin, and printed at Bruffels. In the year 1684, he wrote the life of madam d'Arbouze, who reformed the abbé of Valde Grace. In the year 1686, he printed his tract for "The Method of Study;" and the year after, "The Institutes of the Ecclesiastical, or Canon Law," in which he explains the church regulations for discipline, with regard to the present usages of France. In the year 1688, he published, "The Duty of Masters and Servants, &c." and lastly, he undertook what is justly esteemed not only his principal work, but a masterpiece in its way, an "Ecclesiastical History." This consists of twenty volumes in 4to. and contains a history of the church, from the beginning of christianity to the year 1414. Besides a general preface, there are seven prefatory discourses upon ecclesiastical history, in different parts of the work. These, with it, were published in a separate volume by themselves at Paris, in 1708, and they breathe a spirit truly philosophic.

For Fleury, though an ecclesiastic of the church of Rome, was very far from being affected with those principles of bigotry and persecution, which hold in subjection the generality of his order. He was indeed a philosopher as well a divine, and, what very few are, a philosopher in practice

as well as speculation. He is said to have taken an extreme delight in reading Plato; and, after the example of this great ancient, would often have private conferences with societies of the learned. He was a great lover of solitude, yet was not reserved, but would speak his mind freely upon the most important and even the most delicate subjects. Constantly attentive to, and punctual in the discharge of his duty, he took no steps to be rich or great, cherished no principles of ambition, but preferred the glory of doing useful services to his country to any honors, which his uncommon talents and merit might justly have claimed. A noble example to his brethren; and happy would it be both for themselves and others, if it were followed more than it is.

F L O R A, according to a general opinion founded upon the authority of Lactantius, was a lady of pleasure; who, having gained large sums of money by prostitution, made the Roman people her heir, and ordered, that the produce of a certain fund which she established should be employed in solemnizing her birth-day. She designed, that that day should be remarkable every year by the games, which should be exhibited to the people, and which from her should be called *Floralia*. They were celebrated in a very scandalous lewd manner, and were in some sense the Festival of the Courtesans. The severe Cato being once at these games, the people were ashamed to ask the actresses to undress: of which Cato being informed by a friend who sat near him, withdrew from the theatre, that he might not be a hinderance to the customary shews. This, no doubt, was paying a vast compliment to Cato; but, as Martial, who has ridiculed this conduct in Cato, very well asks, “Why did he go to those games, since he knew what was practised there? Did he go only with a design to come away?” It seems, indeed, that Cato should either not have gone at all, or should have stayed it out, that his presence might reform so bad a custom. Lactantius adds, that the senate endeavoured to hide from the people, how a festival, which had such a shameful origin, came to be established; saying, that Flora was the Goddess who presided over Flowers, and that in order to have a good crop, it was necessary to honour the goddess every year, by way of rendering her propitious.

F L O R A, a famous Roman courtesan, was tenderly beloved by Pompey; and had so much regard for him, that she never would yield to the importunities of another lover, till
Pompey

Pompey himself desired her to do it. Germinius was that Plutarch. in
vit. Pom-
peii. lover, and desired Pompey, who was his friend, to intercede for him to Flora. Pompey did so, and Flora consented: nevertheless, Pompey was so much disgusted with this compliance in Flora, that he never visited her any more; and this threw her into such a melancholic way, that she did not recover of a long time. In her old age, she took great delight in talking of the agreeable hours, she had passed with Pompey; and even used to observe, that she never retired from his embraces, without being bit by him. This shews the great Pompey not in a great light. It reminds us also, of those fine lines in Lucretius, where speaking of the rage of love, he says, “It makes men wound and bite those they
lib. iv. “love most,” &c. The poets mention these bitings every where: nor are the poets the only authors who mention them. Cicero himself speaks of them, even before the senate, in his fifth oration against Verres: and affirms, that if the criminal would shew his breast, they would not see upon it those glorious marks of wounds, which men receive in battles, but of such as lascivious men get in their obscene pleasures. But to return, and to conclude with Flora. Plutarch says, she was so beautiful, that Cecilius Metellus caused her picture to be drawn, and kept with several others, in the temple of Castor and Pollux. This, however, was neither the first nor the last time, that a courtesan’s picture received that honour. All the Pagan Venuses were drawn after mortal personages; and Pliny mentions one Arellius, a celebrated painter, who flourished at Rome a little before Augustus, who, says he, “as he was always in love with some woman
lib. xxxv.
c. 10. “or other, so he painted the goddesses after the likeness of
“his mistresses.” The same prophane and wicked practices have been committed even under christianity: for it is notorious, that many Madonna’s in the church of Rome have been drawn from the same sort of models. For instance, an image was made at Rome of the Holy Virgin, after the picture and likeness of pope Alexander the Sixth’s sister, who was indeed very beautiful, but, as all the world knows, not very virtuous.

FLORIO (JOHN), the Resolute, as he used to style himself, was born in London at the latter end of the reign of Wood’s
Athen.
Oxon. king Henry VIII. and descended from the Florii of Sienna in Tuscany. A little before that time his father and mother, who were Waldenses, had fled from the Valtoline into England from the persecutions of Popery: but when king Edward

ward the Vlth died, and the Protestant Religion became oppressed under queen Mary, they left England, and went to some other country. where our John Florio received his juvenile literature. Upon the re-establishment of protestancy by queen Elizabeth, they returned; and Florio for a time lived in the university of Oxford. About the year 1576, Barnes, bishop of Durham, sending his son to Magdalen-college, Florio was appointed to attend him as tutor in the French and Italian tongues: at which time wearing a gown, he was admitted a member of that college, and became an instructor and teacher of those languages in the university. After king James came to the crown, he was appointed tutor to prince Henry in those languages; and at length made one of the privy-chamber, and clerk of the closet to queen Anne, to whom he was also tutor. He was a very useful man in his profession, zealous for the Protestant religion, and much devoted to the English nation. Retiring to Fulham in Middlesex, to avoid the plague which was then in London, he was overtaken and carried off by it in 1625, when he was about eighty years of age.

He was the author of several works, 1. "First Fruits, which yield familiar speech, merry proverbs, witty sentences, and golden sayings." Lond. 1578. 4to. and 1591. 8vo. 2. "Perfect Introduction to the Italian and English Tongues." Printed with the former, and both dedicated to Robert earl of Leicester. 3. "Second Fruits to be gathered of twelve trees, of divers but delightful tastes to the tongues of Italian and English men." Lond. 1591. 8vo. 4. "Garden of Recreation, yielding six thousand Italian Proverbs." Printed with the former. 5. "Dictionary Italian and English" Lond. 1597. fol. It was afterwards augmented by him, and published in 1611 in folio, by way of compliment to his royal mistress, under this title, "Queen Anna's New World of Words." This was a work of great merit, being at that time by far the most perfect work of the kind. Our author, however, laboured to make it still more perfect, by collecting many thousand words and phrases, to be added to the next edition: but not living to do this, the care of it fell to one Gio Torriano an Italian, and professor of the Italian tongue in London, who, after revising, correcting, and supplying many more materials out of the Dictionaries of the Academy della Crusca, printed them in 1659, in folio, all in their proper places. 6. "The Essays of Montaigne." Translated into English, and dedicated to queen Anna. Lond. 1603. 1613. 1632. in fol. Prefixed to this—

this work, we find a pretty long copy of verses, addressed to him by Samuel Daniel, the poet and historiographer, whose sister Florio had married. Mr. Wood says, our author wrote other things, but that he had not seen them.

FLORUS (LUCIUS ANNÆUS), an ancient Latin historian of the same family with Seneca and Lucan, flourished in the reigns of Trajan and Adrian, and wrote an abridgement of the Roman History in four books. It is believed, that the poet Florus, whose verses Spartian quotes in the life of the emperor Adrian, is the same with our historian. Florus says,

“ Ego nolo Cæsar esse,
 “ Ambulare per Britannos,
 “ Scythicas pati pruinas :

To whom the Emperor pleasantly replied,

“ Ego nolo Florus esse,
 “ Ambulare per tabernas,
 “ Latitare per popinas,
 “ Calices pati rotundos.

What makes it more reasonable to suppose them the same, is, that the phrase of the historian savours strongly of the poet, is full of flowers and exuberant, and not altogether free from the fabulous. Thus in the 17th chapter of the 2d book, where he relates the expedition of Decimus Brutus along the Celtic, Gaulic, and Portuguese coasts, he affirms, that Brutus never stopped his victorious course, till he beheld the sun fall into the ocean, and with horror heard its fire extinguish in the waters. He is noted for having assumed another poetic licence, and that is in regard to Chronology; where he has observed so little accuracy, that it is not safe for any one, who would be truly informed, to take him for their guide in that matter.

Nevertheless, it is agreed on all hands, that whatever imperfections Florus may have, Sigonius went too far, when he called him an impertinent writer. He has given a very concise and elegant history of Rome, from its foundation, to its settlement under Augustus; has described it in a very agreeable and picturesque manner, and has scattered up and down it a great many fine reflections of his own, which shew a force of parts and judgment, much superior to the common run of writers. Some have doubted, whether Florus in this history did not mean to give an epitome of Livy: but there seems no just grounds for such a suspicion, the method followed

lowed by the historian being very different from that of an epitomizer. More ridiculous are they, who have accused Florus of contriving the loss of Livy's History, for the sake of enhancing the value of his own abridgment: as if it could have been in the power of any single man, or indeed any body of men whatever, to produce an effect of so extensive a nature, had they been ever so willing.

Others again have made Seneca the author of this history of Florus upon the authority of Lactantius. This Father has ascribed to Seneca as the inventor, a division of the Roman Empire into the four different seasons of Infancy, Youth, Manhood, and Old Age: and, because a division of the same nature is seen in Florus's preface, they concluded Seneca to have been the author, and Florus nothing more than a fictitious name. But Seneca and Florus have differed in this matter enough, one would think, to prevent their being confounded. Seneca makes the Youth of Rome, as he terms it, reach to the end of the last Punic war; while Florus continues it only to the first. Seneca begins its Old Age, when the civil wars broke out between Cæsar and Pompey; whereas Florus only reckons it from the establishment of Augustus in absolute monarchy. It is probable indeed, that Florus made use of Seneca's thought; but then, we see, he has altered it agreeably to his own judgment. Another circumstance has given room to this conjecture; which is, that Florus and Seneca being of the same family of the Annæi, their names may have been confounded, and Florus be called Seneca, as it is said that he is in some few copies: but this is not thought of any weight against the far greater part, who have given the name of Florus. It may not be amiss to observe, that the very high praises, he has given in many places to Spain, have made some think, that the love of his country, for he is supposed to have been a Spaniard as well as Seneca, has sometimes carried him to transgress the bounds of truth: particularly, when he treats of the warlike exploits of Sertorius.

There have been several editions of this author. Madam Dacier, then mademoiselle le-Fevre, published him in 4to. for the use of the dauphin, at Paris 1674. Grævius gave another edition of him in 1680. 8vo. which was afterwards republished at Amsterdam in 1702, with great improvements and ornaments, in two volumes 8vo.

FLUDD (ROBERT), a very famous philosopher, was the son of Sir Thomas Fludd, knight, sometime treasurer of war

war to queen Elizabeth in France and the Low Countries; and was born at Milgate in the parish of Bearsted in Kent, in the year 1574. He was admitted of St. John's-college^{Wood's Athen. Oxon.} in the university of Oxford in 1591; and, having taken both the degrees in arts, applied himself to the study of physick. Then he spent six years in travelling through France, Spain, Italy, and Germany: in most of which countries he not only became acquainted with several of the nobility, but even read lectures to them. After his return, being in high repute for his chymical knowledge, he accumulated the degrees of bachelor and doctor of physick. This was in the year 1605; about which time he practiced in London, and became fellow of the College of Physicians. He did not begin to publish books till the year 1616, but afterwards became a most voluminous writer, being the author of about twenty works. He was esteemed a prodigious philosopher, and certainly was possessed of both parts and learning: but then he was perfectly estranged from common sense, and owed the greatest part of his reputation to that passion in human nature, which is apt to make us admire most what we least understand. He was a zealous brother of the order of Rosa-Crucians, in whose defence he drew his pen. He doated so exceedingly upon the wonders of chymistry, that he derived every thing, not excepting even the miracles and mysteries of religion, originally from it: and in doing this, he so much prophaned and abused the word of God by ridiculous and senseless applications and explications, that he often drew upon himself the severest censure from others. His books are written mostly in Latin, and are as dark and mysterious in their language, as in their matter: on which account they were greatly admired and sought after, as they probably may be to this day, by Alchymists, Astrologers, searchers after the philosophers-stone, and, in short, by all the madmen in the Republic of Letters, both at home and abroad.

Some of his pieces were levelled against Kepler and Merfennus; and he had the honour of replies from both those illustrious philosophers. He wrote two books against Merfennus, thus intitled: the first, *Sophiæ cum Moria certamen, in quo lapis Lydius, a falso structore Patre Marino Merfennio Monacho reprobatus, celeberrima voluminis sui Babylonici in Genesim figmenta accurate examinatur.* Franc. 1629. fol. The second, *Summum Bonorum, quod est verum Magiæ, Cabalæ, Alchymiæ, Fratrum Rosæ Crucis Verorum, subjectum: in dictarum scientiarum laudem, in insignis calumniatoris*

lumniatoris Fr. Mar. Mersenni dedecus publicatum, per Joachim. Frizium. 1629. folio. Mersennus desiring Gassendus to give his judgment of these two books of Fludd against him, that great man drew up an answer divided into three parts: the first of which sifts the principles of Fludd's whimsical philosophy, as they lie scattered throughout his works; the second is against *Sophiæ cum Moria certamen*, &c. and the third against *Summum Bonorum*, &c. This answer, called, *Examen Fluddanæ Philosophiæ*, is dated February 4, 1629: and is printed in the third volume of Gassendus's works in folio. In the dedication to Mersennus, there is the following passage, which is very much to our present purpose: *quanquam longe absim, ut illum tuum antagonistam ex æquo tecum sentiam, nihilominus negari non potest, quin ille revera multiscius sit; quin omnibus viris literatis hoc sæculo innotuerit; quin Bibliothecæ celebres multis magnisque quæ ab ipso prodeunt voluminibus brevi sint complendæ.* Hisce accedit argumenti genus, de quo vos inter controversia sit. Cum Philosophiam enim apertam et sensibilem ipse prosequaris, ille tamen sic philosophatur, ut velit semper delitescere, atramentum offundendo, sub quo hamum effugiat. The substance of which is this: "although I am far from
 " thinking your antagonist a match for you, yet it must be
 " owned, that he is really a man of various knowledge,
 " known to all the learned of the age, and whose voluminous
 " works will shortly have a place in most libraries. And in
 " the present dispute, he will have one great advantage over
 " you: namely, that whereas your philosophy is of a plain,
 " open, intelligible kind, his on the contrary is so very ob-
 " scure and mysterious, that he can at any time conceal him-
 " self; and by diffusing a darkness round him, hinder you
 " from discerning him so far, as to lay hold of him," much less to drag him forth to conviction.

This philosopher, such a one as he was, died at his house in Coleman-street, London, in the year 1637, and was sent to Bearsted to be buried. The reader may see a catalogue of all his works in Mr. Anthony Wood, if he shall so chuse; in the mean time, to gratify his present curiosity, without imposing upon ourselves the disagreeable task of transcribing a great many tedious unentertaining unintelligible titles, we will subjoin the few following, by way of specimen. *Utriusque Cosmi, Majoris & Minoris, Metaphysica, Physica, et Technica Historia.—De Naturæ Simia, seu Technica Macrocosmi Historia.—De Supernaturali, Naturali, Præternaturali, et Contranaturali Microcosmi Historia.—Medicina Catholica,*

lica, seu Myſterium Artis Medicandi Sacratium.—Pulſus, ſeu nova et arcana pulſuum hiſtoria, e ſacro fonte radicaliter extracta, &c.

FOESIUS (ANUTIUS), a very learned and celebrated phyſician of the faculty of Paris, was born at Metz in the year 1528, and became extremely ſkilled in the Greek and Latin tongues. He tranſlated into Latin the whole works of Hippocrates, and judiciously corrected the Greek text, as he went along. Monsieur Huet, in his book, *De claris interpretibus*, places him among the better ſort of tranſlators; and affirms him far ſuperior to all, who had attempted to tranſlate Hippocrates. He joined to the works of Hippocrates, the Scholia of Palladius upon his treatiſe of Fractures, which was tranſlated by St. Albin, a phyſician of Metz. He compoſed a kind of Dictionary to Hippocrates, intitled, *Oeconomia Hippocratis*, in an alphabetical order; and was the author of ſome other works. He tranſlated, moreover, the Commentaries of Galen, upon the ſecond book of Hippocrates, “concerning vulgar maladies.” Foefius practiſed phyſic a long time at Lorrain, and in other places with high reputation and ſucceſs; and died in the year 1596.

FOHI, the firſt king of China, is ſaid to have founded this empire about two hundred years after the deluge. He ^{Completer} was originally of the province of Xen Si, from whence he ^{Confucius} removed the ſeat of empire to Chin Cheu. He was the firſt, ^{&c.} who taught the Chineſe the advantages of civil ſociety. He invented inſtruments of muſic, and eſtabliſhed laws and ordinances. He regulated the commerce between male and female, which before was promiſcuous; and ſuffered none of the ſame name and family to intermarry, which cuſtom is obſerved to this day. He inſtituted religious ſervices and ſacrifices, ſome of which were dedicated to the Sovereign Spirit, who governs Heaven and Earth, others to Inferior Spirits, whom he ſuppoſed to preſide over mountains, rivers, and particular countries. This prince is ſaid to have reigned no leſs than a hundred and fifteen years. The Chineſe impute to him the invention of ſeveral things, which at this day are much revered among them: but there is probably ^{ſo much} fable in the hiſtory of this Fohi, that it is not worth while to be particular about them.

FOLARD (CHARLES), an eminent Frenchman, famous for his ſkill and knowledge in the Art Military, was born at
VOL. V. L Avignon,

Avignon, upon the 13th of February 1669, of a noble family, but not a rich one. He discovered early a happy turn for the sciences, and a strong passion for arms; which last, was so inflamed by his reading Cæsar's Commentaries, that he actually lifted at sixteen years of age. His father got him off, and shut him up in a monastery: but he made his escape in about two years after, and entered himself a second time in quality of cadet. His inclination for military affairs, and the great pains he took to accomplish himself in that way, recommended him to notice; and he was admitted into the friendship of the first-rate officers. Monsieur de Vendome, who commanded in Italy in 1702, made him his aide-de-camp, having conceived the highest regard for him: and soon after sent him with part of his forces into Lombardy. He was entirely trusted by the commander of that army; and no measures were concerted, or steps taken, without consulting him. By pursuing his plans, many places were taken, and advantages gained; and such, in short, were his services, that he had a pension of four hundred livres settled upon him, and was honoured with the cross of St. Lewis. He distinguished himself greatly, on the 15th of August, 1705, at the battle of Cassano; where he received such a wound upon his left hand, as deprived him of the use of it ever after. Monsieur de Vendome, to make him some amends, tried to have him raised to be a colonel, but did not succeed. It was at this battle, that Folard conceived the first idea of that system of columns, which he afterwards prefixed to his Commentaries upon Polybius.

The duke of Orleans sending monsieur de Vendome again into Italy, in the year 1706, Folard had orders to throw himself into Modena, to defend it against prince Eugene: where, though he acquitted himself with his usual skill, he was very near being assassinated. The description, which he has given of the conduct and character of the governor of this town, may be found in his "Treatise of the Defence of Places," and deserves to be read. He received a dangerous wound on the thigh at the battle of Malplaquet, and was some time after made prisoner by prince Eugene. Being exchanged in 1711, he was made governour of Bourbourg. In 1714, he went to Malta, to assist in defending that island against the Turks. Upon his return to France, he embarked for Sweden, having a passionate desire to see Charles XII. He acquired the esteem and confidence of that famous general, who sent him to France to negotiate the re-establishment of James the Second upon the throne of England; but that project being dropped, he

he returned to Sweden, followed Charles XII. in his expedition to Norway, and served under him at the siege of Frederickshall, where that prince was killed on the 11th of December 1718. Folard then returned to France, and made his last campaign in 1719, under the duke of Berwick, in quality of colonel. From that time he applied himself intensely to the study of the Art Military, as far as it could be studied at home; and built his theories upon the solid foundation of his former experience and observations on facts. He contracted an intimacy with count Saxe, who, as he then declared, would one day prove a very great general. He was made a fellow of the Royal Society at London in 1749; and in 1751, he made a journey to Avignon, where he died upon the 23d of March 1752, aged 83 years.

He was the author of several works, the principal of which are, 1. Commentaries upon Polybius, in six volumes 4to. 2. A Book of new Discoveries in War. 3. A Treatise concerning the Defence of Places, &c. They are all written in French. Those who would know more of this eminent foldier, may consult a French piece, with this title, *Memoires pour servir a l'Histoire de M. de Chevalier de Folard*. Ratisbone, 1753, in 12mo.

FOLIETA (HUBERT), a most learned writer, was born of a noble family at Genoa in the year 1518: and ^{Niceron;} was nephew of Augustin Folietta, who was in high favour ^{Memoires,} with the popes Julius II. Leo X. and Clement VII. The ^{&c.} troubles, which agitated his country at that time, induced him to undertake a work, with a view of appeasing them; and that was, his book upon the distinction between the noble and the plebeian families. But happening here to paint the ambition of the nobility in too lively colours, he was banished his country; which ill treatment made him take this for his motto, *Officio mihi officio*, that is, “by endeavouring to serve others, I injure myself.” He retired to Rome, and spent the rest of his life under the patronage of cardinal Hippolyte d’Est. He was, says Thuanus, *vir in literario otio elati animi*: he bore his exile with courage and firmness, and devoted himself to letters. Far from resenting the ill usage of his country, he meditated several works in its honour, and executed some. He died upon the 5th of September 1581, at the age of 63 years. His works are all in Latin. A collection of part of them was printed at Rome in 1579, in 4to. under this title, *Uberti Folietæ Opera subseciva, Opuscula varia, De Linguae Latinæ usu & præstantia*,
L 2 Clarorum

Clarorum Ligurum Elogia. The piece, *De linguæ Latinæ usu & præstantia*, was published afterwards at Hamburg, 1723, in 8vo. by Laurence Mosheim, who added notes, a dissertation upon the manner and necessity of cultivating the Latin tongue, and the life of Folieta. As to his *Clarorum Ligurum Elogia*, Mascardi charges him with having been partial in his characters; but we know not how justly.

Besides this collection, there remain the following works of Folieta: viz. 1. *De causis magnitudinis Turcarum imperii*, printed first in Italy, afterwards in Germany, 1594, in 8vo. under the care of the learned David Chytræus, who commends it highly. 2. *De Sacro foedere in Selimum libri iv. nec non variz expeditiones in Africam cum Melitæ obfidione.* Genuæ, 1587, in 4to. 3. *Conjuratio Joannis Ludovici Flisci; Tumultus Neapolitani; Cædes Petri Ludovici Farnesi, Placentiæ Ducis.* Neap. 1571, in 8vo. These two last works are but portions of that history of his own times, which he began, but did not finish. 4. *Historiæ Genuensium libri xii.* Genuæ, 1585, in folio. All the foregoing pieces are inserted by Grævius, in the first volume of his *Thesaurus Italiæ*. There is one more work, viz. 5. *De Philosophiæ & Juris Civilis inter se comparatione libri tres*, which was printed at Rome, 1586, in 4to.

FONTAINE (JOHN DE LA), a very celebrated French poet, and one of the finest genius's of his age, was born at Chatteau-Thierry upon the 8th of July 1621: just a year after the birth of the famous Moliere. He was liberally educated, and at the age of nineteen admitted among the fathers of the Oratory: but left them in a little time. His father, who was supervisor of the water-courses and forests in this duchy, put his son into the place, as soon as he appeared capable of managing it: but Fontaine had no relish for business, his talents lying altogether to poetry. It is very remarkable, however, that he did not make this discovery in himself, till he was got into his twenty-second year: and then hearing accidentally an ode of Malherbe read, he found himself affected with surprise and transport; and the same poetic fire, which had lain concealed in him, was kindled into a blaze by that of Malherbe. He immediately applied himself to the reading this poet; he studied, and at length imitated him. The first fruits of his pen he used to communicate to a near relation, who encouraged him, and frequently read with him the best Latin poets and critics, as Horace, Virgil, Terence, Quintilian, &c. He passed from thence to

to acquaint himself with such French and Italian writers, as excelled in that way, to which his genius led him; particularly Rabelais, Marot, Ariosto, Boccace, &c. Rabelais was ever after his favourite and idol. He had recourse also to the Greek authors, and especially to Plato and Plutarch; from whom he drew those fine moral maxims, with which he has enriched his Fables.

Though his humour was exceedingly averse to confinement, or restraint of any kind, yet, to oblige his parents, he suffered himself to be married: and though the most unfeeling and insensible of mortals, was yet so far captivated by the wit and beauty of his wife, that he never performed any considerable work without consulting her. The duchess of Bouillon, niece to cardinal Mazarine, being banished to Chateau-Thierry, Fontaine was presented to her, and had the happiness to please her: and this, with a desire of conversing with the wits, tempted him to follow her, when she was recalled to Paris. Here the intendant Fouquet soon procured him a pension, which he enjoyed very happily, without troubling himself at all about his wife, or, perhaps, even reflecting that he had one. Upon the disgrace of this minister, he was admitted as gentleman to Henrietta of England; but the death of this princess put an end to all his court-hopes, if, indeed, he was susceptible of hope. After this, among other favours from the most illustrious persons in the kingdom, the generous and witty madam de la Sabliere furnished him with an apartment and all necessaries in her house; who, one day having turned away all her servants in a pet, declared that she had kept but three animals in her house, which were her dog, her cat, and La Fontaine. In this situation he continued twenty years, during which time he became perfectly acquainted with all the wits of his time, with Moliere, Racine, Boileau, Chapelle, &c.

The delights of Paris, and the conversation of these gentlemen did not hinder him from paying Mrs. la Fontaine a visit every September; but that these visits might turn to some account, he never failed to sell a house, or piece of land, so that, what with his wife's oeconomy and his own, a handsome family estate was well nigh consumed. His Parisian friends urged him frequently to go and live with Mrs. la Fontaine, saying, that it was a shame to separate himself from a woman of her merit and accomplishments: and accordingly, he set out with a purpose of reconciling himself to her, and arriving at the town, enquired at his house for her. The servant not knowing him said, she was gone to church: upon
 L 3 which,

which, he immediately returned to Paris, and when his friends enquired about his reconciliation, answered, that “ he “ had been to see his wife, but was told she was at church.” Upon the death of madam de la Sabliere, he was invited into England by the duchess of Mazarine, and the celebrated St. Evremond, who promised him all the comforts and sweets of life: but the difficulty of learning the English language, together with the liberality of some great persons at home, made him lay aside all thoughts of such a journey.

In the year 1692, he was seized with a dangerous illness: and when the priest came to talk to him about religion, concerning which he had lived in an extreme carelessness, though he had never been either an infidel, or a libertine, Fontaine told him, that “ he had lately bestowed some hours in reading the New Testament, which he thought a very good “ book.” Being brought to a clearer knowledge of religious truths, the priest represented to him, that he had intelligence of a certain dramatic piece of his, which was soon to be acted; but that he could not be admitted to the sacraments of the church, unless he suppressed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the priest had said, this sincere penitent threw the piece into the fire, without keeping even a copy. The priest then laid before him the evil tendency of his “ Tales,” which are written in a very loose and wanton manner: told him, that while the French language subsisted, they would be a most dangerous seducement to vice; and further added, that he could not justify administering the sacraments to him, unless he would promise to make a public acknowledgment of his fault at the time of receiving, a public acknowledgment before the academy, of which he was a member, in case he recovered, and to suppress the book to the utmost of his power. Fontaine thought these terms very hard, but at length yielded to them all. On these accounts some have compared him to the noted Peter Aretin, who, though the most libertine of all writers, became at last a very saint, and wrote nothing but books of piety. But it is certain, that Fontaine did not resemble Aretin in writing pious books; and many, among whom is Baillet in particular, doubt the truth of those stories, which are related concerning his repentance. It is true, he seems to repent a little, and to renounce his libertine manner, in a dedication to his patroness madam de la Sabliere: but notwithstanding this, he ran riot again, writing Tales with his usual gaiety; and the excuse he makes for this inconstancy, when he calls himself, “ The “ Butterfly

“ Butterfly of Parnassus,” favors more of the poet than the christian. He did not die till the 13th of April 1695: when, if we believe some, he was found with an hair shirt on.

Beside “ Tales,” he was the author of “ Fables:” and in both he has merited the title of an original writer, who is, and is ever like to be, single in his kind. Not so much an original in his sentiments, for he has made great use of the Greek, and Latin, and French, and Italian authors; but an original in his manner, which is so easy, so natural, so simple, so delicate, that it does not seem possible to exceed it. His compositions have a great deal of nature without the least affectation: his wit seems unstudied, and so much pleasantry is hardly to be met with. He never grows languid; or heavy, but is always new and surprising. His “ Tales ” are said to have kept him a great while from being admitted a member of the French Academy; but at last upon his writing a letter to a prelate of that society, wherein he declared his dissatisfaction for the liberties he had taken, and his resolution that his pen should never relapse, he was received into that body with marks of esteem. His first “ Fables ” are more valued than his last: he seems to have thrown the best of his fire and force into them; and both the one and the other are thought to have more sobriety and correctness than his “ Tales.” An edition of these was published at Paris in 1743, with short notes by Mr. Coste: and four volumes of his “ Miscellaneous Works ” were printed there in 1744.

Fontaine’s life had as little affectation in it as his writings: he was all nature, without a grain of art. He had a son, it seems, whom after keeping a short time at home, he recommended to the patronage of the president Harlay. Fontaine being one day at a house, where this son was come, did not know him again, but observed to the company, that he thought him a boy of parts and spirit. He was told, that this promising youth was no other than his own son, he answered very unconcernedly, “ Ha! truly I am glad on’t.” This apathy, which so many philosophers have vainly affected, was perfectly natural to Fontaine: it run through every part of his behaviour, and seemed to render him insensible to every thing without. As he had a wonderful facility in composing, so he had no particular apartment for that purpose, but fell to work, wherever the humour came upon him. One morning, madam de Bouillon going to Versailles, spied him deep in thought under a tree; and, when she returned in the evening, there was Fontaine in the same place and attitude, though the day had been cold, and much rain fallen.

It has been observed, that the finest writers, and the deepest thinkers, have usually been but indifferent companions. This was Fontaine's case: for having once been invited to dine at the house of a person of distinction, for the more elegant entertainment of the guests, though he eat very heartily, yet not a word could be got from him, and when, rising soon after from the table, on pretence of going to the Academy, he was told he would be too soon, "Oh, then, said he, I'll take the longest way."

Racine once carried Fontaine to the Tenebræ, which is a service in the church of Rome, in representation of our Saviour's agony in the garden; and perceiving it too long for him, put a bible into his hands. Fontaine, happening to open it at the prayer of the Jews in Baruch, read it over and over with such admiration, that he could not forbear whispering to Racine, "This Baruch is a fine writer: do you know any thing of him?" and for some days after, if he chanced to meet with any person of letters, when the usual compliments were over, his question was, "Have you ever read Baruch? there's a first-rate genius;" and this so loud, that every body might hear him.

Being one day with Boileau, Racine, and other men of note, among whom were ecclesiastics, St. Austin was talked of for a long time, and with the highest commendations. Fontaine listened with his natural air, and at last, after a profound silence, asked one of the ecclesiastics with the most unaffected seriousness, "Whether he thought St. Austin had more wit than Rabelais?" The doctor, eying Fontaine from head to foot, answered only by observing, that "he had put on one of his stockings the wrong side outward:" which happened to be the case.

The nurse, who attended Fontaine in his illness, observing the fervor of the priest in his exhortations, said to him, "Ah, good Sir, don't disturb him so; he is rather stupid than wicked:" and at another time, "God won't have the heart to damn him." These, and many other stories, are told of Fontaine, which either are, or as we suppose might have been true. One thing, however, must be mentioned to his honour: it is, that his widow being molested about the payment of some public money, the Intendant gave orders, that no tax or impost should be levied upon his family; nor has this distinguishing favour ever been revoked by any succeeding Intendants.

FORTE-MODERATA, a celebrated Venetian lady, whose real name was Modesta Pozzo, was born at Venice in 1555, and lost her father and mother the first year of her life. In her younger days, she was put into the monastery of the nuns of St. Martha of Venice; but afterwards quitted it, and was married. She lived twenty years with her husband in great union, and then died in childbed on the 1st of November 1592. She learned poetry and the Latin tongue with the utmost ease; and is said to have had so prodigious a memory, that when she had heard a sermon but once, she could repeat it word for word. She is the author of a poem intitled, *Il Floridoro*, and of another Italian poem on the Passion and Resurrection of Jesus Christ. Besides these and other poems, she published a book in prose, *De Meriti della Donna*, in which she maintains, that the female sex is not inferior in understanding and merit to the male. This book upon "The Merit of Women," was printed immediately after her death. The reverend father Ribera has made an eulogium of this learned heroine, in his "Theatre of Learned Women;" and Doglioni wrote her Life in Italian in the year 1593.

FORTENAY (JOHN BAPTIST BLAIN DE), an eminent French painter of fruits and flowers, was born at Caen in 1654. He was employed by Lewis XIV. had an apartment in the galleries of the Louvre, and a pension. Nothing is finer than his fruits and flowers. They have all the freshness and beauty imaginable; and the very dew seems to trickle down the stalks of them with all the lustre and transparency of a diamond. The insects too upon them appear perfectly alive and animated. This ingenious painter was nominated counsellor of the Academy of Painting, and died at Paris in the year 1715.

FORTENELLE (BERNARD DE), a celebrated French author, who died in the year 1756, when he was somewhat above an hundred years of age. Mr. Voltaire declares him to have been the most universal genius, the age of Lewis the XIVth produced: and compares him to lands situated in so happy a climate, as to produce all sorts of fruits. Before he was twenty years of age, he had wrote a great part of the Tragic Opera of "Bellerophon:" and some time after his Opera of "Thetis and Peleus" appeared, in which he had closely imitated Quinault, and which met with great success. That

Siecle de
Louis XIV.
tom. ii.

That of "Æneas and Lavinia," did not succeed so well. He tried his genius in tragedy-writing: and helped mademoiselle Bernard in some of her dramatic pieces. He wrote two of these, one of which was acted in the year 1680, but was never printed. He was too long, and too unjustly censured on account of this piece: for he had the merit to discover, that though his genius was unconfined, yet he did not possess those talents, which so greatly distinguished his uncle, Peter Corneille, in the tragic way. He wrote several little pieces, in which one might already observe that delicacy of wit and profoundness of thought, which discover a man to be superior to his own works. In his poetical performances, and "Dialogues of the Dead," the spirit of Voiture was discerned, though more extended and more philosophical. His "Plurality of Worlds," is a work singular in its kind; his design in which was to present that part of philosophy to view in a gay and pleasing dress; for which purpose he has introduced a lady, and drawn up the whole in a most agreeable as well as instructing dialogue. In the same manner he made an entertaining book out of "Vandale's Oracles." The tender matters treated of in this work, for he went upon Vandale's scheme of exploding the Oracles for Human Impostures, raised him secret enemies, whose malice he had the good fortune to disappoint. He found, says Voltaire, how dangerous it is for a man, though in the right, to differ in opinion from those, whose judgment receives a sanction from authority.

He now applied himself to Geometry and Natural Philosophy: nor was he less successful in the study of these sciences, than he had been in that of polite literature. Having been appointed perpetual secretary to the Academy of Sciences, he discharged that trust above forty years, so as to meet with universal applause. His "History of the Academy of Sciences," often throws a great light upon their memoirs, which are very obscure. He was the first that introduced elegance into the sciences. If he should sometimes be thought to have interwoven more beauties, than the nature of the subject would admit of, we must look upon it as on a plentiful crop, where flowers naturally grow among the corn. His "History of the Academy," would be equally useful, as it is well performed, had it given us an account of truths discovered: but he was obliged to explain opinions, raised to overthrow one another, most of which are now thought erroneous.

The "Eloges," which he spoke on the deceased members of the Academy, have this peculiar merit, that they excite a respect for the sciences, as well as for the author. In vain did L'Abbé Des-Fontaines, and others of his stamp, endeavour to blemish his reputation. In his more advanced years he published "Comedies," which though they shewed the elegance of Fontenelle, were little fit for the stage; and an "Apology for Des Cartes's Vortices." Voltaire says, we must excuse his comedies, in consideration of his great age; and his Cartesian opinions, as they were those of his youth, which were at that time almost universally received in Europe.

Upon the whole, he was looked upon as the great master of the new art of treating abstracted sciences in a manner, that made their study at once easy and agreeable: nor are any of his works of other kinds void of merit. All these natural parts were assisted by a knowledge of the languages and history: and he certainly surpasses all men of learning, who have not had the gift of invention.

This account of Fontenelle, which is critical as well as historical, is Voltaire's; and may be found at the end of the second volume of his "Age of Lewis XIV."

FORBES (PATRIC), an eminent person of the Scottish nation, was born in the year 1564, when the affairs of the Church of Scotland were in great confusion. He was distinguished by his family, as well as by his uncommon merit, being himself lord of Corse, and baron of O'Neil, in the shire of Aberdeen. He was liberally educated both at Aberdeen and St. Andrews; and having a plentiful estate, a noble alliance, and great credit in his country, he contributed very much towards settling the affairs of religion, by encouraging pious and peaceable ministers, and by instructing the people in set conferences as well as occasional discourses; especially the Papists, who would hear nothing from the pulpit. In this laudable manner he acted as a layman; and his abilities became so very conspicuous, that he was often solicited to enter into the ministry by many very eminent persons both in church and state. He at length submitted to their judgments, and was ordained a Presbyter, when he was forty-eight years of age. He was admitted minister of Keith, where he continued with the highest applause till the year 1618; and then at the earnest desire of the clergy and laity in the diocese of Aberdeen, as well as at the express command of the king, was promoted to the bishopric of Aberdeen, which he held
about

Burnet's
Preface to
the Life of
Bedell.

about seventeen years. “ It was, says Dr. Burnet, with great
“ difficulty, that king James made him accept that dignity;
“ and for several months he refused it, having proposed to
“ himself to live in a less conspicuous state. It was soon
“ seen, how much he deserved to be a bishop; and that his
“ refusal was not counterfeit, but the real effect of his hu-
“ mility. In all his behaviour he has displayed the character
“ of a truly Apostolic man. He visited his diocese without
“ pomp and noise, attended only by one servant, that he
“ might more easily be informed of what belonged to his
“ care,” &c.

ibid.

This excellent man died on the 28th of March 1635, aged seventy-one, after having two days before sent for all the clergy in Aberdeen to receive the sacrament with him. His Funeral Sermon was preached by Dr. Baron before a numerous auditory, who lamented the death of so exemplary a prelate. His “ Commentary upon the Revelations,” was printed at London in the year 1613. He was a great promoter and guardian of learning, as well as of religion. “ He
“ took so much care of the two colleges he had in his diocese,
“ that, as Burnet says, they soon distinguished themselves,
“ and became famous all over Scotland.” As he was chancellor of the university of Aberdeen, he improved that seat of learning, by repairing the fabric, augmenting the library, reviving the professions of Divinity, Canon-Law, and Physic, and procuring another professorship in Divinity to be added.

ibid.

FORBES (JOHN), a person of great parts and learning, and made bishop of Aberdeen in Scotland by king James VI. He was the son of Patric Forbes, just mentioned, but, says Dr. Burnet, “ of much more extensive learning than his
“ father, in which perhaps he was excelled by none of that
“ age. Those who shall read his book of Historical and
“ Theological Institutions, will not dispute this title with
“ him; for it is so excellent a work, that if he had been left
“ in quiet, in the retirement he had chose, to apply himself
“ to his studies, and could have finished it by a second
“ volume, it would, perhaps, have been the most valuable
“ treatise of divinity, that has yet appeared in the world.
“ He filled the professor's-chair, which his father had found-
“ ed,” in the university of Aberdeen; “ when the Cove-
“ nanters expelled him, and forced him to fly beyond sea.” Having continued in Holland somewhat above two years, he returned to his own country; where he spent the remainder of his life at his estate of Corse, and died on the 29th of
April

April 1648. An edition of all his works was published at Amsterdam in 1703, in two volumes folio; with his life, written by George Gordon.

FORBES (WILLIAM), a very eminent man, and bishop of Edinburgh, was born in the year 1585, at Aberdeen in Scotland, where he went through his classical learning, and a course of philosophy. He was admitted master of arts at the age of sixteen, and immediately after made professor of Logic. He applied himself strenuously to support Aristotle's Logic against the cavils of the Ramists. Afterwards he went to travel, and made a very great progress in divinity and the Hebrew language, in the universities of Germany, during the four years he spent in that country. He then visited the university of Leyden, where he was greatly esteemed. His ill state of health not permitting him to undertake a journey into France and Italy, as he would willingly have done, he went over to England. The fame of his learning soon made a great noise there, so that the university of Oxford offered him a professorship of Hebrew; which, however, he did not accept, because the physicians advised him to return to his native country. The magistrates of Aberdeen expressed a particular esteem for him. He recovered his health, and accepted at first a private cure; but afterwards, being strongly solicited by the inhabitants, went to be a preacher in his native city. He was admitted doctor of divinity, when king James among other regulations had settled it with the deputies of the clergy, that the academical degrees and dignities should be restored to their ancient course. The labour of preaching hurting his health, they gave him a less painful employment, making him principal of Marischal-college. He was afterwards declared dean of the Faculty of Divinity, and then rector of the University: a post immediately under the chancellor. He became afterwards pastor at Edinburgh, and was received there with all possible marks of friendship; but people's dispositions being changed, on account of their warm attachment to the anti-episcopal discipline of Geneva, he withdrew himself from that flock, and retired to his own country. He was sent for some years after by king Charles I. who had caused himself to be crowned at Edinburgh with extraordinary pomp in 1633; and he preached before that monarch with great eloquence and learning. That prince, having founded an episcopal church at Edinburgh, found none more worthy to fill the new see than our Forbes. He was consecrated with the usual ceremonies, and applied himself wholly

wholly to the functions of his dignity : but he fell sick soon after, and died the 1st of April 1634, aged forty-nine years, having enjoyed his bishopric only three months.

Flench.
Vitæ
G. Forbessii.

Though very able and very learned, he had published nothing, and composed very little. He wrote a treatise tending to pacify controversies, which was printed at London in 1658, with this title, *Considerationes modestæ & pacificæ controversiarum de justificatione, purgatorio, invocatione Sanctorum, Christo Mediatore, Eucharistia*. “ This posthumous “ work,” says the author of his life, “ is a signal specimen “ and proof of a pacific temper, and a moderate mind : “ wherein, like a second Cassander, and catholic moderator, “ he endeavours to compose, or at least to mitigate, the rigid “ and austere opinions, in certain points of religious controversy, both of the Reformed and of the Popish party. “ How greatly he regarded moderation, appears from that “ usual saying of his, viz. if there had been more Cassander’s and Wicelius’s, there would have been no occasion “ for a Luther, or a Calvin.” He had another saying concerning letters, as good as this concerning religion : it was, *Lege plura & scribe pauciora*, “ Read more and write less.” It was a piece of advice he gave to one, who used a great deal of paper ; and the result of a resolution, which he himself had made, not to write much. “ The number of excellent writers (says Mr. Bayle) would not be so small as it “ is, if they, who at length acquire the talent of writing “ well, would resolve to publish but once in four years ; “ whereas they abuse the facility they have attained of writing well, and their reputation ; they heap volume on “ volume, without taking the trouble to revise and polish, “ and no longer produce any thing of value, or which comes “ near the merit of their first performances.” What must we think therefore of Mr. Bayle, who knew how to write as well, and yet who scribbled as much as any man ? Why, that the hard necessity of maintaining himself by the sale of his works, constrained him to act against his judgment. But to return. Mr. Bayle is of opinion, that if the man, who wrote so much, had afterwards come and said to Forbes, “ I have followed your advice, I have read a great deal,” that Forbes would then have given him this further counsel, viz. “ to read less for the future, and meditate more :” and this, indeed, would have been no less edifying, for certainly, there cannot be a more useless member of society, nor a less accomplished creature, than one of those helluones librorum, who read for ever, without digesting any thing.

Dr.

Dr. Burnet says, that “ while king Charles was in Scotland, Forbes was promoted to the bishopric of Edinburgh, which that prince had then founded ; and this gave him occasion to say, how he had met with so excellent a clergyman, that he deserved to have a new episcopal see erected for him : and indeed, adds the doctor, he was a great Preface, &c. and sublime divine.”

FORD (JOHN), a gentleman of the Middle Temple, who wrote plays in the time of Charles I. He was not only a partner with Rowley and Decker in a play or two, but likewise wrote seven plays himself. He died about the year 1656.

FORTESCUE (Sir JOHN), an eminent English lawyer, and scholar, and statesman, in the reign of Henry VI. Prince's was descended from an ancient family in Devonshire : but we Worthies of cannot learn either the place, or time of his birth. We are Devonshire. likewise uncertain as to the university he studied in, or whether he studied in any : though the author just referred to, supposes him to have been educated at Oxford, and bishop Bibl. Brit. Tanner fixes him to Exeter college ; and, indeed, the great Hibern. learning, every where shewn in his writings, make these conjectures probable. When he turned his thoughts to the municipal laws of the land, he settled at Lincoln's-Inn in London, where he quickly distinguished himself in a very extraordinary manner, and acquired a high reputation in the civil as well as the common law. The first date, that occurs with respect to his preferments, is the fourth year of the reign of Henry VI. when, as Sir William Dugdale informs us, he Origines Juridiciales, was made one of the governors of Lincoln's-Inn, and was P. 142. honoured again with the same employment three years after. In 1430, he was promoted to the degree of serjeant at law ; De laudibus legum Angliæ, cap. 50. and, as he himself tells us, kept his feast upon that occasion with very great splendor. In 1441, he was made one of the king's serjeants at law ; and, the year after, constituted chief justice of the King's-Bench at Westminster. He is highly commended by some of our most eminent writers, for the wisdom, gravity, and uprightness, with which he presided in that court for many years. He remained in great favour with the king, of which, in the 20th year of his reign, he received a signal proof, by an unusual augmentation of his salary. He held his office throughout the reign of his master king Henry VI. to whom he steadily adhered, and served him faithfully in all his troubles : and for this, in the first Parliament

Epistle to
the Reader
prefixed to
his Notes
on Fortescue
de laudibus
legum
Angliæ.

ment under king Edward IV. which began at Westminster, on the 4th of November 1461, he was attainted of high-treason by the same act, in which king Henry VI. queen Margaret, Edward their son, and a great number of persons of the first distinction were likewise attainted. After this misfortune, king Henry flying into Scotland, it is generally believed, that he made Sir John Fortescue, chancellor of England. His name, indeed, upon this occasion is not found recorded in the Patent Rolls; because, as Mr. Selden says, "being with king Henry VI. driven into Scotland by the fortune of the wars with the House of York, he was made chancellor of England while he was there." Several writers have stiled him "Chancellor of England;" and, in his book *De laudibus legum Angliæ*, he calls himself, *Cancellarius Angliæ*.

In April 1463, he embarked with queen Margaret, prince Edward, and many persons of distinction, who followed the fortunes of the House of Lancaster, at Bamburg, and landed safely at Sluys in Flanders: From whence they were conducted to Bruges, thence to Lisle, and thence into Lorrain. In this exile he remained for many years, retiring from place to place, as the necessities of the royal family required: for though, during that space, the queen and prince were often in motion, and great efforts were made to restore king Henry, yet, considering the age of the chancellor Sir John Fortescue, it is not probable that he was suffered to expose himself to such hazards, more especially, as he might do them better service by soliciting their interest at different courts; and could not at that time of life, being near fourscore, be in any condition to sustain the fatigues of war. It is certain, however, that he was not idle; but observing, the quick parts and excellent understanding of his young master, who applied himself wholly to military exercises, and seemed to think of nothing but qualifying himself for an expert commander, he thought it high time to give him some other impressions, and to infuse into his mind just notions of the constitution of his country, as well as due respect to its laws; so that, if providence should favour his designs, he might govern as a king, and not as a tyrant, or a conqueror. With this view, as we learn from his introduction, he drew up his famous work, intitled, *De Laudibus Legum Angliæ*: which, how short soever it fell of its primary intention, that hopeful prince being not long after cruelly murdered, will yet remain an everlasting monument of this great and good man's respect and affection for his country. This very curi-

ous and concise vindication, as well as elogium, of our laws, was received with great esteem and credit, immediately upon its being communicated to the learned men of that profession, then flourishing in the kingdom: yet, it was not published till the reign of Henry VIII. Several editions have been given of it since, with different titles each time: yet none of them suitable to the value of the performance; till that printed in folio at London in 1732; again in 1741, with a copious preface, with large, learned, and useful annotations, an accurate index, and whatever else is necessary to satisfy a curious and inquisitive reader.

The House of Lancaster having afterwards a prospect of retrieving their desperate fortunes, the queen and the prince went over to England, Sir John Fortescue with many others accompanying them. They did not succeed, so that our chancellor was forced to reconcile himself as well as he could to the victorious Edward IV; in order to which, he wrote a kind of Apology for his own conduct, which treatise, though it has never been published, Mr. Selden had seen, as he tells us in his preface to Fortescue's book, *De laudibus, &c.* After all these extraordinary changes of masters and fortunes, he preserved his old principles, in regard to the English Constitution. This appears from another valuable and learned work of his, written in English, and published in the reign of queen Anne, with this title: "The difference between
" an absolute and limited monarchy, as it more particularly
" regards the English Constitution: being a treatise written
" by Sir John Fortescue, knight, lord chief justice, and lord
" high chancellor of England, under king Henry VI. Faith-
" fully transcribed from the manuscript copy in the Bodleian
" library, and collated with three other manuscripts. Pub-
" lished with some remarks by John Fortescue Aland, of the
" Inner-Temple, Esq; F. R. S. Lond. 1714. 8vo." There is a manuscript of this work in the Cotton Library, in the title of which, it is said to be addressed to king Henry VI. but many passages in it shew it to have been plainly written in favour of, and for the service of, Edward IV. A second edition, with amendments, was published in 1719. 8vo. As for our author's other writings, which were pretty numerous, we know nothing more of them, than what we learn from the titles, and the commendations bestowed upon them by such as had perused them, they having never been printed. They have, however, been carefully preserved in libraries, some of them being still extant under the following titles:
Opusculum de natura Legis Naturæ, et de ejus censura in
Vol. V. M *successione*

successione regnorum supremorum, that is, “A short treatise of the nature of the Law of Nature, and its influence in the Succession of Independent Sovereignities.”—*Defensio juris Domus Lancastriæ*.—“Genealogy of the House of Lancaster—Of the title of the House of York.” *Genealogiæ Regum Scotiæ*.—“A Dialogue between Understanding and Faith.—A Prayer Book which favoured much of the times we live in,” &c. It would certainly be a great benefit to the learned world, if all his manuscripts were printed; for he was a man of general knowledge, great observation, and one who has given many useful notices, in relation to the dark parts of our history and antiquities.

We know nothing of the remaining part of his life, which was very probably spent in an honourable retirement in the country, free from the cares, and remote from the dangers, which will ever attend those who spend their days in courts. Neither is there any distinct account preserved of his death: we are only told in general, that he was then near ninety years of age, which the circumstances of his life render very probable. His remains were interred in the parish church of Ebburton, or Ebrington, in Gloucestershire, where he had purchased an estate; and where one of his descendants, in the year 1677, caused a monument to be repaired, upon which was the effigy of this venerable person in his robes, and added an inscription to his memory. It has been truly said by Mr. Fortescue Aland, that “all good men and lovers of the English Constitution speak of him with honour; and that he still lives, in the opinion of all true Englishmen, in as high esteem and reputation, as any judge that ever sat in Westminster-Hall. He was a man acquainted with all sorts of learning, besides his knowledge in the law; in which he was exceeded by none, as will appear by the many judgments he gave when on the bench, in the year-book of Henry VI. His character in history is that of pious, loyal, and learned: and he had the honour to be called the chief counsellor of the king. He was a great courtier, and yet a great lover of his country.”

Preface to
the Difference
between an
Absolute and
Limited
Monarchy,
p. 39.

FOSTER (Dr. JAMES), a most illustrious English dissenting-minister, was born at Exeter on the 16th of September 1697. His grandfather was a clergyman at Kettering in Northamptonshire; but his father being educated by a dissenting-uncle, imbibed the dissenting-principles, and was afterwards by trade a Tucker, or Fuller in Exeter. At five years

years of age he was put to the free-school in that town, where the foundation of a friendship between him and Dr. Conybeare, afterwards bishop of Bristol, is said to have been laid: and from thence was removed to an academy in the same city, where he finished his studies. He discovered early natural abilities superior to most: a quick apprehension, a solid judgment, a happy memory, and a free commanding elocution.

He began to preach in the year 1718: soon after which a strong and general debate arose among the dissenters, concerning the doctrine of the Trinity, and a subscription to certain tests. The dispute was fiercely carried on among them in the West of England; and particularly at Exeter, where he then resided. His judgment determining him to embrace the obnoxious opinions, the clamour soon ran high against him; and he was prevailed upon to quit the county of Devon, and to accept of an invitation to Melborne in Somersetshire. Here he continued, till some of his orthodox hearers, not understanding their own professed principles, which are certainly against tests of any kind, had caught the common infection, and made the place uneasy to him. Then he removed to Ashwick, an obscure retreat under the hills of Mendip in the same county; where he preached to two poor plain congregations, one at Colesford, the other at Wookey near Wells, both of which together did not raise him more than a salary of 15*l.* per annum. It seems to have been here, that he wrote his celebrated “*Essay on Fundamentals*,” and likewise his sermon, “*On the Resurrection of Christ*,” for they were both printed in the year 1720.

From hence he removed to Trowbridge in Wiltshire, where he boarded with Mr. Norman, a reputable glover. Here his congregation did not consist of more than twenty, or thirty persons; and his finances in this place were so very insufficient for his support, that he began to entertain thoughts of quitting the ministry, and of learning the glove-trade of Mr. Norman. His chusing rather to betake himself to some secular employment, than to seek for succour in the established church, is an early instance of his steddiness in the principles of non-conformity; of which, however, he gave later testimonies, in declining the large offer made him by Dr. Randal, bishop of Derry. About this time he was convinced by reading Dr. Gale, that baptism of the adult by immersion was the true scripture-doctrine, and accordingly was baptised that way in London: but this did not make any difference between him and his Presbyterian congregation.

While he was meditating on the poverty of his condition, and looking abroad for some better means of subsistence, Divine Providence, as if designing him for greater services, raised him up a friend in Robert Houlton, Esq; who took him into his house as a chaplain, and treated him with much humanity. And this seems to have opened his way to public notice; for in the year 1724, he was chosen to succeed Dr. Gale at Barbican, where he laboured as a pastor above twenty years.

In the year 1731, he published a "Defence of the Usefulness, Truth, and Excellency of the Christian Revelation," against Tindal's famous book, called, "Christianity as old as the Creation." This Defence is written with great force of argument, and great moderation; has been well accepted, and much esteemed by the candid and judicious of all parties; and, as is said, was spoke of with great regard by Tindal himself. In the year 1744, he was chosen pastor of the independent church of Pinners-Hall; and there preached his first sermon upon the 6th of January 1745. In December 1748, the university of Aberdeen conferred on him the degree of doctor of divinity: for the Scotch divines seem to have had the highest opinion of his merit. Dr. Thomas Blackwell, in a letter to him dated Marischal-college, Aberdeen, December the 8th, 1748, has the following passage: "I rejoice in an opportunity of shewing my regard for your person and character. For this end I chose, that a diploma, creating Mr. Foster doctor in divinity, should be the first deed and instrument, I should do and sign as principal of this university." This is the same Blackwell, who has distinguished himself by his "Life of Homer, Letters on Mythology, Court of Augustus, &c." Professor David Fordyce writes thus on the 15th following: "We beg you will be so good to accept of the diploma, as a small mark of the sincere veneration we have for you, and of the sense we entertain of the eminent services, you have done the cause of liberty, religion, and virtue, by your writings, as well as public instructions." And in another, he says, "I am glad that by our dispatch of what ought to have been dispatched long ago, we prevented Mr. Foster's declining what so well becomes him to receive, and us to confer. I assure you sincerely, we rather seek to reflect honour on ourselves, than to do you honour, by rightly placing the academical dignity: the principal value of which, is the being at once highly merited and entirely unsolicited."

In

In August 1746, Mr. Foster attended the unhappy lord Kilmarnock, who was concerned in the rebellion the year before; and they who lived with him imagined, that this attendance made too deep an impression on his tender sympathizing spirit. His vivacity, at least, was henceforward observed to abate till the year 1750; when in April he was visited with a violent disorder, of which he never thoroughly recovered, though he continued to preach more or less till the 5th of January 1752. Three days after, he had another shock, which is supposed to have been of the paralytic kind, and which impaired his understanding so, that he never possessed it rightly afterwards. About ten days before his end, a dead palsy seized him: but he did not lose his senses, till he breathed his last, which was on the 5th of November 1753. Besides the pieces already mentioned, he published "Tracts on Heresy," on which subject he had a controversy with Dr. Stebbing: several "Funeral Sermons," one among the rest for the reverend Mr. Thomas Emyln: "An Account of Lord Kilmarnock:" four volumes of "Sermons," in 8vo; and two volumes of "Discourses on Natural Religion and Social Virtue," in 4to.

Such was the end, and such were the works of this great and good man; for good he was in the sublime sense of the word. His humanity was illustrious; and his generous sentiments, and compassionate sympathies, were admired by all. He was perfectly free from every thing gross and worldly. His benevolence and charities were so extraordinary, that he never reserved any thing for his own future use: and had it not been for the two thousand subscribers to his "Discourses on Natural Religion and Social Virtue," for two thousand there were, he would have died extremely poor. His way of thinking was great and noble: "I always had, says he, I bless God, ever since I began to understand, or think, to any purpose, large and generous principles; and there never was any thing either in my temper or education, which might incline me to narrowness and bigotry. And I am heartily glad of this opportunity, which now offers itself, of making this public serious profession, that I value those, who are of different persuasions from me, more than those who agree with me in sentiment, if they are more serious, sober, and charitable." He might say with the primitive Christians, *Non magna eloquimur, sed vivimus*: that is, we do not speak great pompous things, but we live altogether as we speak, and are an example of those doctrines we preach to others.

Essay on
Fundamen-
tals, at th:
end.

It would be wrong to close this article, without taking notice of his talent for preaching, which was, indeed very rare and extraordinary. His voice was naturally sweet, strong, distinct, harmonious: and his ear enabled him to manage it exactly, as his matter required. He was also a perfect master of action, another quality no less essential to a good orator. His action, however, was grave, expressive, natural, free from violence, free from distortions: in short, such as became the pulpit, and was necessary to give force and energy to the truths there delivered. Add to these, that he had a fine genius, a lively imagination, great sprightliness and vivacity of address, an easy flow, masterly expression, sublime ideas; and it cannot be matter of surprise, that he should attain nearly to perfection in preaching. We are told, that it was a physician of rank and eminence in the city of London, who first threw him on the wings of fame as a preacher: for this gentleman, catching a few sentences, as he happened to stop near the house where he was holding forth, was so extremely charmed with them, that he went in, staid the whole time of service, and upon all occasions called him emphatically, *THE PREACHER*. The Lord's-Day Evening Lecture, begun in 1728, which he carried on at the Old Jewry above twenty years, shewed indisputably, that no body ever went beyond him, for popularity in this respect. For hither resorted persons of every rank, station, and quality; clergy, wits, freethinkers: and hither curiosity might probably draw the celebrated Mr. Pope himself, who, in the Epilogue to his Satyrs, has taken occasion to praise him for this very quality in the following lines:

“ Let modest Foster, if he will, excell
 “ Ten Metropolitans in preaching well.

Pope's Works, Vol. IV. edit. 1753. 12mo.

His Commentator, indeed, has subjoined to this passage a note, which looks at first a little ungracious: he says, “ This
 “ confirms an observation made by Hobbes long ago, that
 “ there be very few bishops, who act a sermon so well, as
 “ divers Presbyterians and Fanatic preachers can do.” But the Commentator, though he might like to bring forth a bon mot of Hobbes, did not mean, that this should be taken for his real sentiment; as appears by his signing this note with *SCRIBLERUS*. He knew intirely well, that Foster was far enough from being a fanatic; far from pretending to inspirations, visions, and revelations; far from dealing in mysterious

sterious and unintelligible doctrines. On the contrary, no man took more pains than this preacher, to separate Christianity from Enthusiasm, to reconcile it to reason and common sense, and to banish from it every jargon and mystery: inſomuch, that he is commended ſomewhere by lord Bolingbroke, for this memorable aphoriſm, “Where myſtery be-^{Bolingb. Phil. Works.} gins, religion ends.”

FOSTER (SAMUEL), an eminent Engliſh mathematician, and aſtronomy profeſſor of Greſham-college, was born ^{Ward's Lives of the Greſham Profeſſors, p. 85.} in Northamptonſhire; and ſent to Emanuel college in Cambridge in April 1616. He took the degree of bachelor of arts in 1619, and of maſter in 1623. He applied himſelf early to the ſtudy of the mathematics, and attained to great proficiency in that kind of knowledge, of which he gave the firſt ſpecimen, as will be ſeen juſt now, in the year 1624. He had an elder brother at the ſame college with himſelf, who prevented him in a fellowſhip: however, to make amends for this, he offered himſelf a candidate for the profeſſorſhip of Aſtronomy in Greſham-college, in February 1636, and was elected the 2d of March following. He quitted it again, it does not appear for what reaſon, on the 25th of November the ſame year, and was ſucceeded therein by Mr. Mungo Murray, who was profeſſor of philoſophy at St. Andrews in Scotland. Mr. Murray marrying in 1641, his profeſſorſhip was thereby vacated; and as Mr. Foſter had before made way for him, ſo he at preſent made way for Mr. Foſter, who was re-elected on the 22d of May the ſame year. The civil war breaking out very ſoon after his being made a ſecond time profeſſor of Greſham, he became one of that worthy and learned ſociety of gentlemen, who had ſtated meetings for cultivating the new Philoſophy, and afterwards were eſtabliſhed by charter in the reign of Charles II. In 1646, Dr. Wallis, another member of that ſociety, received from Mr. Foſter a mathematical Theorem, which he afterwards ^{Ch. v. prop. 24.} publiſhed in his “Mechanics.” Neither was it only in this branch of ſcience that he excelled, but he was likewise well verſed in the ancient languages; as appears from his reviſing and correcting the LEMMATA of Archimedes, which had been tranſlated from an Arabic manuſcript into Latin, but not publiſhed, by the learned Mr. John Greaves. He made alſo ſeveral curious obſervations upon Eclipses, both of the Sun and Moon, as well at Greſham-college, as in his native county of Northamptonſhire, at Coventry, and in other places; and was particularly famous for inventing, as well as improving,

improving astronomical, and other mathematical instruments. After a long declining state of health, he departed this life in July 1652, in his own apartment at Gresham-college, and was buried in the church of St. Peter le Poor in Broad street.

Here follows a catalogue of Mr. Foster's works. I. "The description and use of a small portable quadrant, for the more easy finding of the hour of Azimuth." 1624. 4to. This treatise, which has been reprinted several times, is divided into two parts, and was originally published at the end of the ingenious Mr. Edmund Gunter's "Description of the Cross Staffe in three books," to which it was intended as an Appendix. II. "The Art of Dialling." 1638. 4to. Reprinted in 1675, with several additions and variations from the author's own manuscript, as also a supplement by the editor William Leybourne. Our author himself published no more, yet wrote many other treatises, which, though not finished for the press in the manner he intended, were published by his learned friends after his death: as, III. "Postuma Fosteri: containing the description of a Ruler, upon which are inscribed divers scales," &c. 1652. 4to. This was published soon after our author's death by Edmund Wingate, Esq; IV. "Four Treatises of Dialling." 1654. 4to. V. "The Sector altered, and other scales added, with the description and use thereof, invented and written by Mr. Foster, and now published by William Leybourne." 1661. 4to. This was an improvement of Mr. Gunter's Sector, and therefore published among his works. VI. "Miscellanies, or Mathematical Lucubrations of Mr. Samuel Foster, published, and many of them translated into English, by the care and industry of John Twysden, C. L. M. D. whereunto he hath annexed some things of his own." The treatises in this collection are of different kinds, some of them written by the author in Latin, some in English, and some promiscuously in both languages. There are no less than twelve of them, and their titles are as follow. 1. *Stellæ Fixæ, quas Tycho admille in Catalogum congeffit, & Keplerus tabularum Rudolphinarum operi adnexuit ad ann. 1671, &c.* that is, "A Catalogue of the Fixed Stars to the year 1671." 2. *Astroscopium pro facillima stellarum dignotione, &c.* that is, "An Instrument for the very easy finding of the Stars." 3. *De Instrumentis Planetariis, &c.* that is, "Of the Planetary Instruments, to what end they serve, and how they are to be used." 4. *Eclipsium tam Solarium quam Lunarum Observationes;* that is, "Some Observations of Eclipses
" of

“ the Sun and Moon.” 5. *Ratio facillima computandi altitudinem Solis, &c.* that is, “ An easy way to calculate tables of the Sun’s Horary Altitude for any Latitude.” 6. *Problemata Geometrica Varia*: that is, “ Geometrical Propositions of divers kinds.” 7. *De constructione Canonis Sin. Tang. et Secantium*: that is, “ Of the construction of the Canon of Sines, Tangents, and Secants.” 8. *Quadrantis Horometrici demonstratio*: that is, “ A Demonstration of an Horometrical Quadrant.” 9. *Epitome Aristarchi Samii de magnitudine Solis et Lunæ*: that is, “ An Epitome of Aristarchus Samius concerning the magnitude of the Sun and Moon.” 10. *Lemmata Archimedis, &c.* that is, “ The Lemma’s of Archimedes, not extant either in Greek or Latin, translated from an old Arabic manuscript, by John Greaves, and now first published with the Scholia of a learned Arabian. Revised and corrected in many places. 11. *The Geometrical Square, with the use thereof in plain and spherical Trigonometry, &c.* 12. *The Construction and Use of the Horizontal Planisphere in projective dialling refractive Dials.* To these are added two pieces of Dr. Twylden’s upon Dialling and Fortification; and an Appendix published by Mr. Leybourne consisting of three pieces.

There have been two other persons of his name, who have published some mathematical pieces. The first of these was William Foster, who was a disciple of the famous Mr. Oughtred, and afterwards a teacher of the Mathematics in London. He distinguished himself by a book, which he dedicated to the celebrated Sir Kenelm Digby, with this title, “ *The Circles of Proportion, and the Horizontal Instrument, &c.* 1633. 4to. The other was one Mark Foster, who published “ *A Treatise of Trigonometry,*” but lived later in point of time, than either of the other two. Though modern mathematicians have greatly surpassed those of the last age, yet there is a respect due to the memories of those worthy men, by whose diligence and application the first steps were made to those improvements which have since followed; and who, like scaffolds, were necessary to raise the building, though, like scaffolds, they may possibly be laid aside, when the building is raised.

FOUQUIER (JAMES), a Flemish painter who flourished in the beginning of the seventeenth century, was one of the most learned and celebrated landskip painters that ever was. Some have placed him so near Titian, as to make the difference

difference of their pictures consist, rather in the countries represented, than in the goodness of the pieces. The principles they went upon are the same, and the colouring alike good and regular. He painted for Rubens, of whom he learned the essentials of his art. The Elector-Palatine employed him at Heidelberg, and from thence he went to Paris; where, though he worked a long time, and was well paid for what he did, he yet grew poor for want of conduct, and died in the house of an ordinary painter called Silvain, who lived in the suburbs of St. Jaques. The many instances of this kind among painters almost inclines one to think, that want of oeconomy is somewhat peculiar to that order of men.

FOURMONT (STEPHEN), professor of the Arabic and Chinese languages at Paris, and one of the most learned men in France, was born at Herbelay near Paris, on the 13th of June 1683, of a good family. He learned the first elements of the Latin tongue from the curate of the place; but losing his father, when he was very young, he fell to the care of an uncle, who had him to Paris at his house, and overlooked his studies. He went through the courses of Logic, Rhetoric, and Philosophy, in different colleges; and happening to meet with the abbé Sevin, who loved study as well as himself, they formed a scheme of reading all the Greek and Latin poets together. But as the exercises of the society they were in employed most of their hours by day, they found means to continue this task secretly by night; and this being considered as a breach of discipline, the superior thought fit to exclude them from the community. Fourmont retired to the college of Montaign, and there had the very chambers, which formerly belonged to Erasmus, and which constantly brought into his remembrance the image of that great man. Here the abbé Sevin continued to visit him; and they went on with their work without interruption. Mr. Fourmont joined to this pursuit the study of the oriental tongues, in which he made a very uncommon progress.

He afterwards was employed in reading lectures: he explained the Greek fathers to some, and the Hebrew and Syriac languages to others. After that, he undertook the education of the sons of the duke d'Antin, who were committed to his care, and studied in the college of Harcourt. He was at the same time received an advocate: but the law not being suited to his taste, he returned to his former studies. He contracted then an acquaintance with the abbé Bignon, at whose instigation

instigation he applied himself to the study of the Chinese tongue, in which he succeeded beyond his expectations: for he had a prodigious memory, and a particular turn for the study of languages. He became very famous. He held conferences at his own house, once or twice a week, upon subjects of literature; at which foreigners, as well as French, were admitted and assisted. Hence he became known to the count de Toledo, who was infinitely pleased with his conversation, and made him great offers, if he would go into Spain: but Mr. Fourmont refused. In the year 1715, he succeeded M. Galland to the Arabic chair in the College-royal. The same year he was admitted a member of the Academy of Inscriptions, of the Royal Society at London in 1738, and of that of Berlin in 1741. He was often consulted by the duke of Orleans, who had a particular esteem for him, and made him one of his secretaries. He died at Paris upon the 18th of December 1745, aged 62 years.

The most considerable of his printed works are, 1. "The Roots of the Latin tongue in metre. 2. "Critical Reflections upon Antient History. 2 vol. 4to. 3. Meditationes Sinicæ. fol. 4. A Chinese Grammar, in Latin. fol. 5. Several Dissertations, printed in the Memoirs of the Academy of Inscriptions, &c." He left several works in manuscript. We must take care not to confound him with Michael Fourmont, his younger brother, who was an ecclesiastic, a professor of the Syriac tongue in the Royal-college, a member also of the Academy of Inscriptions; and who died upon the 5th of February 1746.

FOWLER (JOHN), a very noted Englishman in his time, was born at Bristol, educated at Wickam's-school near Winchester, and admitted fellow of New-College in Oxford ^{Athen. Oxon.} in 1555, after he had served two years of probation. Four years after, he resigned it; and leaving England about that time, he took upon him the trade of printing, which he exercised partly at Antwerp, and partly at Louvain; and in this did signal service to the Papists in printing their books against the Protestant writers. Mr. Wood says, that he was well skilled in the Greek and Latin tongues, a tolerable poet and orator, a theologist not to be contemned; and so versed also in criticism and other polite literature, that he might have passed for another Robert, or Henry Stephens, printers. He reduced into a compendium the Theological Sums of Thomas Aquinas. He wrote Additiones in Chronica Genebrandi; a "Psalter for Catholics," which was answered by
Sampson

Sampson Dean of Christ-Church in Oxford; and epigrams, and other verses. He also translated from Latin into English, "The Epistle of Osorius," and "The Oration of Pet. Frarin of Antwerp, against the unlawful insurrection of the Protestants, under pretence to reform Religion." Antwerp, 1566. This was answered by William Fulke, divinity-professor in Cambridge. Fowler died at Newmark in Germany, on the 13th of February 1578.

Athen.
Oxon.

F O W L E R (CHRISTOPHER), a man of some parts and learning, but an unhappy instance of the weakness of the human understanding, was born at Marlborough in Wiltshire, about the year 1611; and at the age of sixteen became a member of Magdalen-College in Oxford, but afterwards retired to St. Edmund's-hall. He entered into holy orders, and behaved himself for some time as a clergyman of the church of England; but upon the turn of the times in 1641, he closed with the Presbyterians, having before been puritanically affected, took the Covenant, and "became," says Mr. Wood, a very conceited and fantastical preacher among them. For by his very many odd gestures and antic behaviour, unbeseeming the serious gravity to be used in the pulpit, he drew constantly to his congregation a numerous crowd of silly women and young people, who seemed to be hugely taken and enamoured with his obstreperousness and undecent cants." After rambling from place to place, he became vicar of St. Mary's-church in Reading, and at length fellow of Eaton-College. He was an assistant to the commissioners of Berkshire, for the ejection of such, as were then called by the godly party scandalous, ignorant, and insufficient ministers. In 1655, he published, "Dæmonium Meridianum: Satan at noon, or Antichristian Blasphemies, Anti-scriptural Devilisms, &c. evidenced by the light of truth, and punished by the hand of justice. Being a sincere relation of the proceedings of the Commissioners of the County of Berks against John Pordage, late Rector of Bradfield in Berks." This minister was ejected by the said commissioners for "being conversant, as they said, with evil spirits, and for blasphemy, ignorance, scandalous behaviour, devilism, uncleanness," &c. After the Restoration of Charles II. our author lost his preferments, retired to London; and afterward to Kennington, carrying on the trade of conventicling to the last. He died at Southwark on the 15th of January 1676; and, like his fellow-labourer in the same vineyard, Mr. Francis Chy-nell,

nell, was esteemed little better than crazed and distracted for some time before his death. He wrote several other pieces, but we do not think it worth while to transcribe even their titles. Indeed, the few lines we have here spent upon Mr. Christopher Fowler, was not so much for his sake, as the reader's; whom, considering the age we write in, we cannot remind too often, how easy it is for a man to run mad with religion, who has once discarded all use of his reason.

F O W L E R (EDWARD), an eminent English divine, and bishop of Gloucester, was born in the year 1632, at Westerleigh in that county; of which place his father was minister, but was ejected for non-conformity after the Re-^{Athen.}
^{Oxon.}storation. He was educated in Grammar-learning at the College-school in Gloucester, and became clerk of Corpus Christi College in Oxford in 1650. Being looked upon, says Mr. Wood, as a young man well endowed with the spirit, and gifted in extemporary prayer, he was admitted one of the chaplains thereof in December 1653, and the 23d of the same month took a bachelor of arts degree, as a member of Trinity-College; and in 1656, was incorporated in the same at Oxford. About that time he became chaplain to Arabella countess dowager of Kent, who presented him to the rectory of Northill in Bedfordshire. Having been educated in the Presbyterian way, he scrupled for a while embracing the terms of conformity at the Restoration; but he conformed afterwards, and became a great ornament to the church. His excellent moral writings rendered him so considerable, that archbishop Sheldon, in order to introduce him into the metropolis of the kingdom, collated him, in August 1673, to the rectory of All-hallows, Breadstreet. In February 1675, he was made prebendary of Gloucester; and in March 1681, vicar of St. Giles's, Cripplegate. In June following, he accumulated the degrees of bachelor and doctor of divinity. During the struggle between Protestantism and Popery in this kingdom, he appeared to great advantage in defence of the former, as we shall shew more particularly just now. But this rendered him obnoxious to the court and its adherents, and in all probability caused an ill-natured prosecution against him, in 1685, by some of his parishioners; who alledged, that he was guilty of whiggism, that he admitted to the communion excommunicated persons before they were absolved, &c. We are told, this matter was carried so far, that December the 9th, after a trial at Doctors Commons, our author was suspended,
under

under the pretence of having acted in several respects contrary to the canons of the church. However, this affront did not intimidate, or discourage him from doing what he thought his duty : for he was the second, who in 1688, signed a resolution entered into by the principal of the London clergy, not to read king James's new declaration for liberty of conscience. He was rewarded for this, and other services at the Revolution ; for, in 1691, he was preferred to the see of Gloucester, in which he continued till his death ; and this happened at Chelsea on the 26th of August 1714, when he was in his 82d year.

He was the author of many excellent works : as, I. " The Principles and Practices of certain moderate Divines of the Church of England, abusively called Latitudinarians, greatly misunderstood, truly represented and defended," &c. 1670. 8vo. This is written in the way of dialogue. II. " The Design of Christianity : or, a plain demonstration and improvement of this proposition, viz. that the enduing men with inward real righteousness and true holiness, was the ultimate end of our Saviour's coming into the world, and is the great Intendment of his blessed Gospel." 1671. 8vo. John Bunyan, the author of the Pilgrim's Progress, having writ against this book, the author vindicated it in, III. " Dirt wiped out : or, a manifest discovery of the gross ignorance, erroneousness, and most unchristian and wicked spirit of one John Bunyan, Lay-Preacher in Bedford," &c. 1672. 4to. IV. *Libertas Evangelica* : or, " a Discourse of Christian Liberty. Being a further pursuance of The Design of Christianity." 1680. 8vo. V. Some pieces against Popery : as, 1. " The Resolution of this case of Conscience, whether the Church of England's symbolizing so far as it doth with the Church of Rome, makes it lawful to hold communion with the Church of Rome ?" 1683. 4to. 2. " A Defence of the Resolution," &c. 1684. 4to. 3. " Examination of Cardinal Bellarmine's fourth note of the Church, viz. Amplitude, or Multitude and Variety of Believers. 4. The texts which Papists cite out of the Bible, for the proof of their doctrine concerning the obscurity of the Holy Scriptures, examined." 1687. 4to. The two last are printed in " The Preservative against Popery," fol. He published also, VI. Two pieces on the doctrine of the Trinity : 1. " Certain Propositions, by which the doctrine of the Holy Trinity is so explained, according to the ancient fathers, as to speak it not contradictory to natural reason. " Together

“Together with a defence of them,” &c. 1694. 4to. 2.
 “A Second Defence of the Propositions,” &c. 1695. 4to.
 VII. Nine Occasional Sermons: one of which was on “The
 “great wickedness and mischievous effects of Slandering,
 “preached in the parish-church of St. Giles’s, Nov. 15,
 “1685, on Psalm ci. 5. with a large preface of the author,
 “and conclusion in his own vindication.” 1685. 4to. VIII.
 “An Answer to the Paper delivered by Mr. Ashton at his
 “execution.” 1690. 4to. IX. “A Discourse on the great
 “dissingenuity and unreasonableness of repining at afflicting
 “Providences, and of the influence which they ought to
 “have upon us, published upon occasion of the death of
 “queen Mary: with a preface containing some observations
 “touching her excellent endowments and exemplary life.”
 1695. 8vo.

This worthy bishop was twice married, and had by his first wife several children.

FOX (EDWARD), an eminent statesman, almoner to Henry VIII. and bishop of Hereford, was born at Dursley ^{Fuller’s} in Gloucestershire; but it is not mentioned in what year. ^{Worthies} After passing through Eton-school, he was admitted ^{of England,} King’s-College in Cambridge, March the 27th, 1512, and ^{P. 355.} elected provost of the same in December 1528, which place he kept to the time of his death. Being recommended to cardinal Wolsey as a man of an acute spirit, and political turn, he was taken into his service; and, if a certain author says right, it was he who put the cardinal upon aspiring to ^{Lloyd’s} the papacy. Being a man of great address, he was, in 1528, ^{State Wor-} sent ambassador to Rome, jointly with Stephen Gardiner, ^{thies, p. 88.} afterwards bishop of Winchester, in order to obtain new bulls from pope Clement VII. for king Henry’s divorce from Catherine of Arragon. He was then almoner to the king; and reputed, as Burnet tells us, one of the best divines in England. He was afterwards employed in embassies both in ^{Hist. of} France and Germany: during which, as he was one day dis- ^{Reform.} couring upon terms of peace, he said, “Honourable ones ^{P. I. p. 52.} “last long, but the dishonourable no longer, than till kings “have power to break them: the surest way therefore to “peace, is a constant preparedness for war.—Two things, “he would say, must support a government, gold and iron: ^{Lloyd, p. 88.} “gold, to reward its friends; and iron, to keep under its “enemies.”

In the year 1535, he was promoted to the bishopric of Hereford. He was the principal pillar of the Reformation,

as to the politic and prudential part of it; being of more activity and no less ability than Cranmer himself: but he acted more secretly than Cranmer, and by that means did not bring himself into danger of suffering on that account. A few months after his consecration, he was sent embassador to the Protestant princes in Germany, then assembled at Smalcald; whom he exhorted to unite, in point of doctrine, with the church of England. He spent the winter at Wirtemberg, and held several conferences with some of the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. Bishop Burnet

Part III.

De Præfili-
bus.

History of the Reformation. He returned to England in 1536, and died at London, May the 8th, 1538. He was a very learned man, as we are assured by bishop Godwin, who calls him, *Vir egregie doctus*. Wood also styles him an eminent scholar of his time: and Lloyd represents him as a fine preacher, but adds, that “his inclination to politics
“brake through all the ignoble restraints of pedantique
“studies to an eminency, more by observation and travel,
“than by reading and study, that made him the wonder of
“the university, and the darling of the court. When he
“was called, says he, to the pulpit or chair, he came off
“not ill, so prudential were his parts in divinity: when ad-
“vanced to any office of trust in the university, he came off
“very well, so incomparable were his parts for govern-
Lloyd, p. 88. “ment.”

Active as his life was, he found time to write a few pieces. He published a book, *De vera differentia Regiæ Potestatis et Ecclesiasticæ, et quæ sit ipsa veritas et virtus utriusque*. Lond. 1534, and 1538. It was translated into English by Henry lord Stafford. He also wrote annotations upon Mantuan, the poet. There is likewise an Oration of his extant, in the story of the lord Thomas Cromwell, in the second volume of John Fox’s “History of the Acts and Monu-
“ments of the Church;” and a letter from him and Gardiner about their proceedings at Cambridge, when they were sent in 1530, to obtain that university’s determination concerning the king’s marriage and divorce, in the collection of records at the end of Burnet’s first volume of the History of the Reformation.

FOX (JOHN), an eminent English divine, and church-historian, was born at Boston in Lincolnshire, of honest and reputable parents in 1517; the very year that Luther began

to oppose the errors of the church of Rome. His father dy-
 ing when he was very young, and his mother marrying Life of Fox written by his son, and prefixed to the Acts and Monuments, edit. 1641.
 again, he fell under the tutelage of a father-in-law, with
 whom he dwelt till the age of sixteen. Then he was entered
 of Brazen-Nose College in Oxford; and, in May 1538,
 took the degree of batchelor of arts. His uncommon abi-
 lities and learning soon distinguished him, insomuch that he
 was chosen fellow of Magdalen-College, and proceeded Wood's Athen. Oxon. vol. i.
 master of arts in 1543. He discovered in his younger years
 a genius for poetry, and wrote in an elegant stile several
 Latin Comedies; the subjects of which were taken from
 the scriptures. We have a comedy of his, intituled, *De*
Christo Triumphante, printed at London 1551; which was
 translated into English by Richard Day, son of John Day,
 the famous printer in the reign of queen Elizabeth, and pub-
 lished with this title, "Christ Jesus Triumphant, wherein
 " is described the glorious triumph and conquest of Christ
 " over sin, death, and the law," &c. Lond. 1579; and in
 1607, in 8vo. It was again published in 1672, and dedi-
 cated to all schoolmasters, in order that it might be admitted
 into their respective schools, for the peculiar elegance of its
 stile, by T. C. M. A. of Sidney-College in Cambridge.

He afterwards applied himself to the study of divinity,
 with somewhat more fervency than circumspection; and dis-
 covered himself in favour of the Reformation then in hand,
 before he was known to those who maintained the cause,
 or were of ability to protect the maintainers of it. In order
 to make himself a sufficient judge of the controversies which
 then divided the church, his first care was to search diligently
 into the antient and modern history of it; to learn its be-
 ginning, by what arts it flourished, and by what errors it
 began to decline; to consider the causes of those controver-
 sies and dissentions which had arisen in the church, and to
 weigh attentively of what moment and consequence they
 were to religion. To this end he applied himself with such
 zeal and industry, that, as we are told in his life, before he
 was thirty years of age, he had read over all the Greek and
 Latin fathers, the schoolmen, the councils, the consistories;
 and had also acquired a competent skill in the Hebrew lan-
 guage. But from this strict application by day and by night;
 from his forsaking his friends for the most solitary retirement;
 from the great and visible distractions of his mind, and above
 all from his absenting himself from the public worship, arose
 suspicions of his alienation from the church: in which his
 enemies being soon confirmed, he was accused and condemn-

ed of heresy, expelled his college, and thought to have been favourably dealt with, that he escaped with his life. This was in 1545.

His friends were greatly displeased at him, and afraid to countenance or protect one condemned for a capital offence; and his father-in-law took a handle from hence, to withhold Mr. Fox's paternal estate from him, thinking probably that he, who stood in danger from the law himself, would with difficulty find relief from it. Being thus forsaken by his friends, he was reduced to great distress; when he was taken into the house of Sir Thomas Lucy of Warwickshire, to be tutor to his children. Here he married a citizen's daughter of Coventry, and continued in Sir Thomas's family, till his children were grown up; after which he spent some time with his wife's father at Coventry. He removed to London a few years before king Henry's death; where having neither employment nor preferment, he was again driven to great necessities and distress. He was relieved, however, from this in a most strange manner. His son tells us, that, as he was sitting one day in St. Paul's church, almost spent with long fasting, his countenance wan and pale, and his eyes hollow, there came to him a person, whom he never remembered to have seen before, who sitting down by him, accosted him very familiarly, and put into his hands an untold sum of money; bidding him to be of good cheer, to be careful of himself, and to use all means to prolong his life, for that in a few days new hopes were at hand, and new means of subsistence. Mr. Fox tried all methods to find out the person, by whom he was so seasonably relieved from extreme necessity, but in vain; however, the prediction was fulfilled, for within three days he was taken into the service of the duchess of Richmond, to be tutor to her nephew the earl of Surrey's children; who, upon the commitment of the earl and his father the duke of Norfolk to the tower, were sent to be educated under the care and inspection of the duchess of Richmond.

In this family Mr. Fox lived at Ryegate in Surrey, during the latter part of king Henry's reign, the five years reign of king Edward VI. and part of queen Mary's reign; being at this time protected by one of his pupils, then duke of Norfolk. Gardiner, bishop of Winchester, was however determined to have him seized, and laid many snares and stratagems for him. The bishop was very intimate with the duke of Norfolk, often visited him, and frequently desired to see his tutor. The duke evaded the request, one while alledging his

his absence, another while that he was indisposed, still pretending some reasons to put him off. At length it happened, that Mr. Fox, not knowing the bishop to be within the house, entered the room, where the duke and he were in discourse; and seeing the bishop, with a shew of bashfulness, withdrew himself. The bishop asking who he was, the duke answered, his physician, who was somewhat uncourtly, being newly come from the university. "I like his countenance" and aspect very well, replied the bishop, and upon occasion will make use of him." The duke perceiving from hence, that danger was at hand, thought it time for Mr. Fox to retire, and accordingly furnished him with the means to go beyond sea. He found, before he could put to sea, that Gardiner had issued out a warrant for apprehending him, and was causing the most diligent search to be made for him; nevertheless, he at length escaped, with his wife then big with child, got over to Newport Haven, travelled to Antwerp and Franckfort, and from thence to Basil in Germany, where great numbers of English subjects resorted in those times of persecution. He maintained himself and family in this city, by correcting the press for Oporinus, a celebrated printer; and it was here, that he laid the plan of his famous work, intitled, "The History of the Acts and Monuments of the Church." He had published at Strasburgh in 1554, in 8vo. *Commentarii Rerum in Ecclesia gestarum, maximarumque per totam Europam persecutionum a Wiclavi temporibus ad hanc usque ætatem descriptarum*, in one book; to which he added five more books, all printed together at Basil 1559, in folio.

After queen Elizabeth was settled on the throne, and the protestant religion well established, he returned to his native country, where he found a very faithful friend in his quondam pupil, the duke of Norfolk; who maintained him at his house, and settled a pension on him, which was afterwards confirmed by his son, the earl of Suffolk. Mr. secretary Cecil also obtained for him of the queen, a prebend in the church of Salisbury, though Mr. Fox himself would have declined accepting it; and though he had many great and powerful friends, as Sir Francis Walsingham, Sir Francis Drake, Sir Thomas Gresham, the bishops Grindal, Pilkington, &c. who would have raised him to very considerable preferments, yet he declined them: being always unwilling to subscribe the canons, and disliking some ceremonies of the church. Dr. Fuller tells us, how archbishop Parker summoned him to subscribe, "that the general reputation of his

Church
Hist. b. ix.
p. 76.

p. 107.

b. ix.
p. 104.

“ piety might give the greater countenance to conformity :” upon which, the old man producing the New Testament in Greek, “ To this (says he) will I subscribe.” And when a subscription to the canons was required of him, he refused it, saying, “ I have nothing in the church save a prebend at Salisbury ; and much good may it do you, if you will take it away from me.” However, he continued in it till his death ; such respect, says Dr. Fuller, did the bishops, most of them formerly his fellow exiles, bear to his age, parts, and labours. In the mean time, though Mr. Fox was a non-conformist, he was a very moderate one, and highly disapproved of the heats of the rigid Puritans. The historian just cited gives us a Latin letter written by our author to a bishop, on occasion of his son Samuel’s being expelled by the Puritan party from his fellowship of Magdalen-college in Oxford, upon the groundless imputation of his having turned Papist ; in which are the following passages. “ I cannot but wonder at the turbulent genius, which inspires those factious Puritans.—Were I one, who like them would be violently outrageous against bishops and archbishops, or join myself with them, that is, would become mad, as they are, I had not met with this severe treatment. Now because, quite different from them, I have chosen the side of modesty and public tranquillity, hence the hatred they have a long time conceived against me, is at last grown to this degree of bitterness.—As to myself, though the taking away the fellowship from my son, is a great affliction to me, yet because this is only a private concern, I bear it with more moderation : I am much more concerned upon account of the church, which is public. I perceive a certain race of men rising up, who, if they should increase and gather strength in this kingdom, I am sorry to say what disturbance I foresee must follow from it,” &c. Dr. Fuller bids us observe from hence, how powerful the party of the non-conformists was grown at that time, and to what violences and extravagancies some of them were carried.

In the year 1564, he sent a Latin panegyric to the queen, upon her indulgence to some divines, who scrupled a strict conformity, and yet were suffered to hold dignities in the church. In July 1575, he wrote a Latin letter to the queen, to dissuade her majesty from putting to death two Anabaptists, who had been condemned to be burnt. Fuller, who transcribed this letter from the original, has published it in his Church History ; and Mr. Collier observes, that it is written in a very handsome Christian strain. In this letter Mr.

Fox

Fox declares, "that with regard to those fanatical sects, he does not think they ought to be countenanced in a state, ^{Eccles. Hist. part iii.} but chastised in a proper manner: but that to punish with the flames the bodies of those, who err rather from blindness than obstinacy of will, is cruel, and more suitable to the example of the Romish Church, than the mildness of the Gospel; and in short such a dreadful custom, as could never have been introduced into the meek and gentle Church of Christ, except by the Popes, and particularly by Innocent III. who first took that method of restraining heresy. He observes, that he does not write thus out of an indulgence to error, but, as he is a man, out of regard to the lives of men, that they may have an opportunity of repenting of their errors. He declares a tenderness for the lives, not only of men, but even of brute animals themselves; and affirms, that he could never pass by a slaughter-house, without the strongest sense of pain and regret. He entreats her majesty, therefore, to spare the lives of these wretches," &c. But Fuller tells us, that though the queen constantly called Mr. Fox her Father, yet she gave him a flat denial as to the saving of their lives, unless they recanted their errors; and not doing this, they were burnt in Smithfield.

Mr. Fox was remarkable for his humanity, piety, charity, zeal for religion, and intense application to the duties of his function. He died April the 18th, 1587, in the 70th year ^{Athen.} of his age; and was buried in the chancel of St. Giles, Cripplegate, of which it is said, he was sometime vicar: but, as Mr. Wood says, if he had it at all, he kept it but a little while, in the beginning of queen Elizabeth's reign. He left two sons, Samuel and Thomas. Samuel became demy, and afterwards fellow of Magdalen-college in Oxford. In 1610, he wrote his father's life, prefixed to his Acts and Monuments of the church. Thomas was fellow of King's college in Cambridge, and became afterwards an eminent physician at London.

Besides what has already been mentioned, Mr. Fox wrote several things: as, 1. *De Censura, seu Excommunicatione Ecclesiastica, Interpellatio ad Archiepiscopum Cantuariensem.* Lond. 1551. 8vo. 2. "Tables of Grammar." 1552. Wood tells us, that these "Tables were subscribed in print by eight lords of the privy council; but were quickly laid aside, as being far more too short, than king Henry the VIIIth's Grammar was too long." 3. *Articuli sive Aphorismi aliquot Joannis Wiclevi sparsim aut ex variis illius opusculis*

Ibid.

opusculis excerpti per adversarios Papicolas, ac Concilio Constantiensi exhibiti. 4. Collectanea quædam ex Reginaldi Percocki Episcopi Cicestriensis opusculis exustis conservata, et ex antiquo pſegmate transcripta. 5. Opistographia ad Oxonienses. The three last are printed with his Commentariorum in Ecclesia gestarum, at Strasburg 1554, in 8vo. mentioned above: 6. "Concerning Man's Election to Salvation," 1581. 8vo. 7. "Certain Notes of Election, directed to Beza's Treatise of Predestination." 1581. 8vo. Republished, 8. "The Four Evangelists in the old Saxon Tongue, with the English thereunto adjoined," 1571, in 4to. and many other pieces, which were levelled against the Papists: all which we avoid being particular about, not only because they, having long been of no use, are forgot, but because we are obliged to dwell pretty fully upon that memorable work, which will always be of use, and for which he is now only known.

This principal and greatest of our author's works, is the "History of the Acts and Monuments of the Church," commonly called, "Fox's Book of Martyrs." It was published at London 1563, in one thick volume in folio, with this title: "Acts and Monuments of these latter and perilous days touching matters of the Church, wherein are comprehended and described the great persecutions and horrible troubles, that have been wrought and practised by the Romish Prelates, specially in this Realme of England and Scotland, from the year of our Lorde a thousand unto the time now present, &c. Gathered and collected according to the true copies and wrytinges certificatorie, as well of the parties themselves that suffered, as also out of the Bishops Registers, which were the doers thereof." There was a fourth edition at London 1583, in two volumes folio, and in 1632 it was reprinted in three. The ninth edition came out in 1684, in three volumes folio with copper cuts, the former editions having only wooden. Mr. Wood observes, that the undertakers of this impression had in a manner obtained a promise from king Charles II, to revive the order in queen Elizabeth's time, of placing the said book of Acts and Monuments in the common halls of archbishops, bishops, deans, archdeacons, heads of colleges, &c. according to the canons of Dr. Matthew Parker, archbishop of Canterbury, in 1571, to the end that they might not be losers by the said impression. Mr. Strype tells us, that when this book was first published, our author was thought "to have done very exquisite service to the Protestant cause, in shewing

“ shewing from abundance of antient books, registers, records, and choice manuscripts, the encroachments of Popes; Papalins, and the stout oppositions that were made by good and learned men in all ages and countries against them; and especially under king Henry VIII. and queen Mary here in England: preserving to us the memories of those holy men and women, those bishops and clergies, together with their histories, acts, sufferings, and instant deaths, willingly undergone for the sake of and his Gospel, and for refusing to comply with Popish doctrines and superstitions.” Annals of the Reformation, p. 238. Archbishop Whitgift files

Mr. Fox a worthy man, and tells Mr. Cartwright the Puritan, that he had read over his Acts and Monuments from the one end to the other; and declares, that “ he hath very diligently and faithfully laboured in this matter, and searched out the truth of it as learnedly as any man has done.” Defence of the Answer to the Advertisement, p. 331.

Camden, likewise, gives him and his work this character: *Ex eraditorum numero obiit Joannes Foxus Oxoniensis, qui Ecclesiasticam Angliæ Historiam sive Martyrologiam infesto veritatis studio, primum Latine, postea Anglice auctius, magna cum laude contexuit.* Annal. Eliz.

The Papists in the mean time were very angry at the publication of this history, in which their cruelty and impostures were so fully exposed; and accordingly, did all they could to blast the credit of that and its author. They called it Fox's Golden Legend, and represented it as a huge collection of notorious lies and falsehoods. Some Protestants have not been very favourable to it, Mr. Collier in particular; who takes all opportunities of depreiating Mr. Fox's character, and undervaluing his work, accuses him of dissimulation and ill-nature, and says he ought to be read with caution. He observes, that a vein of satyr and coarse language runs through his Martyrology; and instances, in his calling the bishop of Winchester an insensible ass, and saying, he had no feeling of God's Spirit in the matter of Justification. Mr. Fox does certainly sometimes fail in decency and temper; but this was no more than was common to the zealous promoters of the Reformation, who it must be confessed were sometimes hurried on by their zeal to lengths by no means defensible. Mr. Wood says, Mr. Fox was a severe Calvinist, and shewed himself a very bitter enemy in his writings against the Roman Catholics, exceeding, as some conceive, the rules of charity. He observes, that “ as our author hath taken a great deal of pains in his work, and shewed, sometimes, much judgment in it, so hath he committed many errors therein, by trust-
“ ing

Athen.
Oxon,

vol. ii. p. 43.

vol. ii.
p. 375.

“ ing to the relations of poor simple people, and in making
 “ martyrs of such, as were living after the first edition of
 “ his book came forth, though afterwards by him excused
 “ and omitted.” Some errors in this work, Mr. Collier
 has noted. He gives a remarkable instance of an exaggera-
 tion of Mr. Fox, in his account of the charge exhibited a-
 gainst cardinal Wolsey by the privy-council: in the fourth
 article of which, Wolsey is accused of presumption in speak-
 ing and writing after this manner, “ The King and I would
 “ you should do thus,” and, “ The King and I do give you
 “ our thanks,” &c. This Mr. Collier observes to have
 been high presumption in the cardinal, but says, Mr. Fox
 has swelled it much higher by making him set himself before
 the king, and speak in the language of Ego et Rex Meus,
 “ I and my King.” The same author also gives us, among
 others, a very remarkable instance of Mr. Fox’s intemperate
 zeal, which hurried him almost to a degree of prophaneness.
 When it was thought that queen Mary was with child, there
 were prayers printed and dispersed about the kingdom, for
 her majesty’s happy delivery. These, Mr. Fox has taken
 the freedom to ridicule, and to rally the people’s devotion
 upon this occasion, with this extraordinary and odd sentence
 in his margin, “ Cry up louder, you priests, peradventure
 “ your God is asleep:” “ as if, says Mr. Collier, their de-
 “ votions had been directed to Baal, or Ashteroth, as if the
 “ Papists had worshipped one God, and the Protestants ano-
 “ ther. I can’t perceive, continues he, that the Martyro-
 “ logist had any right to Elijah’s sarcasm: his zeal was with-
 “ out doubt too much embittered: he was plainly ridden by
 “ his passion, and pushed by disaffection towards prophane-
 “ ness.”

It would be strange, if there were not errors in so large a
 work as this of Mr. Fox’s: it would be equally strange, if
 the zeal of a reformer in those hot times, should not some-
 times transgress a little the bounds of moderation and charity;
 and therefore, we must not wonder to find him criticised,
 and perhaps justly in some places, by those, who though Pro-
 testants, had not yet such an aversion to the Papists as he had.
 Nevertheless, his work is very faithfully written; and so it
 has been found by those, who have the most accurately search-
 ed the registers he used, particularly by bishop Burnet and
 Mr. Strype; and even Mr. Collier himself has owned as
 much,

FOX (GEORGE), the founder and head of the English Quakers, was born at Drayton, a village in Leicestershire, in the former part of the seventeenth century. He was brought up a shoemaker, and followed his trade in Nottingham a long time; till at length, being a melancholy conceited fellow, he fancied himself inspired. He had been studying the Scriptures very hard, and could quote texts upon all occasions in abundance: but being illiterate, made strange work as to their meaning and application. His reflections upon the degeneracy of mankind made him resolve to attempt a Reformation; and thus, believing himself under the advantage of spiritual illumination, he shut up his shop, and turned preacher. This was in the year 1650; and his wife Margaret, being under the same delusion, had also a share in his ministerial functions. His doctrine and appearance being altogether new, the mob ran after him in great numbers: which success encouraged him to declaim with the utmost vehemence against the disorders of the time. His disciples affected plainness in their habit, were frugal in their manner of living, and very reserved in their conversation. Fox had several rough traverses in executing the instructions, he pretended to receive from heaven. He was several times imprisoned for disturbing congregations, and falling foul upon the preacher in the pulpit; and often was in danger of being knocked on the head. Cromwell had him seized, and forbid his followers to hold forth; and who can wonder at it? since they had converted some of his soldiers, and thereby made them very unfit for their posts. All discouragements notwithstanding, this sect prevailed much: and many considerable men were drawn over to them; among whom were Barclay and Pen. Fox died in the year 1681.

FRACASTOR (JEROME), a most eminent Italian poet and physician, was born at Verona in the year 1482. Two singularities are related of him in his infancy: one is, that his lips adhered so closely to each other, when he came into the world, that a chirurgion was obliged to divide them with his incision knife; the other, that his mother was killed with lightning, while he, though in her arms at the very moment, escaped unhurt. Fracastor was of parts so exquisite, and made so wonderful a progress in every thing he undertook, that he became eminently skilled, not only in the belles lettres, but in all arts and sciences. He was a poet, a philosopher, a physician, an astronomer, a mathematician, and

and what not? He was a man of vast consequence in his time; as appears from pope Paul the III^d's making use of his authority, to remove the Council of Trent to Bologna, under the pretext of a contagious distemper, which, as Fracastor deplored, made it no longer safe to continue at Trent. He was intimately acquainted with cardinal Bembo, Julius Scaliger, and all the great men of his time. He died of an apoplexy, at Casti near Verona, on the 6th of August 1553: and in 1559, the town of Verona erected a statue in honour of him.

He was the author of many performances, both as a poet and as a physician; yet never man was more disinterested in both these capacities than he. Evidently so as a physician, for he practised without fees; and as a poet, whose usual reward is glory, nothing could be more indifferent. It is owing to this indifference, that we have so little of his poetry, in comparison of what he wrote; and that among other compositions his Odes and Epigrams, which were read in manuscript with infinite admiration, and would have been most thankfully received by the public, yet never passing the press, were lost. What we have now of his, are the three books of "Siphilis, or of the French disease," a book of Miscellaneous Poems, and two books of his Poem intitled, "Joseph," which he began at the latter end of his life, but did not live to finish. And these works, it is said, would have perished with the rest, if his friends had not taken care to preserve and communicate copies of them: for Fracastor, good man, writing merely for amusement, never troubled himself in the least what became of his works, after they once got out of his hands. Julius Scaliger was not content to affirm him the best poet in the world next to Virgil, but he affirmed him to be the best in every thing else; and, in short, though he was not of a temper to give people more than their due, he is said in a manner to have adored Fracastor. Mr. Bayle has spoken of our author in the following terms: "One can hardly forgive Fracastor for
 " his poem upon that vile distemper, which he ought to
 " have treated only as a physician. If he had acquired a
 " great fortune by curing this terrible effect of debauchery,
 " there would have been something to be said. We might
 " have said, that he displayed his poetic talent upon this
 " Neapolitan evil, to testify his gratitude for the services it
 " had done him; and we might, perhaps, have cited him
 " along with the surgeon, who being reproved for kneel-
 " ing down to the statue of Charles the VIIIth, answered,
 " That

“ That he knew very well what he did, and that there was no
 “ Saint he held in greater veneration, than a Prince, who had,
 “ tho’ indeed indirectly, enriched him by the distemper which
 “ his soldiers had caught at Naples; but, practising always
 “ for nothing, he had no such pretence. To be serious,
 “ the Siphilis is an incomparable Poem; and which charm-
 “ ed to admiration the two Scaligers, Sannazarius, and other
 “ the severest judges. Fracastor would needs compose ano-
 “ ther poem, and he chose for his subject the adventures of ^{Nouvelles de}
 “ the patriarch Joseph: but the season for making verse was ^{la Republi-}
 “ over with him, and he no longer felt that fire and vigour ^{que, &c.}
 “ of imagination, which he had shewn in his former poem.” ^{pour Fevr.} 1687.

Fracastor composed also a poem, called *Alcon, sive de cura canum venaticorum*. His poems, as well as his other works, are written all in Latin.

His medical pieces are, *De Sympathia & Antipathia, — de contagione & contagiosis morbis, — de causis criticorum dierum, — de vini temperatura, &c.* His works have been printed separately and collectively. The best edition of them is that of Padua 1735, in two volumes in quarto.

FRACHETTA (JEROM), an eminent political writer, was a native of Rovigno in Italy, and spent several years at Rome, where he was greatly esteemed by Sessa, ambassador of Philip II. and Philip III. kings of Spain. He was employed in civil as well as military affairs, and acquitted himself always with great applause: nevertheless, he had like to have been ruined, and to have even lost his life, by the enemies he met with. He then withdrew to Naples; and still enjoying friends to protect his innocence, he proved it at length to the court of Spain, who thereupon ordered count de Benevento, viceroy of Naples, to employ him, whenever there should be an opportunity, as a very faithful servant. This was accordingly done, by which means Frachetta lived in a very honourable manner at Naples, where a handsome pension was allowed him. He gained great reputation by his political works, the most considerable of which is that intitled, *Il Seminario de Governi di Stato, & di Guerra*. In this work he has collected under an hundred and ten chapters, about eight thousand military and state maxims, extracted from the best authors; and has added to each chapter a discourse, which serves as a commentary to it. This work was printed twice, at least, by the author, reprinted at Venice in 1647, and at Genoa in 1648, in 4to; and there was added to it, *Il Principe*, by the same writer, which was first published

lished in 1597. The dedication informs us, that Frachetta was prompted to write this book, from a conversation he had with the duke of Sessa, in which the latter observed, among other particulars, that he thought it as important, as it was a difficult task, to inform princes truly of such transactions, as happen in their dominions. His other compositions are, *Discorso della Ragione di Stato*: *Discorso della Ragione di Guerra*: *Esposizione di tutta l' Opera di Lucrezio*. We do not find when Frachetta died, any more than when he was born.

Niceron,
Memoirs,
&c.
tom. xviii.

FRAGUIER (CLAUDE-FRANCIS), a very polite and learned French writer, was born of a noble family at Paris upon the 28th of August 1666. His first studies were under the Jesuits; and the celebrated father La Baune had the forming of his taste to polite literature. He was also a disciple of the fathers Rapin, Juvenci, La Rue, and Commire; and the affection he had for them, induced him to admit himself of their order, which he did in August 1683. After his noviciate, and when he had finished his course of philosophy at Paris, he was sent to Caen to teach the belles lettres; where he contracted a friendship with the celebrated messieurs Huet and Segrais, and improved himself much under their instructions. The former advised him to spend one part of the day upon the Greek authors, and another upon the Latin: by pursuing which method, he became an adept in both languages. Four years being passed here, he was recalled to Paris; where he spent other four years in the study of divinity. At the end of this course, he was shortly to take upon him the occupation of either preaching, or teaching; but finding in himself no inclination for either, he quitted his order in the year 1694, though he still retained his usual attachment to it.

Being now at liberty to pursue his humour, he devoted himself solely to improve and polish his understanding. He assisted soon after the abbé Bignon, under whose direction the *Journal des Sçavans* was conducted; and he had all the qualifications necessary for such a work, viz. a profound knowledge of antiquity, a skill in not only the Greek and Latin, but also in the Italian, Spanish, and English tongues, a sound judgment, an exact taste, and a very impartial and candid temper. He afterwards formed a scheme for translating the works of Plato, thinking, very justly, that neither the versions of Ficinus, or Serranus, were so perfect, but there was room enough for correction and amendment. He had

had begun this work, but was obliged to discontinue it by a terrible misfortune, which befel him in the year 1709. He had borrowed, as we are told, of his friend father Hardouin, a manuscript commentary of his upon the New Testament, in order to make some extracts from it; and was busy at work upon it one summer evening, with the window half open, and himself inconsiderately almost undressed. The cold air had so unhappy an effect in relaxing the muscles of his neck, that he could never hold his head afterwards in its natural situation. The winter increased his malady; and he was troubled with involuntary convulsive motions of the head, and with pains which often hindered him from sleeping. Nevertheless, he lived nineteen years after; and though he could not undertake any work in the literary way, yet he constantly received visits from the learned, and conversed with them not without pleasure. He died suddenly, of an apoplexy, on the 3d of May 1728, in his 62d year. He had been made a member of the Academy of Inscriptions in 1705, and of the French Academy in 1708.

His works consist of Latin Poems, and a great number of very excellent dissertations. His poems were published at Paris 1729, in 12mo. with the poems of monsieur Huet, under the care of the abbé d'Olivet, who prefixed an Elogy of Fraguier; and at the end of them are three Latin Dissertations concerning Socrates, which is all that remains of the Prolegomena, that he had prepared for his intended translation of Plato. These same Dissertations in French, together with many others upon curious and interesting subjects, are printed in the "Memoires de l'Academie des Inscriptions."

FRANCESCO (PETER), an eminent painter of the republic of Venice, who delighted in representing night-pieces and battles. Pope Nicholas set him at work to paint the Vatican: and he made among other pieces two pictures, which were taken down by command of pope Julius II. to make room for two others of Raphael, viz. the miracle of the Sacrament that happened at Bolsena, and of St. Peter in prison. He drew several portraits, and wrote of Arithmetic and Geometry. He died in the year 1443.

FRANCIA (FRANCESCO), an eminent painter, born at Bologna in the year 1450, was at first a goldsmith or jeweller; afterwards a graver of coins and medals; but at last applying himself to painting, he acquired great reputation by his works, and particularly by a piece of St. Sebastian, whom

whom he had drawn bound to a tree, with his hands tied over his head. In this figure, besides the delicacy of its colouring, and gracefulness of its posture, the proportion of its parts was so admirably just and true, that all the succeeding Bolonese painters, even Hannibal Carracci himself, studied its measures as their rule, and followed them in the same manner, as the ancients had done the canon of Polycletus. It was under the discipline of this master, that Mark Antonio, Raphael's best graver, learnt the rudiments of his art. He drew several pieces for several places in Italy, chiefly for the duke of Urbin. Raphael's reputation made him desirous to see his works, but his age would not suffer him to take a journey to Rome : nevertheless, a friendly correspondence commenced between these two painters. Raphael, having painted the picture of St. Cecilia, for a church in Bologna, sent it to Francia to place it properly for him, and to correct even its faults, if he discerned any. But Francia was so struck with the beauty of the piece, that despairing of attaining the same perfection, he fell, it is said, into a kind of melancholy : and this, bringing on a consumption, occasioned his death in the year 1518, according to Vasari ; though others say, he did not die till 1530.

FRANCIS (SIMON), a French painter, born at Tours in the year 1606, was in his youth very devout, and declared for a religious life. He would fain have been a capuchin, but his friends hindered him. Seeking out, however, a profession, which might assist him in raising his soul to the love of God, and by chance looking on a picture of our Saviour's nativity, he was so extremely touched, in hopes of being able to draw some pieces, whose effect on the spectators might be as lively, that he resolved to turn painter. He had no masters, but taught himself by copying good pictures. He at first drew some portraits : and monsieur de Bethune, his patron, going ambassador to Rome, took him with him, having first procured a pension to be settled on him, to encourage him in his studies. He lived in Italy till the year 1638 ; and in his return home, he passed through Bologna, where he contracted a friendship with Guido, who drew his picture. At his arrival in France, he was so happy as to be the first painter, who had the honour to draw the picture of the dauphin, of whom the queen was just brought to bed. He succeeded in this his first performance, and was encouraged by the ministers ; but afterwards, falling into disgrace, he retired from court, and led a life more conformable to his first

first intentions. He died in the year 1671; and the stone, which occasioned his death, being taken out of him, was found to weigh above a pound. Some of his pictures are to be seen in the churches of Paris: they shew him to have been rather a devout man, than a skilful painter.

FRANCIS of Assisi, a great saint of the Romish church, a founder of one of the four orders of mendicant friars, was born at Assisi in Italy, about the year 1181. Bonaven-
tura, in vita
Sancti
Francisci. He was the son of a merchant, whose profession he followed to the year 1206; at which time, he became so strongly affected with religious truths, that he took a resolution of retiring from the world. He devoted himself so much to solitude, mortified himself to such a degree, and thereby contracted so ghastly a countenance, that the inhabitants of Assisi thought him distracted. His father, thinking to make him resume his profession, employed a very severe method for that purpose, by throwing him into prison; but finding this made no impression on him, he took him before the bishop of Assisi, in order to make him resign all claim to his paternal estate, which he not only agreed to, but stripped off all his clothes, even to his shirt. He prevailed with great numbers of people to devote themselves, as he had done, to the poverty enjoined by the Gospel: and drew up an institute, or rule for their use, which was approved by the Roman Pontiffs. To extinguish the fire of lust, he used to lie upon ice and snow. Hear his historian upon this subject. “The blessed Francis, says Bonaventure, in the beginning of his conversion, used to plunge himself frequently into a ditch full of ice, in order to gain a complete conquest over his domestic enemy; and to preserve the white robe of chastity from the conflagration of pleasure.—Coming one day out of his cell, and inflamed with a wonderful fervor of mind, it should methinks be body, “he went into a garden, and plunged himself naked into a great heap of snow. He then made seven balls of them, which, setting before him, he spoke as follows to his outward man. The greatest of these snow-balls is thy wife, and the other four thy two sons and two daughters. The other two are thy man and maid-servant, which thou must entertain in thy service. Make haste, therefore, and dress them, for they are almost dead with cold. But if the great trouble they put thee to is uneasy to thee, serve carefully one only God. The Devil, who then tempted St. Francis, being overcome, retired immediately, and the Holy Man returned victori-
“ous

“ous into his cell; for, by his having suffered a great deal of cold outwardly, he extinguished to such a degree the internal flames of lust, that he was never troubled with them afterwards.” A man, who had a wife and daughters of snow, might well have swallows and grasshoppers for his sisters, and hares and lambs for his brothers; for thus he called those creatures. His preaching to the fishes is a well known thing; and, he is said to have had such an affection for lice and worms, that he would not suffer them to be killed. Would one think, that such madmen as these should be thought proper persons to have divine honours paid them? Yet Francis was canonized by pope Gregory IX, on the 6th of May 1230; and the 4th of October, on which day his death happened in 1226, was appointed as his festival.

His order soon rose to great splendor, and has done prodigious services to the Roman Pontiffs. Some popes, several cardinals, and a great number of prelates, and famous authors have been of it. It is divided into several bodies, some of which are more rigid than others, and all strongly inherit the ancient emulation, which soon broke out between the children of St. Francis and those of St. Dominick.

FRANS-FLORES, an eminent painter, was the son of a good sculptor at Antwerp, where he was born in the year 1520. He followed his father's profession, till he was twenty years old. Then he went to Liege to learn the art of painting of Lambert Lombard; and from thence travelled to Italy, where he applied himself strenuously to designing, keeping his eye constantly upon Michael Angelo's works. When he returned into his own country, he grew rich and famous, his performances being good and numerous: yet, he was greatly addicted to drinking. He worked seven hours a day with application and pleasure, and the remaining part he spent with his drinking companions. He died at fifty years of age. He was called the Raphael of Flanders.

FRATRICELLI, hereticks who arose in Italy about the end of the thirteenth century. They performed their devotions in secret places, where they used to assemble in the night; and there, after singing some hymns, they put out the candles, when every male dallied with his female; as chance jumbled them together. The children that sprung from this commerce were carried into the assembly, and handed round till they expired: and the person, in whose hands a child expired, was chosen high-priest. They used to

to burn one of these children, and throw the ashes into a vessel, where they poured wine, and gave a cup of it to all those, whom they initiated into their fraternity. They exclaimed against separate property; asserted, that the faithful ought not to accept of any magisterial office; and that the souls of the blessed will not see God, till after the resurrec-^{ad anni.}
tion. This is Spondant's account of them. An illustrious^{1297.} Protestant, Philip de Mornay, informs us, that the Fratricelli were not guilty of the infamous actions which were ascribed to them; but that the true reason, both of the flanders^{Mystery of} which were thrown upon them, and the severity with which^{Iniquity:} they were persecuted, was their teaching doctrines in opposition to the Romish Religion. Nevertheless, their favourers have allowed such things of them, as give an air of probability to what others have said against them; for they have owned, among other things, that the Fratricelli did lie with women, not with a view of enjoying them, but only to give a greater merit to their continence; which looks very suspicious, as every one must needs allow. It is said, the impure practices of this sect were laid open in the following manner. A merchant of Milan, perceiving his wife to get up often in the night, at length had the curiosity to know, whither she went, and why she rose. Accordingly, he once followed her secretly, and entered their synagogue, where, after their rites and mysteries had been performed, and the candles extinguished, he held her so close, that he enjoyed her: at which time, taking a ring from her finger as a token, he afterwards declared the whole publicly to the inquisitor. These abominable impurities gave the Catholics a fair pretence to persecute them: yet their persecution, perhaps, had been less severe, if they had not asserted such doctrines as these, namely, that the power of the church had been long annulled and extinct, because of the irregularities of churchmen; that themselves only formed the Church of God, and imitated the Apostles; that the Church of Rome was a whore; that the Popes, ever since the time of Sylvester I. had been all wicked, because they had not led a life of poverty; that therefore, people ought not to pay tythes to them; in short, that the Pope is Antichrist, and the Church, the Babylon mentioned in the Revelations. De Mornay considers them as a branch of the Waldenses.

F R E E K E (WILLIAM), a man of parts and learning, Wood's
was a younger son of Thomas Freeke of Hannington in Wilts, ^{Atlien;}
Esq; and born there in the year 1663. He became a gentle-^{Oxon;}
^{Vol. ii.}
Vol. V. O man edit. 1721.

man-commoner of Wadham-college in Oxford in 1677, but in two or three years removed from thence to the Temple in London, where he pursued the study of the law, and at length became a barrister. He seems, however, to have postponed that study, and to have applied himself to divinity; for he wrote and published in 1687. 8vo. "Essays towards
 " an Union between Divinity and Morality, Reason or Na-
 " tural Religion and Revelation: calculated to the meridian
 " of our present differences in Church and State. In eight
 " parts." This book is said in the title to be written per
 Gulielmum Liberam Clavem, that is, "Free K." He wrote also, "A Dialogue by way of question and answer
 " concerning the Deity," and "A Brief and clear confuta-
 " tion of the doctrine of the Trinity:" which two pieces were printed together, about the beginning of December 1693, and sent enclosed, by way of penny-post letters, to several parliament men, who thereupon, supposed that they had been written by a Quaker. But the books being communicated, and laid before the House of Commons, were voted to be burnt, as containing much blasphemy; and accordingly, were burnt in the palace-yard at Westminster, upon the 13th of the same month. And the author being afterwards discovered, and indicted at the King's-Bench, "for writing the said Socinian Pamphlets against the
 " Trinity," was found guilty: upon which, says Mr. Wood, he was fined 500*l.* and obliged to give security for his good behaviour for three years, and to make a recantation in the four courts in Westminster-hall. We are not able to fix the year of this gentleman's death.

Wood's
Athen.
Oxon.

FREEMAN (JOHN), a good history-painter in the reign of Charles II. He was thought to have been poisoned in the West-Indies, but returned to England, and died here; yet his genius was so impaired by that attempt on his life, that his latter works failed of their usual perfection. He was in his latter days scene-painter to the play-house in Covent-Garden.

FREHER (MARQUARD), a very learned German, was descended of a noble family, and born at Augsborg upon the 26th of July 1565. He went into France when he was very young, in order to study the civil law under the celebrated Cujacius; yet in the mean time, paid so much attention to history and criticism, that he became eminent in both. When he was scarcely three and twenty years old, he was chosen among

Melchior
Adam de
vitis, &c.

among the counsellors of John Casimir, prince of Palatine, and the year after made professor of law at Heidelberg; where he lived in friendship with Leunclavius, Sylburgius, Opsopæus, the younger Douza, and other learned men of his time. Some little time after, he resigned his professor's chair, and was taken into the most important employments by the elector Frederic IV. This prince made him vice-president of his court, and sent him in quality of ambassador to several places. In the midst of all these occupations, he never intermitted his usual method of studying; and wrote a great many works, relating to criticism, law, and history, the history of his own country in particular. When we view the catalogue of them, given by Melchior Adam, we are ready to imagine, that he must have lived a very long life, and hardly have done any thing else but write books; yet he died in the 49th year of his age, and, as we have related, was much taken up with other matters, while he lived.

Douza says, that Freher seems to have been born for the ^{Baillet} support and advancement of polite literature: and Thuanus ^{Jugement} acknowledges, that it would be difficult to find his equal in all ^{dés Savants} Germany. Casaubon calls him a man of profound and universal knowledge; and Scioppius says, that he joined great acuteness and subtilty to an incredible depth of learning. Add to this, that he was perfectly skilled in coins, medals, statues, antiques of all sorts, and could paint very well. His moral qualities are described as not inferior to his intellectual; so that Melchior Adam seems justly to have lamented, that a man, who deserved so much to be immortal, should die so soon.

FREIGIUS (JOHN THOMAS), a German, who acquired great reputation by his learned labours, was born at ^{Melchior} Friburg in Brisgow, and lived in the sixteenth century. He ^{Adam in} was the son of Nicholas Freigius, whose father was an honest ^{vit. Juris} husbandman, who lived near Basil. He studied the law in ^{consult.} his native country under the famous Zasius, and had likewise Henry Glarean and Peter Ramus for his masters. He was strongly attached to the principles and method of Ramus. He first taught at Friburg, and afterwards at Basil; but finding himself not favoured by fortune, he was going to disengage himself from the republic of letters, and to turn peasant. While he was revolving this within himself, the senate of Nuremberg, at the desire of Jerom Wolfius, offered him the rectorship of the New-College at Altorf; which place of employ he took possession of, on the 30th of November 1575.

He discharged the duties of it with great zeal, explaining the historians, poets, Justinian's Institutes, &c. He returned to Basil, and died there of the plague in the year 1583: which contagious disorder, had a little before bereaved him of a very promising son, and of two daughters. One of these was, it seems, a very extraordinary girl; for, as he himself tells us in the Epistle Dedicatory to the second edition of his Elegies, or Liber Tristium, "though scarce twelve years old, she had yet made such a progress in the Latin and Greek grammars, and the rudiments of other sciences, that she could translate out of her mother tongue into Latin, decline and conjugate Greek, repeat the Lord's Prayer in Hebrew, scan verses: she understood addition and subtraction in Arithmetic, could sing by note, and play on the lute." And lest his reader should conclude from hence, that she had none of those qualities, which make her sex useful as well as agreeable, he calls her in the same place *Oeconomiae meae fidelem administram et dispensatricem*, "a faithful manager and orderer of my domestic concerns;" that is, a very notable housewife.

Freigius published a great number of books; among the rest, *Quæstiones Geometricæ & Stereometricæ*: a Supplement to the History of Paulus Æmilius and Ferron, as far as the year 1596: *Logica Consuitorum*: a Latin translation of Forbiffer's Voyages, and of the African Wars, in which Don Sebastian, king of Portugal, lost his life: *Ciceronis Orationes perpetuis notis Logicis, Arithmeticis, Ethicis, Politicis, Historicis, illustratæ*, in three volumes 8vo. at Basil 1583.

FREIND (JOHN), a most learned English physician, and elegant writer, was born in the year 1675, at Croton in Northamptonshire, of which parish his father, a man of great learning, piety, and integrity, was rector. He was sent to Westminster-School, together with his brother Robert Freind, who was afterwards master of it; and put under the care of the celebrated Dr. Busby. From thence he was elected to Christ-Church in Oxford in the year 1690, over which Dr. Aldrich at that time presided; and under his auspice undertook, in conjunction with another young gentleman of parts and learning, to publish an edition of two Greek Orationes, one of Æschines, the other of Demosthenes, which were well received, and have since been reprinted. The title runs thus: *Æschinis contra Ctesiphontem, et Demosthenis de Corona Orationes. Interpretationem Latinam,*

Joann.
Wigan,
M. D. Præ-
fatio ad O-
pera Medica
J. Freind,
Lond. 1733.
folio.

Latnam, et vocum difficiliorum explicationem adjecerunt P. Foulkes et J. Freind ædis Christi alumni. Oxon. 1696. 8vo. and 1715. 8vo. About the same time he was prevailed upon to revise that edition of Ovid's *Metamorphosis*, which had been prepared for the use of the dauphin, and was that same year re-printed in 8vo. at Oxford.

Hitherto he had been employed in reading the poets, orators, and historians of antiquity, by which he had made himself a perfect master in the Greek language, and had acquired a great facility of writing elegant Latin in verse as well as prose. He now began to apply himself to the severer study of physic; and his first care, as we are told, was to digest thoroughly the true and rational principles of Natural Philosophy, Chymistry, and Anatomy, to which he added a sufficient acquaintance with the Mathematics. The first public specimen, that he gave of his uncommon abilities in the way of his profession, was in the year 1699, when he wrote a letter to Dr. since Sir Hans Sloan, concerning an Hydrocephalus, or Watry Head; and in 1701, another Letter in Latin to the same gentleman, *De Spasmi rarioris Historia*, or concerning some extraordinary cases of persons afflicted with convulsions in Oxfordshire, which at that time made a very great noise, and might very probably have been magnified into something supernatural, if our author had not taken great pains to set them in a true light. We a little wonder, that these Letters should not have been thought worthy of a place in the collection of his Medical Works; they may be found, however, in the Philosophical Transactions, the former being No. 256, for September 1699, the latter No. 270, for March and April 1701. Wigan, &c.

Being now well known and distinguished among the faculty, he began to meditate larger works. He observed, that Sanctorius, Borelli, and Baglivi in Italy, and Pitcairne and Keil here at home, had introduced a new and more certain method of enquiring after physical truths, than had been known aforetime; and he resolved to apply this way of reasoning, in order to set a certain subject of great importance, of daily use, and general concern, about which the learned have always been divided, in such a light, as might put an end to disputes. This he did by publishing, in the year 1703, *Emmenologia: in qua fluxus muliebris menstrui phænomena, periodi, vitia, cum medendi methodo, ad rationes mechanicas exiguntur.* 8vo. This work, though at first it met with some opposition, and was then, and afterwards animadverted upon by several writers, has always been reckoned an excellent

*Præfatio,
&c.*

lent performance; and is, as all our author's writings are, admirable for the beauty of its stile, the elegant disposition of its parts, the wonderful succinctness, and at the same time perspicuity, and for the happy concurrence of learning and penetration visible through the whole. In the mean time, Dr. Wigan acknowledges, that Fresart, Simson, and Tellier had, in what they had written against Dr. Freind's doctrine, "raised some difficulties which deserved to be solved; that the Doctor himself was mistaken in some minuter points, and had advanced some things not quite consistent with what he afterwards wrote in his riper years; and that he designed in the second edition published at London, to have corrected some things, added others, and answered some objections, but was prevented by business from executing that design. Dr. Wigan thinks, however, that none of the objections are of such weight, but that the substance of his doctrine, namely, the reality of a Plethora, still stands firm and unshaken."

In the year 1704, he was chosen professor of Chymistry in the University of Oxford; and the year after, he attended the earl of Peterborough in his Spanish expedition, as physician to the army there, in which post he continued near two years. From thence he made the tour of Italy, and went to Rome, as well for the sake of seeing the antiquities of that famous city, as for the pleasure of visiting and conversing with Baglivi and Lancisi, men eminent at that time for their skill in physic. On his return to England in 1707, he found the character of his illustrious patron very rudely treated; and, out of a spirit of gratitude, published a defence of him in a pamphlet, entitled, "An Account of the Earl of Peterborough's conduct in Spain, chiefly since the raising the Siege of Barcelona, 1706; to which is added, The Campaign of Valencia. With Original Papers." Lond. 1707. 8vo. This piece, relating to party-matters, made a great noise, some loudly commending, others as loudly condemning it; so that a third edition of it was published in 1708.

In July 1707, he was created doctor of physic by diploma. In 1709, he published his prælectiones Chymicæ: in quibus omnes fere operationes Chymicæ ad vera principia et ipsius Naturæ leges rediguntur; anno 1704, Oxonii in Musæo Ashmoleano habitæ. That is, "Chymical Lectures, in which almost all the operations of Chymistry are reduced to their true principles and the laws of Nature. Read in the Musæum at Oxford, 1704." These lectures are dedicated

cated to Sir Isaac Newton, and are nine in number, besides three tables. They were attacked by the German philosophers, who were greatly alarmed at the new principles; and therefore, the learned authors of *Acta Eruditorum* in 1710, prefixed to their account of them, a censure, in which they were pleased to treat the principles of the Newtonian Philosophy as figments, and the method of arguing made use of in these lectures as absurd; because, in their opinion, it tended to recal Occult Qualities in Philosophy. To this foolish and groundless charge, an answer was given by Dr. Freind, which was published in Latin in the *Philosophical Transactions*, and ^{Nº 331. for} added by way of Appendix, to the second edition of the *Præ-* ^{July, Aug.} *lectiones Chymicæ*. Both the answer and the book have ^{Sept. 1711.} been translated, and printed together in English.

In the year 1712, he was elected a member of the Royal Society, and the same year attended the duke of Ormond into Flanders, as his physician. He resided mostly after his return at London, and gave himself up wholly to the cares of his profession. In 1716, he was chosen fellow of the College of Physicians; and the same year he published the first and third books of Hippocrates de morbis popularibus, to which he added, a Commentary upon Fevers, divided into nine short dissertations. This work was attacked by Dr. John Woodward, professor of physic in Gresham-College, in his “State of Physic and of Diseases, with an enquiry into the causes of the late increase of them, but more particularly of the Small-pox,” &c. printed in 1718. 8vo: and here laid the foundation of a dispute, which was carried on with great acrimony and violence on both sides. Parties were formed under these leaders, and several pamphlets were written, which are not worth mentioning here. Dr. Freind supported his sentiment, “concerning the advantage of purging in the second fever of the confluent kind of Small-pox,” for it was on this single point that the dispute chiefly turned, in a Latin letter addressed to Dr. Richard Mead in 1719, and since printed among his works. He was likewise supposed to be the author of a pamphlet, intitled, “A Letter to the learned Dr. Woodward, by Dr. Byfield,” printed in 1719, wherein Dr. Woodward is rallied with great spirit and address; for Dr. Wigan informs us, that Freind made no serious answer to Woodward’s book, but contented himself ^{Præfatio} with ridiculing his antagonist under the name of a celebrated ^{&c.} empiric.

March the 7th 1717, he read the Gullstonian lecture in the College of Physicians; and on the 18th of October 1720,

pronounced the Anniversary Oration before that learned body, which was afterwards published and highly applauded. In the year 1722, he was elected a Burgess to parliament for Launceston in Cornwall; and acting in his station as a senator, with that warmth and freedom which was natural to him, he distinguished himself by some quick speeches against such measures as he disapproved. He was supposed to have a hand in Atterbury, the bishop of Rochester's, Plot, as it was then called; and this drew upon him so much resentment, that the Habeas Corpus Act being at that time suspended, he was, on the 15th of March 1722-3, committed to the Tower. He continued a prisoner there till the 21st of June following, when he was admitted to bail, his sureties being Dr. Mead, Dr. Hulse, Dr. Levet, and Dr. Hale; and afterwards, in November, was discharged from his recognizance.

The leisure afforded him by this confinement, was not so much disturbed by uneasy thoughts and apprehensions, but that he could employ himself in a manner suitable to his abilities and profession; and accordingly, he wrote another Letter in Latin to Dr. Mead, "concerning some particular kind of Small-pox." Here also, he laid the plan of his last and most elaborate work, his celebrated History of Physic; the title of which runs thus, "The History of Physic from the time of Galen to the beginning of the sixteenth Century, chiefly with regard to practice: in a discourse written to Dr. Mead." The first part of this was published in 1725, the second the year following. This work, though justly deemed a great and masterly performance, both in respect of use and elegance, did not escape censure; but was animadverted upon by some writers both at home and abroad. The envy of a party may very well account for what was written against it at home; but it fell also under the cognizance of the most learned and candid John le Clerc, who could not be supposed to be under any influence of this sort, in the exceptions he made to it, in the *Bibliothèque Ancienne and Moderne*. The case was this. Dr. Daniel le Clerc, his brother, wrote a History of Physic, which was justly admired and applauded, but reached no lower than to the time of Galen. Upon publishing a new edition in the year 1723, there was a little piece added to it, called, *Un Plan pour servir, &c.* that is, "A Plan for a continuation of that History, from the end of the second age, to the middle of the seventeenth." The three former parts of Daniel le Clerc's History of Physic,

Dr.

Dr. Freind had highly extolled, but had spoken somewhat slightly of the "Plan for the Continuation," &c. which he represented not only as a very imperfect and superficial performance, but in many particulars inaccurate and erroneous. Against this censure John le Clerc defends his brother, and observes, that Dr. Freind had not a just idea of the piece he condemns in several points: in this, particularly, that he all along treats the Plan for a Continuation of the History of Physic, as if it were the Continuation itself; whereas the author only meant it as a rough draught, which might be of use to such as should undertake it. Without pursuing the history of this trifling dispute any farther, we may easily perceive, that the credit of Dr. Friend's work was very little concerned in it: it being little more than the settling a point of honour, as it were, between two physicians, who happened to fall upon the same subject. The performances of Dr. Le Clerc and Dr. Friend, make between them a very compleat History of Physic from the earliest accounts to the beginning of the sixteenth century: the latter having begun where the former left off.

Soon after he obtained his liberty, he was made physician to the prince of Wales; and upon that prince's accession to the throne, he became physician to the queen, who honoured him with a vast share of her confidence and esteem. He did not, however, enjoy this place long; but died of a fever at London, upon the 26th of July 1728, in the 52d year of his age. Their majesties expressed the utmost concern at his death, and, in consideration of his own great merit and their esteem for him, settled a pension upon his widow. He left one son, who was educated at Westminster-school, and became afterwards a student at Christ-Church in Oxford. He was buried in the church of Hitcham in Buckinghamshire, near which he had a seat; but there is a monument erected to him in Westminster-Abbey, with an inscription suitable to his memory. He had himself rendered the like kind office to more than one of his friends, being peculiarly happy in this sort of compositions: for the inscriptions on the monuments of Mr. John Phillips the poet, and of Dr. Thomas Sprat, bishop of Rochester, were both from his pen. Dr. Wigan published his Latin works together at London, 1733, in folio, adding to them, a translation of his History of Physic into the same language, with an excellent historical Preface; and to the whole is prefixed, an elegant dedication to his royal patroness the late Queen, by his brother Dr. Robert Freind, though Niccron suggests it to have been *Memoirs,* written &c.

written by Dr. Wigan also. His works were reprinted at Paris in 1735, in 4to.

There is no occasion to quote authorities, in praise of a man, whose works are so standing a testimony of his uncommon abilities and learning in his profession; else we could be abundantly supplied in regard to Dr. Freind. The celebrated Dr. James Keil, in his *Medicina Statica Britannica*, says, that he is acknowledged by all to be, *Et scribendi & docendi Magistrum*, "A great Master of writing and teaching;" and that, not only by the professors in that faculty of our own nation, but by the greatest men in the profession throughout Europe. And it is certain, that Hoffman in Germany, Helvetius and Hecquet in France, and Boerhaave in Holland, had a great veneration for him, and have given him the highest praises. His character is set off to great advantage in the Harveian Oration, spoken by Dr. Edward Wilmot in 1735; where he is represented as a deep philosopher, a learned physician, an elegant writer, and an ornament to society, as being very honest and very humane, ever desirous of doing good, and communicating knowledge to the utmost extent of his power.

FREINSHEMIUS (JOHN), a most ingenious and learned man, was born at Ulm in Suabia, in the year 1608, and brought up to letters, which he attained in an eminent degree. He is said to have understood almost all the European languages, besides Latin, Greek, and Hebrew. He was professor of eloquence at Upsal, librarian and historiographer to Christina queen of Sweden, and afterwards professor at Heidelberg, where he died in the year 1660. He did many services to the republic of letters, the first of which was his *Critique upon Florus*, whom he corrected and explained very happily. The learned Bernegger, whose daughter he had married, put him upon this work; and was afterwards surprised, at the great penetration and judgment, which Freinsheim had shewn in discovering, what had escaped all the learned before him. His notes have been printed intire in the best editions of this author. So have his notes upon Tacitus; which, though short, are very judicious, relating to such particulars, as Lipsius, and the other critics, either knew not or omitted.

But what have most distinguished him, are his famous *Supplements to Quintus Curtius and Livy*. There was a Supplement, indeed, to Quintus Curtius before; but it being nothing more than a miserable compilation from Justin and Arian

Arian without either judgment or order, Frenshem thought it expedient to draw up a new one. For this purpose, he consulted every author, Greek and Latin, ancient and modern, which could be of the least use to him; and he executed his task so much to the approbation and satisfaction of the public, that they no longer deplored the loss of the two first books of this entertaining historian. And we may truly say, what, indeed, has been said, of Frenshem's Supplement, that "if, as a head, it is not intirely gold, like the Baillet's Jugemens des Savans. rest of the body, yet it is brass extremely well gilt, and most exactly proportioned to the members." Nevertheless, some have affected to admire still more his Supplement to Livy; which, they say, is composed with equal judgment and learning, and for the pains it cost the author, ought to be ranked with the labours of Hercules. It was, undoubtedly, a prodigious undertaking to supply the defects of Livy, not a third part of whose history is come to our hands: yet Freinshemius has done it well; so well, that his admirers have said, they were almost glad to have lost Livy, for the sake of this Supplement. We are ready to pay all due respect to the great acuteness, judgment, and learning of Freinshemius, but cannot say such high things as these. On the contrary, we must own ourselves very much concerned for the loss of Livy, and that we would most gladly exchange the Supplement for the Original. Mr. Le Clerc, as well as some other editors, has printed this Supplement with his edition of Livy at Amsterdam, 1710. He declares the whole to be very ingenious and learned, but thinks, there is a greater degree of purity and elegance in the first ten books of it; and that some speeches in them are incomparable. There is this to support Mr. Le Clerc's judgment, that these ten books were published in the author's life-time; the other ninety-five, after his death.

Besides what has been mentioned above, Freinshemius wrote notes upon Phædrus, and other Philological pieces.

FRESNE (CHARLES DE), one of the most learned men of his time in France, was descended of a good family, and born at Amiens in the year 1610. After being taught polite literature in the Jesuits-College there, he went to study the law at Orleans, and was sworn advocate to the parliament of Paris in the year 1631. He practised some time at the bar, but without intending to make it the business of his life. He returned to Amiens, where he devoted himself to study, and run thorough all sorts of learning; Humanity and Moreri, &c. Philosophy,

Philosophy, Law, Physic, Divinity, and History. In 1668, he went and settled at Paris; and soon after a proposal was laid before monsieur Colbert, to draw all the authors together, who at different times had written the History of France, and to form a body out of them. This minister liking the proposal, and believing De Fresne the best qualified for the undertaking, furnished him with a great many memoirs and manuscripts for this purpose. De Fresne wrought upon these materials without intermission, and drew up a large preface, containing the names of the authors, their character and manner, the time in which they lived, and the order they were to be ranged in. When the person, that went between him and the minister of state, had seen his scheme, he let him know, that it was not approved, and that it would be necessary to make another. Upon this, De Fresne being convinced, that if he had followed the order prescribed, the whole work had been spoiled, frankly told the gentleman, that since he had not been happy enough to please those in authority, his advice was, that they should look out some of the best hands in the kingdom; and at the same time he returned them all their memoirs. Being thus disengaged from a tedious and laborious undertaking, he finished his "Latin Glossary," which was received with general commendation; and though Hadrian Valesius, in his preface to the Valesiana, remarks several mistakes in it; it is nevertheless, a very excellent and useful work. It was afterwards enlarged by the addition of more volumes; and the edition of Paris in 1733, makes no less than six in folio. His next performance was a "Greek Glossary," consisting of curious passages and remarks, most of which are drawn from manuscripts very little known. This work is in two volumes folio. He was the author and editor also of several other performances. He drew a Genealogical Map of the kings of France. He wrote the History of Constantinople under the French Emperors: it was printed at the Louvre, and dedicated to the king. He published an Historical Tract concerning John Baptist's Head, some reliques of which are supposed to be at Amiens. He published, lastly, editions of Cinnamus, Nicephorus, Anna Comnena, Zonaras, and the Alexandrian Chronicon, with learned dissertations and notes.

De Fresne died upon the 23d of October 1688, aged seventy-eight years; and left four children, on whom Lewis the XIVth settled good pensions, in consideration of their father's merit.

FRESNOY (**CHARLES ALPHONSE DU**), an excellent poet and painter, was the son of a famous apothecary at Paris, and born there in the year 1611. His father bred him up a scholar, with a design to make him a physician; and he made such a progress in learning, that it was supposed he would answer all the expectations conceived of him. At length, he discovered a most violent attachment to the muses, and he would undoubtedly have been the greatest poet in his time, if the Art of Painting, a mistress equally beloved, had not weakened by dividing his affections, or talent. And now, all thoughts of applying to physic being laid aside, he gave himself up intirely to the sollicitations of his genius, and fell to studying the art. He was about twenty years of age, when he learned to design under Perrier and Vouet; and in 1634 he went to Rome, where he contracted an intimate friendship with Mignard, as lasting as his life. It is said, that when Fresnoy first came to Rome, he was put to great difficulties, so as scarcely to know how to get bread: for, having angered his parents, in neglecting the profession they had chosen for him, he had no supplies from them, and what he carried with him was soon spent. However, he bore all with patience, comforting himself with the opportunities he had of improving in the study of painting, which he continued with ardor, till Mignard came, and then he fared better.

He had a soul not to be satisfied with a superficial knowledge of his art: and therefore, he resolved to go to the root, and extract the very quintessence of it. He made himself familiar with the Greek and Latin poets: studied Anatomy, and the Elements of Geometry, with the Rules of Perspective and Architecture: designed after the life, in the Academy; after Raphael, in the Vatican; and after the antiques, wherever he found them: and making critical remarks as he proceeded, he drew up a body of them in Latin verse, and laid the plan of his incomparable Poem, **DE ARTE GRAPHICA**. In conformity to the principles therein established, he endeavoured to put his own thoughts in execution: but as he never had been well instructed in the management of his pencil, his hand was extremely slow, and he seemed to do what he did with pain. Besides, having employed most of his time in a profound attention to the theory of painting, he had very little left for the practical part: so little, that his performances don't exceed fifty historical pieces, exclusively of his copies after others. Having studied the Elements

ments of Euclid, and his gusto in Architecture being excellent, he painted the remainders of the old Roman Architecture in and about Rome. He sold his pictures for subsistence, or rather gave them away for little or nothing.

Of all his compositions his Poem was his favourite, being the fruit of more than twenty years study and labour. He communicated it to the masters of greatest note, in all places where he went; and particularly, to Albani and Guercino at Bologna. He consulted also the men of letters, and the best authors on painting, as well as the works of the most celebrated professors of the art, before he put his last hand to it. Upon his return home from Italy in 1656, he seemed very inclinable to give it to the public; but imagining, it would be of little use without a French version to it, and, by reason of his long absence from France, not retaining enough of his native tongue to undertake it himself, he laid aside all thoughts of publishing it at present. At length, monsieur De Piles, who was intimately acquainted with him, made a French translation of it into prose; and, as he tells us in his preface, "according to the true sense of the author, and to his liking." Fresnoy yet deferred to publish it, intending to illustrate it with a Commentary; but he was prevented by a paralysis, of which he died at a house of one of his brothers near Paris, in 1665, aged fifty-three years.

After his death his poem was printed, with a prose translation and notes by monsieur De Piles, and dedicated to the famous minister Colbert. It was afterwards translated into English by Mr. Dryden, who prefixed to it "an original preface, containing a parallel between Painting and Poetry." Richard Graham, Esq; republished this work, and added to it, "A short account of the most eminent Painters, both ancient and modern." In the dedication to the earl of Burlington, Mr. Graham has the following paragraph: "The reputation of monsieur Du Fresnoy is established all over Europe; and his poem allowed to be the most complete and methodical system, that has yet been published of the Art of Painting. And to the character of Mr. Dryden, if any thing can be added, it is, that he is one of your lordship's favourite authors; and as such it will be expected I should account for some liberties, that have been taken with his excellent translation. The misfortune that attended him in that undertaking was, that for want of a competent knowledge in painting, he suffered himself to be misled by an unskilful guide. Monsieur de Piles told him, in his preface, that his French version was made

“ at the request of the author himself; and altered by him,
 “ till it was wholly to his mind. This Mr. Dryden taking
 “ upon content, thought there was nothing more incumbent
 “ on him, than to put it into the best English he could:
 “ and accordingly, performed his part here, as in every
 “ thing else, with accuracy. But, my lord, it being mani-
 “ fested that the French translator has frequently mistaken the
 “ sense of his author, and very often, also, not set it in the
 “ most advantageous light, to do justice to monsieur Du
 “ Fresnoy, Mr. Jervas, a very good critic in the language
 “ as well as subject of the poem, has been prevailed upon to ^{Dedication}
 “ correct what was found amiss: and his amendments be- ^{of Fresnoy's}
 “ ing every where distinguished with proper marks, are most ^{Art of}
 “ humbly submitted to your judgment.” There is prefixed ^{Painting,}
 in this edition, a copy of verses from Mr. Pope to Mr. ^{&c. 2d edit.}
 Jervas. ^{1716.}

Fresnoy had a particular veneration for Titian, whom of all painters he looked upon as the most perfect imitator of nature: and never did any French master come so near Titian, as Fresnoy. He followed him in his manner of colouring; as he did the Carracci's in their gusto of design. But, whatever may be wanting in his pencil, to make him famous in after-ages, his pen has abundantly supplied: and his Poem upon Painting will keep his name alive, as long as either Poetry, or Painting, shall find any esteem in the world.

FRESNY (CHARLES RIVIERE DU), a French poet and writer, was born at Paris in the year 1648. He had a good natural taste for Music, Painting, Sculpture, Architecture, and all the fine arts. He had, also, a taste for laying out gardens, which procured him the place of overseer of the king's gardens, viz. Lewis XIV. whose valet de chambre he likewise was. He quitted the court after some time, and came to reside at Paris; where he devoted himself to books and writing, and was the author of a great number of things of different kinds. He died at Paris upon the 6th of October 1724: and in 1731, his works were collected and printed there in six volumes 12mo. consisting of “ dramatic performances, songs, amusements serious and comical,” &c.

FRISCHLIN (NICODEMUS), a learned German, famous for Criticism and Poetry, was born at Baling in Suabia, ^{Melchior}
 upon the 22d of September 1547. His father, being a ^{Adam,}
 minister and a man of letters, taught him the rudiments him-
 self,

self, and then sent him to Tübingen. Here he made so amazing a progress in the Greek and Latin tongues, that he is said to have written poetry in them both, when he was no more than thirteen years of age. He continued to improve his very uncommon talents in compositions of several kinds, as well prose as verse; and at twenty years old was made a professor in the university of Tübingen. Though his turn lay principally towards poetry, insomuch that, as Melchior Adam tells us, he really could make verses as fast as he wanted them, yet he was acquainted with every part of science and learning. He used to moderate at philosophical disputes; to read public lectures in Mathematics and Astronomy: and all before he had reached his five and twentieth year. In 1579, he had a mind to try his fortune abroad, his reputation being spread far and near; and therefore, prepared to go to the ancient university of Friburg, where he had promised, it seems, to come and read lectures. But he was obliged to desist from this purpose, partly because his wife refused to accompany him, and partly because the duke of Wirtemberg would not consent to his going thither, or any where else.

Things had gone finely with Frischlin so far; but now an affair happened, which laid the foundation of troubles, that did not end before his life. In the year 1580, he published an Oration in praise of a Country-life, with a paraphrase upon Virgil's Eclogues and Georgics. Here he compared the lives of some modern courtiers with those of the ancient husbandmen; and noting some pretty severely, who had degenerated from the virtue and simplicity of their ancestors, he made himself so obnoxious, that even his life was in danger. He made many public apologies for himself; his prince even interceded for him, but all would not do: nor could he continue safe any longer at home. With his prince's leave therefore he went to Lauback, a town of Carniola in the remote part of Germany, and taught a school there; but the air not agreeing with his wife and children, he returned in about two years to his own country. He met with a very ungracious reception; and so staying but a little while he went to Francfort, and from Francfort into Saxony, and from thence to Brunswick, where he became a school master again. He did not continue long here, but passed from place to place, till at length being reduced to necessity, he applied to the prince of Wirtemberg for relief. His application was disregarded; which he supposing to proceed from the malice of his enemies, let himself loose, and wrote severely against them. To be short, he was imprisoned at last in Wirtemberg-Castle; from
whence

whence attempting to escape by ropes, not strong enough to support him, he fell down a prodigious precipice, and was dashed to pieces among the rocks.

His death happened upon the 30th of November 1590, and was universally and justly lamented; for he was a most ingenious and learned man. He left behind him a great many works of various kinds, as Tragedies, Comedies, Elegies, Translations of Latin and Greek authors, with Notes upon them, Orations, &c. While he was master of the school at Labacum, he composed a new Grammar; for, it seems, there was no Grammar extant that pleased him. His was more methodic, and shorter than any of them; and indeed, was generally approved. So far then he had done well, but he was not satisfied; he would go farther; and, not content with giving a Grammar of his own, must needs attack others. For this, he drew up another piece, called, *Strigil Grammatica*, in which he disputes with some little acrimony against all other Grammarians; and this, as is natural to imagine, increased the number of his enemies. With all his parts and learning, he seems to have wanted prudence not a little.

FROBENIUS (JOHN), an eminent and learned German printer, was a native of Hammelburg in Franconia, ^{Melchior Adam.} where he was from his childhood trained to letters. Afterwards he went to the university of Basil, where he acquired the reputation of being uncommonly learned. With a view of promoting good letters, of which he was very desirous, he applied himself to the Art of Printing; and becoming a master of it, opened a shop at Basil. He was the first of the German printers, who brought the art to any perfection; and being a man of great probity and piety, as well as skill, he was, what very few have been, particularly choice in the authors he printed. He would never suffer libels, or any thing that might hurt the reputation of another, to go thro' his press, for the sake of profit; but very justly thought all such practices disgraceful to his art, disgraceful to letters, and infinitely pernicious to religion and society. The great reputation and character of this printer was the principal motive, which induced Erasmus to fix his quarters at Basil, in order to have his own works printed by him. The connexion between Erasmus and Frobenius grew very close and intimate; and it was not such a sort of connexion, as usually subsists between a printer and an author, where each is endeavouring to make the best bargain he can, but it was a

connexion of friendship and the sincerest cordiality. Erasmus loved the good qualities of Froben, as much as Froben could admire the great ones of Erasmus.

Epist. 922.
Edit. Leyd.

There is an epistle of Erasmus extant, which contains so full an account of this printer, that we need do no more, than give the reader the substance of it. It was written in 1527, on the occasion of Froben's death, which happened that year; and which Erasmus tells us he bore so extremely ill, that he really began to be ashamed of his grief, since what he felt upon the death of his own brother was not to be compared to it. He says, that he lamented the loss of Froben, not so much because he was the most warmly affectioned towards him, but because, he seemed raised up by providence for the promoting of liberal studies. Then he proceeds to describe his good qualities, which were, indeed, very great and numerous; and concludes, with a particular account of his death, which was somewhat remarkable. It seems, that about five years before, Froben had the misfortune to fall from the top of a pair of stairs, down on a brick pavement: which fall, though he then affected not to be much hurt with it, is thought to have laid the foundation of what succeeded. The year before he died, he was seized with most exquisite pains in his right ancle: but was in time so relieved from these, that he was able to go to Frankfort on horseback. The malady however, whatever it was, was not gone, but had settled in the toes of his right foot, of which he had no use. Next, a numbness seized the fingers of his right hand; and then a dead palsy, which taking him when he was reaching something from a high place, he fell with his head upon the ground, and discovered few signs of life afterwards. He died at Basil in the year 1527, lamented by all, but by none more than Erasmus, who wrote his epitaph in Greek and Latin. They are both at the end of this epistle; and it may not be amiss to transcribe the Latin, it being but short.

- “ Arida Joannis tegit hic lapis ossa Frobeni,
 “ Orbe viret toto, nescia fama mori.
 “ Moribus hanc niveis meruit studiisque juvandis,
 “ Quæ nunc mæsta jacent orba parente suo.
 “ Rettulit, ornavit veterum monumenta sophorum,
 “ Arte, manu, curis, ære, favore, fide.
 “ Huic vitam in coelis date numina justa perennem,
 “ Per nos in terris fama perennis erit.”

A great

A great number of valuable authors were printed by Frobenius with great care and accuracy, among which were the works of Jerome, Augustin, and Erasmus. He had formed a design to print the Greek fathers, which had not yet been done; but death prevented him. However, that noble work was carried on by his son Jerome Frobenius, and his son-in-law Nicolas Episcopus, who, joining in partnership, carried on the business with the same reputation, and gave very correct editions of the Greek fathers.

FROBISER (Sir MARTIN), an eminent English navigator and sea-officer, was born near Doncaster in Yorkshire; Stowe's Annals, p. 8-9. edit. 1631. but we know not of what parents, or in what year. Being brought up to navigation, he became a most eminent sailor; and was the first Englishman, that attempted to find out a North-West passage to China. He made offers of this to several English merchants for fifteen years together; but meeting with no encouragement from them, he applied himself at length to queen Elizabeth's court. Under their influence and protection, he engaged a sufficient number of adventurers, and collected proper sums of money. The ships he provided were only three; namely, two barks of about twenty-five tons each, and a pinnace of ten tons. With these he sailed from Deptford on the 8th of June 1576; and the court being then at Greenwich, the queen beheld them as they passed by, "commended them, and bad them farewell, with shaking her hand at them out of the window." Hakluyt's Collection of Voyages, vol. iii.

Bending their course northward, they came on the 24th within sight of Fara, one of the islands of Shetland: and on the 11th of July discovered Freeseland, which stood high, and was all covered with snow. They could not land, by reason of the ice, and great depth of water near the shore: the East point of this island, however, they named, "Queen Elizabeth's Foreland." On the 28th they had sight of Meta Incognita, being part of New Greenland; which they could not land on, for the reasons just mentioned. August the 10th he went on a Desert Island, three miles from the Continent; but staid there only a few hours. The next day he entered into a streight which he called, and which hath ever since borne the name of, "Frobiser's, or Forbisher's Streight;" and on the 12th, sailing to Gabriel's Island, they came to a sound, which they named Prior's Sound, and anchored in a sandy bay there. The 15th they sailed to Prior's Bay, the 17th to Thomas Williams's Island; and the

18th came to an anchor under Burcher's Island. Here they went on shore, and had some communication with the natives; but he was so unfortunate, as to have five of his men and a boat taken by those barbarians. They were like the Tartars, or Samoeids, with long black hair, broad faces, flat noses, and tawny: the garments both of men and women were made of seal skins, and did not differ in fashion; but the women were marked in the face with blue streaks, down the cheeks, and round the eyes. Having endeavoured in vain to recover his men, he set again sail for England on the 26th of August; came within sight of Freeseland the 1st of September; and, notwithstanding a terrible storm on the 7th, he arrived safe at Harwich on the 2d of October.

He took possession of the country in the queen of England's name; and, in token of such possession, ordered his men to bring whatever they could first find. One among the rest brought a piece of black stone, much like sea-coal, but very heavy. Having at his return distributed fragments of it among his friends, one of the adventurer's wives threw a fragment into the fire: which being taken out again, and quenched in vinegar, glittered like gold; and being tried by some refiners in London, was found to contain a portion of that rich metal. From this essay, the nation dreaming of nothing but mountains of gold, great numbers earnestly pressed captain Frobiser to undertake a second voyage the next spring. The queen lent him a ship of the royal navy of 200 tons; with which, and two barks of about 30 tons each, they fell down to Gravesend, upon the 26th of May 1577, and there received the Sacrament together; an act of religion, not so frequently performed as it ought to be among men, exposed to so many perils, and more particularly under the protection of heaven. They sailed from Harwich on the 31st of May, and arrived in St. Magnus Sound, at the Orkney Islands upon the 7th of June; from whence they kept their course, for the space of twenty-six days, without seeing any land. They met, however, with great drifts of wood, and whole bodies of trees; which were either blown off the cliffs of the nearest lands by violent storms, or rooted up and carried by floods into the sea. They imagined, that they were brought from some part of the Newfoundland with the current that setteth from the West to the East.

At length, on the 4th of July, they discovered Freeseland; along the coasts of which they found islands of ice of incredible bigness; some being 70 or 80 fathoms under water, besides the part that stood above water, and more than half

Hakluyt,
p. 61.

ibid. p. 33.

half a mile in circuit. Not having been able safely to land in this place, they proceeded for Forbiser's Straights; and on the 17th of the same month, made the North Foreland in them, otherwise called Hall's Island; as also, a smaller island of the same name, where they had in their last voyage found the ore, but could not now get a piece so big as a walnut. However, they met with some quantity of it in other adjacent islands, but not enough to merit their attention. They sailed about to make what discoveries they could, and gave names to several bays and isles; as Jackman's Sound, Smith's Island, Beare's Sound, Leicester's Isle, Anne countess of Warwick's Sound and Island, York Sound, &c. A party landing in an island near this last mentioned place had a bloody conflict with some of the natives, five or six of which they killed, and brought away a woman with her child. In shooting at this woman, they wounded the child in the arm, to cure which the English surgeon applied salves: but the mother, not acquainted with such kind of surgery, ^{Hakluyt,} plucked off the plaister, and by continual licking of the ^{p. 68.} wound with her tongue healed it.

The captain's commission directed him in this voyage only to search for ore, and to leave the further discovery of the North-West passage till another time. Having therefore, in the countess of Warwick's Island, found a good quantity, he took a lading of it; intending the first opportunity to return home. He set sail on the 23d of August, and arrived in England about the end of September. He was most graciously received by the queen, whose singular pleasure and glory it was to extend the English name and trade to the utmost parts of the habitable world: and, as the gold ore he brought had an appearance of riches and profit, and the hopes of a North-West passage to China was greatly increased by this second voyage, her majesty appointed commissioners to make trial of the ore, and examine thoroughly into the whole affair. The commissioners did so, and reported the great value of the undertaking, and the expediency of further carrying on the discovery of the North-West passage. Upon this, suitable preparations were made with all possible dispatch; and because, the mines newly found out were sufficient to defray the adventurers charges, it was thought necessary to send a select number of soldiers, to secure the places already discovered, to make further discoveries into the inland parts, and to search again for the passage to Cathay. Besides three ships as before, twelve others were fitted out for this voyage, which were to return at the end of the

summer with a lading of gold ore. They assembled at Harwich the 27th of May, and sailing from thence the 31st, they came within sight of Freeseland on the 20th of June: when the general, going on shore, took possession of the country in the queen of England's name, and called it West-England. They met with many storms and difficulties in this voyage, which retarded them so much, that the season was too far advanced to undertake discoveries; so that, after getting as much ore as they could, they sailed for England, whither, after a stormy and dangerous voyage, they arrived about the beginning of October.

We can find no account, how captain Frobisher employed himself from this time to the year 1585; when he commanded the *Aid*, in Sir Francis Drake's expedition to the West-Indies. In the year 1588, he bravely exerted himself in the defence of his country against the Spanish Armada; commanding then the *Triumph*, one of the three largest ships in that service, and which had on board the greatest number of men of any in the whole English fleet. On the 26th of July, he received the honour of knighthood, from the hand of the Lord High Admiral, at sea, on board his own ship; and when afterwards queen Elizabeth thought it necessary to keep a fleet on the Spanish coast, he was employed in that service; particularly in 1590, when he commanded one squadron, as Sir John Hawkins did another. In 1594, he was sent with four men of war, to the assistance of Henry the Fourth of France, against a body of the Leaguers and Spaniards then in possession of part of Bretagne, who had fortified themselves very strongly at Croyzon near Brest. But in an assault upon that fort on the 7th of November, he was unfortunately wounded with a ball in the hip, or side, of which he died, soon after he had brought the fleet safely back to Plymouth; and was buried in that town. Stow tells us, the wound was not mortal in itself, but became so through the negligence of his surgeon, who only extracted the bullet without duly searching the wound, and taking out the wadding driven in, which caused it to fester.

He was a man of great courage, experience, and conduct, but accused by some of having been harsh and violent. There is a good painting of him in the picture-gallery at Oxford.

FROISSARD (JOHN), a learned and eminent man in his day, was born at Valenciennes about the year 1337, and became afterwards canon and treasurer of Chimay in Hainault.

ult. His chief work is a History, which comprises what happened in France, Spain, and England, from the year 1326 to 1400. He took care to inform himself well of things; and for this purpose went to the courts of princes, either to collect memoirs, or to get the best information from those, who had the management of state affairs. The reason Sleidan gives in his preface for abridging this history is, because the historian is very prolix and voluminous, relates every particular at large, dwells too long, and is very redundant, when he describes the military preparations, skirmishes, single combats, storming of places, with the discourses and conversations of princes: he assures us, however, that he has omitted nothing in his abridgement, which is of moment, or of the least advantage to be known. He was, also, a poet as well as an historian, though his poems have been but very little known. He resided a considerable time in the court of the princess Philippa, daughter of the earl of Hainault, and wife of Edward III. king of England. He has been accused of having bestowed too many encomiums on the English, and too few on the French, because the latter did not pay him for his labours, while he received a good salary from the former. He died about the year 1402.

FRONTINUS (SEXTUS JULIUS), an ancient Roman writer, who was in high repute under the emperors Vespasian, Titus, Domitian, Nerva, and Trajan. He was a man of consular dignity, a great captain, who commanded the Roman armies in England, and elsewhere, with success; and he is spoken of in the highest terms of panegyric, by all the writers of his time. He was city-prætor, when Vespasian and Titus were consuls. Nerva made him curator of the aquæducts, which occasioned him to write his treatise, *De Aquæductibus Urbis Romæ*. He wrote also three books, *Στρατηγικά*, or, concerning the stratagems which had been used in war, by the most eminent Greek and Roman commanders: and afterwards added a fourth, containing examples of those arts and maxims, which had been discoursed upon in the former. These two works are still extant, together with a piece, *De Re Agraria*, and another, *De Limitibus*. They have been often printed separately, but were all published together, in a new edition at Amsterdam in 1661, with notes by Robertus Keuchenius; who has placed at the end the fragments of several works of Frontinus, that are lost. This eminent man died under Trajan, and was succeeded as 'augur by the younger Pliny, who mentions him

Epist. l. ix.
19.

with honour. He forbid any monument to be erected to him after his death; declaring, that every man was sure to be remembered without any such testimonial, if he had acquitted himself so, as to deserve to have lived. His words, as Pliny has preserved them, were these: *Impensa Monumenti supervacua est; Memoria nostri durabit, si vita meruimus.*

FROWDE (PHILIP), an English poet, was the son of a gentleman, who had been post-master in the reign of queen Anne. He was sent at a proper age to the university of Oxford, where he had the honour of being particularly distinguished by Mr. Addison, who took him under his immediate protection. While he remained there, he became the author of several poetical performances, some of which in Latin were pure and elegant enough, to intitle them to a place in the *Musæ Anglicanæ*. He likewise wrote two Tragedies: “The Fall of Saguntum,” dedicated to Sir Robert Walpole; and “Philotas,” addressed to the earl of Chesterfield. He died at his lodgings at Cecil-street in the Strand, on the 19th of December 1738; and in the London Daily Post on the 22d, had the following character given him. “Though the
“elegance of Mr. Frowde’s writings has recommended him
“to the general public esteem, the politeness of his genius
“is the least amiable part of his character; for he esteemed
“the talents of wit and learning, only as they were conducive to the excitement and practice of honour and humanity. Therefore, with a soul chearful, benevolent, and virtuous, he was in conversation genteelly delightful, in friendship punctually sincere, in death christianly resigned. No man could live more beloved; no private man could die more lamented.” A fine eulogy! and we have no reason to doubt the truth of it.

Wood’s
Athen.
Oxon.

FRYTH (JOHN), a martyr to the Reformation, and very ingenious and learned man, was born at Sevenoake in Kent, where his father was an inn-keeper. He was educated at King’s-college in Cambridge, and took a bachelor of arts degree there; but afterwards went to Oxford, and became one of the junior canons of cardinal Wolsey’s-college. Some time before the year 1525, he fell into the acquaintance of the famous William Tyndale, a zealous Lutheran; who, conferring with him about the abuses of religion, made a convert of him. Fryth shortly professed himself; upon which, being seized and examined by the commissary of

of the university, he was imprisoned within the limits of his college. Being released in 1528, he went beyond the seas; where being greatly confirmed in his religious opinions, he returned to England about two years after, leaving his wife behind. Wandering about, he was taken up for a vagabond at Reading in Berkshire, and set in the stocks: but the school-master of the town, discovering his merit and qualities, procured his release, and supplied him with victuals and money. Afterwards he went to London; where, endeavouring to make proselytes, he was by the care of Sir Thomas More, then lord chancellor, seized and sent prisoner to the Tower. He had several conferences there with Sir Thomas and others. At length, being examined by the bishops sitting in St. Paul's cathedral, he was persuaded to recant his opinions: but refusing, was condemned to be burnt, and accordingly suffered in Smithfield upon the 4th of July 1533. His works are these: "Treatise of Purgatory.—Antithesis
 " between Christ and the Pope.—Letter unto the faithful
 " followers of Christ's Gospel, written in the Tower 1532.
 " —Mirror, or Glass to know thyself, written in the Tower
 " 1532.—Mirror, or Looking Glass, wherein you may be-
 " hold the Sacrament of Baptism.—Articles, for which he
 " died, written in Newgate prison 23d June 1533.—An-
 " swer to Sir Thomas More's dialogues concerning Here-
 " sies.—Answer to John Fisher bishop of Rochester, &c." all which treatises were reprinted at London 1573, in folio.

FUGGER (HULDRIC) an eminent person, born at Augsburg in the year 1526, deserves a place in this work for the affection he discovered to learning and learned men. His family was considerable for its antiquity and riches; and Thuanus relates, that when Charles V. changed the Go-
 vernments of Augsburg in 1548, he nominated the family of the Fuggers among those, who thenceforward were to be raised to the dignity of senators. Yet this illustrious family, as all the genealogical writers of Germany take notice, sprung from a weaver, who in 1370 was made free of the city of Augsburg. Huldric had been chamberlain to pope Paul III. and afterwards turned Protestant. He laid out great sums in purchasing good manuscripts of ancient authors, and getting them printed; and for this purpose he allowed for some time a salary to the learned Henry Stephens. His relations were so incensed at him for the monies he expended on these occasions, that they brought an action against him for it, and got him to be declared incapable of managing his af-
 fairs.

fairs: Some writers, Thuanus among them, observe, that the sentence pronounced against Fugger plunged him into a deep melancholy, which accompanied him almost to his grave; but it is declared in his epitaph, that he was unmoved at the shock, and that he was soon after restored to his estate. He had retired to Heidelberg, where he died in June 1584; having bequeathed his library, which was very considerable, to the elector Palatine, and a fund for the maintenance of six scholars.

FULGENTIUS (St.) an ancient ecclesiastical writer *Dapin, &c.* and bishop, was born at Telepta, about the year 464. Gordianus, a senator of Carthage, being forced to fly into Italy for safety, during the persecution of Gensericus king of the Vandals, had two children, who returned into Africa: and they, being forced away from Carthage, settled at Telepta, a city in the province of Byzacena. One of them was Claudus, the father of St. Fulgentius, who dying unexpectedly, left his young son to the care of his widow. He was properly educated, and became well skilled in the Greek tongue. As soon as he was capable of an employ, he was made procurator or receiver of the revenues of his province. But this employment displeased him, because of the rigour he was forced to use, for levying the taxes upon the people: and therefore, notwithstanding the tears and dissuaves of his mother, he left the world, and betook himself to a religious life. The incursions of the Moors soon scattered the religious of the monastery where he was; upon which he retired into the country of Sicca, thinking to find there a place of refuge: but he was mistaken; for he met with nothing but stripes and imprisonment. Afterwards he resolved to go into Egypt; but was restrained from that voyage, by Eulalius bishop of Syracuse, because the monks of the East had separated from the Catholic Church. He consulted also a bishop of Africa, who had retired into Sicily; and this bishop advised him to return to his own country, after he had made a journey to Rome. King Theodoric was then in the city, when he arrived there, which was in the year 500. After he had paid his devoirs to the sepulchres of the Apostles, he returned to his own country, where he built a monastery.

Africa was then under the dominion of Thrasimond king of the Vandals, an Arian, and a cruel enemy to the Catholics. He had forbidden to ordain catholic bishops in the room of those that died: nevertheless, the bishops of Africa were determined to neglect his orders in that particular. Fulgentius
knowing

knowing this, and fearing lest he should be ordained, hid himself till he understood the ordinations to be over: but when he appeared, the see of Ruspa was vacant, and he was ordained bishop of it, though much against his will, in the year 504. Though become a bishop, he did not change either his habit or manner of living, but used the same austerities and abstinence as before. He still loved the monks, and delighted to retire into a monastery, as often as the business of his episcopal function allowed him time. Afterwards he had the same fate with all the Catholic bishops of Africa, whom king Thrasimond banished into the isle of Sardinia. Though he was not the most ancient among them, yet they considered him as their head, and made use of his pen and wit upon all occasions. So great was his reputation, that Thrasimond had the curiosity to see and hear him; and having sent for him to Carthage, he proposed to him many difficulties, which Fulgentius solved to his satisfaction: but because he confirmed the Catholics, and converted many Arians, their bishop at Carthage prayed the king to send him back to Sardinia. Thrasimond dying in the year 522, his son Hilderic recalled the Catholic bishops, whereof Fulgentius was one. He returned to the great joy of those who were concerned with him, led a most exemplary life, governed his clergy well, and performed all the offices of a good bishop. He died the last day of the year 529, according to some, or 533, according to others.

His works have often been printed; but the last and completest edition of them is in one volume quarto at Paris 1684. Fulgentius did not only follow the doctrine of St. Austin, but he also imitated his style. His words indeed are not quite so pure; but then he did not play with them, as was common with St. Austin. He had a quick and subtle spirit, which easily comprehended whatever he applied himself to; and he had a clear and copious way of setting them off: too copious indeed, for he often repeats the same things in different words, and turns the question many different ways. He knew well the Holy Scriptures, and was well read in the Fathers, particularly St. Austin: nevertheless, he loved thorny and scholastic questions, and sometimes used them in the discussion of mysteries.

FULK (WILLIAM), an eminent and learned divine of the church of England, was born, and received the first part of his education, in London. He was a youth of great parts and spirit; and it is reported of him, that having a literary contest

Wood's
Fasti Oxon.
vol. i.
Tanner's
Biblioth.
&c.

contest with the famous Edmund Campian, while he was at school, and losing the silver pen which was proposed to the victor, he was seized with grief and anger, to the highest degree imaginable. Afterwards he was sent to St. John's College in Cambridge, in the year 1555, of which he was chosen fellow in the year 1564. He had spent six years of this interval, in the study of the law at Clifford's-Inn, agreeably to his father's humour and inclination; who was so offended at his returning to college, that he refused to grant him any supplies, although he was very rich. Fulk, however, easily made his way, by his parts and learning. He applied himself to mathematics; to languages, oriental in particular; to divinity: and he became eminent, and published books, in them all. In process of time, he was suspected of puritanism, with which he was supposed to be infected by Cartwright, the divinity professor, and his intimate friend: and on this account was expelled his college. He took lodgings in the town, and maintained himself for some time by reading lectures. The earl of Leicester, labouring at that time to ingratiate himself with the eminent divines of all denominations and principles, as thinking they would be his best support in time of need, took Fulk under his patronage; and in the year 1571, presented him to the living of Warley, in the county of Essex, and two years after to that of Didington in Suffolk. Soon after, the earl sent him to Cambridge with a mandamus for his doctor of divinity's degree, in order to qualify him to attend, as he afterwards did, an ambassador into France. Upon his return he was made master of Pembroke-Hall, and Margaret professor of divinity, in Cambridge; and, in possession of these preferments, he died in August 1589, and was buried on the 28th of that month, at his rectory at Didington. He had a wife and family.

His works are very numerous; written in Latin and English; levelled chiefly against the Papists; and dedicated, several of them, to queen Elizabeth and the earl of Leicester. The most considerable of them, is his Comment upon the Rhemish Testament, printed in 1580, and reprinted in 1601 with this title: "The Text of the New Testament of Jesus Christ, translated out of the vulgar Latin by the Papists of the traiterous Seminarie at Rhemes. With arguments of books, chapters, and annotations, pretending to discover the corruptions of divers translations, and to clear the controversies of these days. Whereunto is added the translation out of the Original Greek, commonly
" used

“ used in the Church of England: with a confutation of
 “ all such arguments, glosses, and annotations, as containe
 “ manifest impietie of Heresie, Treason, and Slander against
 “ the Catholike Church of God, and the true teachers
 “ thereof, or the translations used in the Church of England.
 “ The whole worke, perused and enlarged in divers places
 “ by the author’s owne hand before his death, with sundry
 “ quotations and authorities out of Holy Scriptures, Coun-
 “ sels, Fathers, and History. More amply than in the for-
 “ mer Edition.” This work was published again in 1617,
 and 1633, in folio, as it was before. It is one of those,
 the author dedicated to the queen.

FULLER (NICHOLAS), a learned English critic, was
 born at Southampton, in the year 1557, and educated at the
 free-school in that town. He did not go directly from Wood’s
 thence to the university, but was taken into the family of Athen.
 the bishop of Winchester, Dr. Robert Horne; where spend- Oxon.
 ing some time in study, he was made at length his secretary,
 and afterwards continued in that office by his successor, Dr.
 Watson. But Watson dying also in about three years, Ful-
 ler returned home, with a resolution to follow his studies.
 Before he was settled there, he was invited to be tutor to the
 sons of a knight in Hampshire, whom he accompanied to
 St. John’s College in Oxford, in the year 1584. His pupils
 leaving him in a little time, he removed himself to Hart’s-
 Hall; where he took both the degrees in arts, and then re-
 tired into the country. He afterwards took orders, became
 a prebendary in the church of Salisbury, and rector of
 Bishops Waltham in Hampshire. He died on the 13th of
 February 1622-3. He was extremely learned in the sacred
 tongues, and, as Mr. Wood says, “ was so happy in pitch-
 “ ing upon useful difficulties, tending to the understanding
 “ of the Scripture, that he surpassed all the Critics of his
 “ time.” There were published of this learned person’s at
 Oxford in 1616, and at London in 1617, *Miscellanea*
Theologica, lib. iv. These miscellanies coming, as we are
 told, to the hands of the celebrated John Drusius in Holland,
 excited, it seems, his envy; and put him upon charging
 Fuller with plagiarism, and with taking his best notes from
 him without any acknowledgment. But our author, know-
 ing himself guiltless, as having never seen Drusius’s works,
 published a vindication of himself at Leyden, in the year
 1622, together with two more books of *Miscellanea Sacra*.
 All these miscellanies are printed in the ninth volume of the
 Critici

Critici Sacri, and dispersed throughout Mr. Pool's *Synopsis Criticorum*. There are some manuscripts of Mr. Fuller in the Bodleyan library at Oxford, which shew his great skill in Hebrew and in philological learning; as, "An Exposition of Rabbi Mordochai, Nathan's Hebrew Roots, with notes upon it," and "A Lexicon."

Life of Dr.
Thomas
Fuller.
Edit. Oxf.
1662.

FULLER (THOMAS), an eminent English historian and divine, was son of Mr. Fuller, minister of Allvinckle in Northamptonshire, and born there in the year 1608. The chief assistance he had in grammar-learning was from his father, under whom he made so extraordinary a progress, that he was sent at twelve years of age to Queen's College in Cambridge: Dr. Davenant, who was his mother's brother, being then master of it, and soon after bishop of Salisbury. He took his degrees in arts, and would have been fellow of his college: but his county being full, he removed to Sidney-College in the same university. He had not been long there, before he was chosen minister of St. Bennet's parish in the town of Cambridge. In the year 1631, he obtained a fellowship in Sidney College, and at the same time a prebend in the church of Salisbury. This year also he made his first publication; and that was of a work of the poetic kind, now but little known. It was a divine poem, intitled, "David's Hainous Sin, Heartie Repentance, and Heavie Punishment," in a thin octavo.

He was soon after ordained priest by the bishop of Salisbury, and presented to the rectory of Broad Windsor in Dorsetshire; where he married a young gentlewoman, by whom he had one son, but lost her about the year 1641. During his recess at this rectory, he began to compleat several of the works he had planned at Cambridge: but growing weary of a country parish, and uneasy at the unsettled state of public affairs, he removed to London; and distinguished himself so much in the pulpits there, that he was invited by the master and brotherhood of the Savoy to be their lecturer. In 1640, he published his "History of the Holy War:" it was printed at Cambridge in folio. On the 13th of April 1640, a parliament was called, and then also a convocation began at Westminster, in king Henry the VIIth's chapel, of which our author was a member. He continued at the Savoy to the great satisfaction of his people, and the neighbouring nobility and gentry, labouring all the while in private and in public, to serve the king's interest. To this end, on the anniversary of his majesty's inauguration on the 27th of

of March 1642, he preached at Westminster Abbey, on this text, 2 Sam. xix. 30. "Yea, let him take all, so that my Lord the King return in peace:" which sermon being printed, gave great offence to those, who were engaged in the opposition to his majesty, and brought the preacher into no small danger. He soon found that he was to expect nothing less than to be silenced and ejected, as others had been; yet desisted not from proceeding in the same course, till he either was, or thought himself unsettled. This appears from what he says in the preface to his "Holy State", which was printed in folio that same year at Cambridge.

In April 1643, he conveyed himself to the king at Oxford, who received him gladly. As his majesty had heard of his extraordinary abilities in the pulpit, he was now desirous of hearing them from it: and accordingly Mr. Fuller preached before his majesty at St. Mary's church. His fortune upon this occasion was very singular. He had before preached and published a sermon in London, upon the new-moulding church-reformation, which made him be censured as too hot a royalist; and, now from his sermon at Oxford, he was thought to be too lukewarm: which can only be accounted for from that inflexible principle of moderation in himself, which he would sincerely have inculcated in each party, as the only means of reconciling both. However, he resolved to recover the opinion of his steadfast adherence to the royal cause, by openly trying his fortune under the royal army: and therefore, being well recommended to Sir Ralph Hopton in 1643, he was admitted by him, in quality of chaplain. He was quite at liberty for this, being deprived of all, and having no church to preach in. And now attending the army in its march from place to place, he constantly exercised his duty as chaplain; yet found proper intervals for his beloved studies, which he employed chiefly in making historical collections, and especially in gathering materials for his "Worthies of England."

After the battle at Cheriton-Down on the 29th of March 1644, lord Hopton drew on his army to Basing-house; where he left our author; who animated the garrison to so vigorous a defence of that place, that Sir William Waller was obliged to raise the siege with considerable loss. But the war hastening to an end, and part of the king's army being driven into Cornwall under lord Hopton, Mr. Fuller, having leave of that nobleman, took refuge at Exeter; where he resumed his studies, and preached constantly to the citizens. During his residence here, he was appointed chaplain to the princess
Henrietta

Henrietta Maria, who was born at Exeter on the 16th of June 1643; and the king soon after gave him a patent for his presentation to the living of Dorchester, in Dorsetshire. He continued his attendance on the princess, till the surrender of Exeter to the parliament, in April 1646; but did not accept the living, because he determined to remove to London at the expiration of the war. He relates a thing, which happened during the siege of that city, of a very extraordinary nature; and that is, how it was relieved, miraculously as it were, by prodigious flocks of larks. Take his own account of the matter: “When the city of Exeter was
 “besieged by the parliament forces, so that only the south
 “side thereof towards the sea was open to it, incredible
 “numbers of larks were found in that open quarter, for
 “multitude, like quails in the wilderness; though, blessed
 “be God, unlike them in the cause and effect; as not de-
 “fired with man’s destruction, nor sent with God’s anger:
 “as appeared by their safe digestion into wholesome nourish-
 “ment. Hereof I was an eye and mouth-witness. I will
 “save my credit in not conjecturing any number; knowing
 “that herein, though I should stoop beneath the truth, I
 “should mount above belief. They were as fat as plentiful;
 “so that being sold for two pence a dozen and under, the
 “poor who could have no cheaper, and the rich no better
 “meat, used to make pottage of them, boiling them down
 “therein. Several natural causes were assigned hereof, &c.
 “but the cause of causes was the divine providence; there-
 “by providing a feast for many poor people, who otherwise
 “had been pinched for provision.”

Worthies of
 England, in
 Exeter, p.
 273.

When he came to London, he met but a cold reception among his former parishioners, and found his lecturer’s place filled by another. However, it was not long before he was chosen lecturer at St. Clement’s lane, near Lombard-street; and shortly after removed to St. Bride’s church in Fleet-street. In 1647, he published at London in 4to. “A Ser-
 “mon of Assurance fourteen years agoe preached at Cam-
 “bridge, since in other places; now, by the importunity
 “of his friends, exposed to public view.” He dedicated it to Sir John Danvers, who had been a Royalist, was then an Oliverian, and next year one of the king’s judges; and in the dedication he says, that “it had been the pleasure of the
 “present authority to make him mute; forbidding him till
 “further order the exercise of his public preaching.” In the preface he tells his readers, that, “if he was finally in-
 “terdicted his calling, he might bespeak their pity to be-
 “moan

“ mean his state; but lying as yet in the marshes between
 “ hope and fear, I am, says he, no fit subject to be con-
 “ doled for, or congratulated with: yet it is, I trust, no
 “ piece of popery to maintain, that the prayers of others
 “ may be beneficial and available for a person in my purga-
 “ tory condition.” And a little farther: “ However mat-
 “ ters shall succeed, it is no small comfort to my conscience,
 “ that, in respect to my ministerial function, I do not die
 “ felo de se; not stabbing my profession by mine own la-
 “ ziness, who hitherto have, and hereafter shall, improve
 “ my utmost endeavours by any lawful means to procure my
 “ restitution.”

About the year 1648, he was presented to the rectory of Waltham-Abbey in Essex, by the earl of Carlisle, whose chaplain he was just before made. He spent that and the following year betwixt London and Waltham, employing some engravers to adorn with sculptures, his copious prospect or view of the Holy Land, as from mount Pisgah; therefore called his “ Pisgah-sight of Palestine and the confines thereof, with the history of the Old and New Testament acted threon,” which he published in 1650. It is an handsome folio, embellished with a frontispiece and many other copper-plates, and divided into five books. As for his “ Worthies of England,” which he had been labouring on so long, the death of the king did now for a while quite dishearten him in the continuance of that work, as if the proceedings of the parliament had proved a contradiction to the title of it: “ for what shall I write, says he, of the “ Worthies of England, when this horrid act will bring “ such an infamy upon the whole nation, as will ever cloud “ and darken all its former, and suppress its future rising “ glories?” Therefore he was busy till the year last mentioned, in getting out that book and others; and the next year he rather employed himself in publishing some particular lives of religious reformers, martyrs, confessors, bishops, doctors, and other learned divines, foreign and domestic, than in augmenting his said book of English Worthies in general. To this collection, which was done by several hands, as he tells us in the preface, he gave the title of ABEL REDIVIVUS, and published it at London in 4to. 1651.

And now, having lived above twelve years a widower, and being recommended by his noble friends to an advantageous match, he married a sister of the viscount Baltinglasse about the year 1654; and the next year she brought him a son, which with the other before-mentioned, survived his

father. In 1656, he published at London in folio, “ The Church History of Britain, from the birth of Jesus Christ to the year 1648 :” to which work are subjoined, “ The History of the University of Cambridge since the conquest,” and “ The History of Waltham Abbey in Essex, founded by King Harold.” His Church History was animadverted upon by Dr. Heylin in his *Examen Historicum*, and this drew from our author a reply : after which they had no farther controversy, but were very well reconciled. Heylin found, when his own Ecclesiastical History of the Reformation appeared, that he was more censurable for giving countenance to the Popish cause, than Fuller was for his candour to the Presbyterians : and he saw also his efforts to weaken our author’s interest after the restoration so ineffectual, that Fuller then grew in greater favour at court, than he had ever been before. He was, a short while before, re-admitted to his lecture in the Savoy, and now restored to his prebend of Salisbury. He was chosen chaplain in extraordinary to his majesty, created doctor of divinity by the king’s letter to the university of Cambridge, dated August the 2d, 1660, and, had he lived a twelvemonth longer, would probably have been raised to a bishopric. But upon his return from Salisbury in August 1661, he brought a fever along with him, which proved fatal to him on the 16th of that month. His funeral was attended by at least two hundred of his brethren ; and a sermon was preached by Dr. Hardy, dean of Rochester, in which a great and noble character was given of him.

In the year 1662, was published in folio, with a sculpture of his effigies prefixed, his “ History of the Worthies of England.” This work, which was part of it printed before the author died, seems not so finished as it would probably have been, if he had lived to see it compleatly published : nevertheless, we cannot think it deserves so severe a censure, as bishop Nicholson has passed upon it in the following passage. He observes, that though it pretends to give an account of the native commodities, manufactures, buildings, proverbs, &c. of all the counties of England and Wales, as well as of their great men in church and state ; yet “ this latter looks like the principal design, and makes up the greatest part of the volume. It was huddled up in haste, for the procurement of some moderate profit to the author, though he did not live to see it published. It corrects many mistakes in his Ecclesiastical History ; but makes many more new ones in their stead. The best things in

“ it are the catalogues of the sheriffs, and the lists of the
 “ gentry, as they were returned from the severall counties,
 “ twelve only excepted, in the 12th year of Henry VI. English his-
 torical li-
 brary, part
 i. p. 14.
 edit. 8vo.
 “ His chief author is Bale for the lives of his eminent wri-
 “ ters; and those of his greatest heroes are commonly
 “ mishapen scraps, mixed with tattle and lies.” Very severe
 indeed! but yet, as we say, hardly consistent with justice.
 Our author began his “ History of the Worthies of Eng-
 “ land,” when he was chaplain to the lord Hopton, and it
 was sometimes his chief study, and mostly under his con-
 sideration, for near seventeen years; but bishop Nicholson says,
 it was huddled up in haste: nor does it appear, that the view
 of profit was a chief motive of his publishing it, since the
 historian mentions several others. If it corrects any mis-
 takes in his Church History, that ought to be no reflection
 on it: and for his using Bale, the materials must be found
 him by somebody; for, as he says in the preface to his His-
 tory of the Holy War, “ if any historian will make them,
 “ let him be commended for wit, but shamed for falsehood.”
 Upon the whole, whatever errors may be found in it, as
 errors undoubtedly may be found in all works of that na-
 ture, the characters or memorials there assembled of so many
 great men, will always make the book necessary to be con-
 sulted: especially as there are preserved therein abundance
 of lives, then newly written, and no where else to be had;
 and which have been of good service to many grave writers
 of substantial credit, even in history, antiquities, and he-
 raldry.

Besides the works mentioned in the course of this memoir,
 he was the author of several others of a smaller nature: as,
 1. “ Good Thoughts in bad times. 2. Good Thoughts in
 “ worse times.” These two pieces printed separately, the
 former in 1645, the latter in 1647, were published together
 in 1652. He afterwards published in 1660, 3. “ Mixt
 “ Contemplations in better times.” 4. “ Andronicus: or,
 “ The Unfortunate Politician.” London 1649 in 8vo. 5.
 “ The Triple Reconciler stating three controversies, viz.
 “ whether ministers have an exclusive power of barring com-
 “ municants from the sacrament; whether any person un-
 “ ordained may lawfully preach; and whether the Lord’s
 “ Prayer ought not to be used by all Christians.” 1654 in
 8vo. 6. “ The speech of birds, also of flowers, partly
 “ moral, partly mystical.” 1660, in 8vo. He published
 also a great many sermons, separately and in volumes.

Dr. Fuller was in his person tall and well-made, but no way inclining to corpulency; his complexion was florid; and his hair of a light colour and curling. He was a kind husband to both his wives, a tender father to both his children, a good friend and neighbour, and a well behaved civilized person in every respect. He was a most agreeable companion, having a great deal of wit: too much, as it should seem, since he could not forbear mixing it in his most serious compositions. Bishop Nicholson, speaking of his Church-History, says, that “through the whole he is so full of his own wit, that he does not seem to have minded what he was about. The gravity of an historian, much more an ecclesiastical one, requires a far greater care both of the matter and style of his work, than is here to be met with. If a pretty story comes in his way, that affords scope for clinch and droll, off it goes with all the gaiety of the stage, without staying to enquire whether it have any foundation in truth or not; and even the most serious and most authentic parts of it are so interlaced with pun and quibble, that it looks as if a man had designed to ridicule the annals of our church into fable and romance.”

English Hist.
Library,
part ii. p.
92 8vo.

He had a memory so tenacious and comprehensive, that it enabled him to do things, which are hardly credible. He could repeat five hundred strange words after twice hearing, and could make use of a sermon verbatim, if he once heard it. He undertook once, in passing to and fro from Temple Bar to the furthest part of Cheapside, to tell at his return every sign as it stood in order on both sides of the way, repeating them either backwards or forwards: and he did it exactly. His manner of writing was very strange and rare, from the top of the page to the bottom, something like that of the Chinese. The manner was thus: he would write near the margin the first words of every line down to the foot of the paper; then by beginning at the head again, would so perfectly fill up every one of these lines, as without spaces, interlineations, or contractions, would so connect the ends and beginnings, that the sense would appear as complete, as if he had written it in a continued series after the ordinary manner.

It was sufficiently known, how well grounded he was in the protestant religion against the innovations of the Presbyterians and Independents; but his zeal against these was allayed with greater compassion, than it was towards the Papists: and this raised him up many adversaries, who charged him with Puritanism. He used to call the controversies concerning

cerning episcopacy, and the new-fangled arguments against the church of England, “insects of a day:” and carefully avoided polemical disputes, being altogether of Sir Henry Wotton’s opinion, *disputandi pruritus, Ecclesiæ scabies*. To conclude, whatever exceptions may be made to him as a writer, he was a very good kind of man, and an ornament to the times in which he lived.

FULLER (ISAAC), an English painter of good note, had a great genius for drawing and designing history; which however he did not always execute with due decency, nor after an historical manner: for he was apt to modernize and burlesque his subjects, and was guilty of other extravagancies, which corresponded with his temper and manners. The Resurrection at All-Souls college chapel at Oxford, and that at Magdalen college chapel in the same university, were of his doing. There is also at Wadham college a history piece of his in two colours only, admirably well performed: for though this master wanted the regular improvements of travel to consider the antiques, and to form a better judgment, he may be reckoned among the foremost in the account of English painters. He studied many years in France under Perrier, and understood the anatomical part of painting, perhaps equal to Michael Angelo; following it so closely, that he was very apt to make the musculing too strong and prominent. He died in London towards the end of Charles the 2^d’s reign.

FULVIA, an extraordinary Roman lady, and wife of Marc Antony, who had no more of her sex than her body, *lib. ii. nihil muliebri præter corpus ferens*, as Paterculus says: for *c. 74.* her temper and her courage breathed nothing but policy and war. After the victory gained at Philippi over Brutus and Cassius by Octavius and Antony, the latter went into Asia to settle the affairs of the East. Octavius returned to Rome, where falling out with Fulvia, he could not decide the quarrel but by the sword: for this woman took arms against him in the most literal sense. She was not satisfied with retiring to Præneste, and withdrawing thither the senators and knights of her party: she armed herself in person; she gave the word to the soldiers; and made them speeches. She had two husbands before she married Antony: the first was Clodius, the great and mortal enemy of Cicero; the second Curio, who was killed in Africa on Cæsar’s side, before the battle of Pharsalia. As brave, as violent, and as brutal as
Q 3
Antony

In vit.
Anton.

Antony was, he met with his master in Fulvia. “ She was
 “ a woman, says Plutarch, not born for spinning or house-
 “ wifry, nor one that could be content with the power of
 “ ruling a private husband, but a lady capable of advising a
 “ magistrate, and of ruling the general of an army ; so that
 “ Cleopatra had great obligations to her for having taught
 “ Antony to be so good a servant, he coming to her hands
 “ tame and broken in all obedience to the commands of a
 “ mistress.” Antony had however the courage at length to
 be in a terrible passion at Fulvia : it was for levying war with
 Octavius, as mentioned already. And he treated her with
 so much contempt and indignation, when he returned to
 Rome, on that occasion, that she went into Greece, and
 died there of a disease occasioned by her grief. This lady
 was an admirable coadjutor to her cruel husband, during the
 massacres of the triumvirate. She put several persons to
 death of her own head, either out of avarice, or a spirit of
 revenge ; and even people, whom her husband did not know.
 Antony caused the heads of those whom he had proscribed to
 be brought to a table, and fed his eyes a long while with
 these unhappy spectacles. The head of Cicero was one of
 them, which he ordered to be fixed on the rostrum, from
 whence Cicero had made so many speeches against him. But
 before that order was executed, Fulvia took the head, and
 spit upon it ; and placing it on her lap, drew out the tongue,
 which she pierced several times with her bodkin, uttering all
 the while the most opprobrious language against Cicero.
 “ Behold, says Mr. Bayle, a wicked woman of a strange
 “ species. There are some villains whom we are almost
 “ forced to admire, because they shew a certain greatness of
 “ soul in their crimes : here is nothing to be seen but bru-
 “ tality, baseness, and cowardice, and one cannot help con-
 “ ceiving an indignation full of contempt.”

Art.
FULVIA
in his Dict.

FURETIERE (ANTONY), an ingenious and learned
 Frenchman, was born at Paris in the year 1620 ; and after a
 liberal education, became eminent in the civil and canon
 law. He was first an advocate in the parliament ; and after-
 wards taking orders, was presented with the abbey of Chalivoy,
 and the priory of Chuines. Many works of literature re-
 commended him to the public : but what he is chiefly known
 by and valued for, is his “ Universal Dictionary of the
 “ French Tongue,” in which he explains the terms of art
 in all sciences. He had not however the pleasure of see-
 ing this useful work published before his death ; which hap-
 pened

opened upon the 14th of May, in the year 1688. He was of the French academy; and the disputes and quarrels, which he had with some of the members of it, made a great noise in the world. He employed some of his friends to reconcile him to them before his death; and he offered to give them any satisfaction, which could reasonably be expected from a man, who owned he had been carried too far by the heat of disputation.

FURIUS, called Bibaculus, perhaps from his excessive drinking, an ancient Latin poet, was born at Cremona about the year of Rome 650, or a hundred years before Christ. He wrote annals, of which Macrobius has preserved some fragments. Quintilian says, that he wrote Iambics also in a very satyrical strain, and therefore is censured by Crematius Cordus in Tacitus, as a slandering and invective writer. Horace is thought to have ridiculed the false sublime of his taste: yet, according to Macrobius, Virgil is said to have imitated him in many places.

Annal. lib.
iv. c. 8.

Lib. xii.
sat. v.

G.

Nicéron,
Hommes
Illustres.

Age of
Lewis XIV.
vol. ii,

GACON (FRANCIS), a French poet, very well known by his satyrical pieces against Messieurs Bossuet, Rousseau, la Motte, and others, was the son of a merchant, and born at Lyons in the year 1667. He became a father of the oratory; obtained the poetical prize at the French academy in 1717; and died in his priory of Baillon; on the 15th of November 1725. Among his works are *Le Poete sans fard*, a satyrical piece; a French translation of *Anacreon* with notes; *L' Anti-Rousseau*; *L' Homere vengé*, against La Motte. Gacon also attacked La Motte, and turned him into ridicule, in a small piece, intitled, *Les Fables de M. de la Motte, traduites en vers françois, par P. S. F. au Café du Mont Parnasse, &c.* This poet's natural propensity to satire and criticism, led him to attack all sorts of writers; and involved him in all the literary quarrels of his time. The French academy acted with great impartiality, when they adjudged him the prize: for he had written in some shape or other against almost all the members of that illustrious body; and on this account it was, that he was not suffered to make his speech of thanks, as is usual on such occasions. "Gacon, says Voltaire, is placed by father Nicéron in the catalogue of illustrious men, though he has been famous only for bad satires.—Such authors cannot be cited but as examples to be detested."

GAFFARELL (JAMES), a learned Rabbinical writer in the XVIIth century, was the son of Dr. Gaffarell, by Lucrece de Bermond his wife, a lady of an excellent character (A). He had his birth at Mannes in Provence, a provincial part of France, about the year 1601 (B), and was educated at the university of Apt in that county (C), where he prosecuted his studies with indefatigable industry, and applying himself particularly to the Hebrew language, and Rabbinical learning, he was wonderfully pleased with the mysterious doctrines of the "Cabala", and commenced

(A) Colomesius in Gall. Orient, p. 153. Hagæ 1665, 4to. This Colomesius was librarian at Lambeth to archbishop Sancroft in 1687.

(B) *Mercuré galant* for January

1682, p. 159, 160.

(C) *Unheard of Curiosities*, p. 117, London 1650, 8vo. N. B. This city Apt is famous for the relicks of St. Anne, mother to the blessed Virgin.

author in their defence at the age of twenty-two years. This piece he printed at Paris in 1623, 4to. under the title of, "The secret mysteries of the divine Cabala, defended against the trifling objections of the Sophists (D)." The following year he published a paraphrase upon that beautiful ode the cxxxviiith Psalm. "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion, &c." He began early to be inflamed with an ardent desire of travelling for his improvement in literature, wherein his curiosity was boundless.

This disposition, added to his rare talents, did not escape the notice of that great encourager of learning Cardinal Richlieu, who appointed him his library keeper (E), and sent him into Italy, to collect the best books printed or MSS. that could be found (F). This employ suited Gaffarell's taste extremely, both as it gave him an opportunity of furnishing his own library with some of those curious pieces which it contained; both in oriental and other languages (G), and of making enquiries into that branch of literature, which was his chief delight. In this taste, while he was at Rome, he went with some others to visit Campanella, the famous pretender to magic; Gaffarell's design in this visit, was to procure satisfaction about a passage in that author's book "de sensu rerum & Magia." Campanella was then in the inquisition, where he had been cruelly used, the calves of his legs all beaten black and blue, and most of the flesh torn off his buttocks, in order to force him to confess the crimes laid to his charge. At their entrance into his chamber, he begged they would have a little patience, till he had finished a small note which he was writing to cardinal Magaloti. As soon as they were seated, they observed him to make certain wry faces, which being supposed to proceed from pain, he was asked if he felt no pain? to which, smiling, he answer'd No! and guessing the cause of the question, he said that he was fancying himself to be cardinal Magaloti, as he had heard him described. This was the very thing Gaffarell

(D) The title in Latin, in which language it is written, is "Abdita divinæ Cabalæ mysteria contra Sophistarum Logomachiam defensa."

(E) *Mercure galant*, p. 160. This appointment was probably before the cardinal became prime minister in 1626, unless we suppose him to be an assistant under Pere

Joseph, his eminency's principal librarian and prime confidant. See the cardinal's article.

(F) Pere Jacob's *traité des Bibliothec.* p. 479. edit. 1645.

(G) See Gaffarell's preface to Ramusio's hist. of the war at Constantinople.

Wanted,

wanted, and convinced him, that in order to discover another person's thoughts, it was not sufficient, as he had before understood Campanella, barely to fancy yourself to be like the person, but you must actually assume his very physiognomy (H).

In 1629, he published "*Rabbi Elea de fine mundi latine versus, cum notis*," Paris 8vo. i. e. "A Latin version of Rabbi Elea's treatise concerning the end of the world, with notes;" and the same year came out his "*Curiositez Inouëez, &c. Unheard of Curiosities concerning the talismanic sculpture of the Persians, the horoscope of the Patriarchs, and the reading of the stars.*" This curious piece went through three editions in the space of six months. In it our author undertakes to shew, that talismans or constellated figures, had the virtue to make a man rich and fortunate, to free a house and even a whole country from certain insects, and venomous creatures; and from all the injuries of the air. He started many other bold assertions concerning the force of magic, and having also made some reflections upon his own country, and mentioned the decalogue according to the order of the Old Testament, and the Protestant doctrine (I), the book was censured by the Sorbonne (K), and our author, then an ecclesiastic, thereupon retracted these and some other things advanced therein, as errors; submitting his faith in all points to the doctrine of the catholic and apostolic church (L).

In 1633 he was at Venice, where, among other things, he took an exact measure of the vessels brought from Cyprus and Constantinople, that were deposited in the treasury of

(H) The passage in Campanella is, *Cum quis hominem videt statim imaginari oportet se nasum &c. habere, ut alter habet &c. et tunc qui affectus & cogitationes in hac cogitatione illi obrepunt, judicet homini illi esse proprios, quem ita imaginando constructur.* If a man fancies himself to have another man's hair, nose, forehead, countenance, and speech, he may by this means come to know what are his natural inclinations and thoughts, by the same which he finds in himself at that time. Hence it appears, that Gaffarell's mistake was far from being a blunder, though his credulity in the magic of it was ridiculously weak. The whole shews

the man both in his strength and weakness; which is the reason of inserting the story from his *Unheard of Curiosities*, p. 174, 175, 176.

(I) Advertisement prefixed to this book, edit. 1650, and in the body of the book p. 172, 291. English edition.

(K) Rivet in decalog. p. 32. edit. 1637, & Voetium in *disputationibus selectis pars prim.* p. 24.

(L) Advertisement as before. See also in Sorel's refutation of Gaffarell, p. 305. a form of retraction signed by Gaffarell. He was likewise refuted upon the word *Talisman* by Menage.

St. Mark, at the request of the learned Mr. Petreſc, with whom he had been long acquainted, and who had a great eſteem for him. During his abode in this city, he was invited to live with Mr. de la Thuillierie, the French ambaffador there, as a companion. He accepted the invitation, but was not content with the fruitleſs office of merely diverting the ambaffador's leiſure hours, by his learned converſation. He aimed to make himſelf of more importance, and to do this friend ſome real ſervice. He reſolved therefore to acquaint himſelf with politics, and in that view he wrote to his friend Gabriel Naudé, to ſend him a liſt of the authors upon political ſubjects; and this request it was, that gave birth to Naudé's "*Bibliographia Politica*" (M).

Gaffarell at this time was doctor of divinity, and canon law, prothonotary of the apoſtolic ſee, and commendatory prior of St. Giles's. After his return home, he was employed by his patron, cardinal Richlieu, in his project for bringing back all the Proteſtants to the Roman church, which he called a re-union of religions; and to that end the doctor was authorized by him to preach in Dauphiné againſt the doctrine of purgatory, and to the ſame purpoſe our author alſo publiſhed a piece upon the pacification of Chriſtians (N).

He ſurvived the cardinal many years, and wrote ſeveral books beſides thoſe already mentioned; a liſt of ſome of them is inſerted below (O). In the latter part of his life, he was employed in writing a hiſtory of the ſubterranean world, containing an account of the caves, grottoes, mines, vaults, and catacombs, which he had met with in thirty years tra-

(M) Dedication of the *Bibliograph. Politic.* and the beginning of the book itſelf.

(N) Des Marets, preface to a ſummary answer to the method of cardinal Richlieu, written by the Sieur R. de la Ruelle, Groningen, 1664.

(O) Theſe are, 1. *Index codicum Mſtorum quibus uſus eſt Joh. Picus Comes Mirandulanus*, Paris 1650. vid. Selden de Syredriis Heb. 1653. p. 681. 2. *Un traité de la poudre de ſympathie et des Talifmans*. 3. *Epiftola præfat. in Rob. Leonis Mutinenſis libellum de ritibus Hebraicis*. 4. *Cribrum Cabaliſticum*, vid. *Curiſites Inouéz*, p. 44. & 369. 5. *Avis aux Doctes touchant la neceſ-*

ſité des langues orientales, ibid. p. 54. & 84. 6. *The widow of Sarepta*. 7. *A treatiſe of good and evil genii*, vid. *Mercure galant*, p. 161. for Jan. 1682. 8. *Ars nova & perquam facilis legendi Rabbinos ſine punctis*. 9. *De muſica Hebræorum ſtupenda libellus*. 10. *In voces dereliſtas, V. T. Centuriæ duæ nova cum Scaligero de lxx. Interpret. diſſertatiuncula*. 11. *De ſtellis cadentibus opinio nova*. 12. *Queſtiô Hebraico-philophica, utrum a principio mare falſum extiterit*. 13. *Lachrymæ in obitum Jani Cæcilii, Frey. Medici*. 1631. 4to. and ſome others mentioned by Leo Allatius, in *Apibus*.

vel:

vel : And the work was so near finished, that the plates were engraven for it; and it was just ready to go to the press, when he sunk into the arms of death. This happened in the 80th year of his age, at Sigonce (P), of which place he was then abbot (Q) : being also dean of canon law in the university of Paris, prior of le Reveil de Broussé, in the diocese of Cisteron, and commandant of St. Omeil (R). His works shew him to be a man of prodigious reading, and uncommon subtlety of genius, but he unfortunately sucked in a superstitious credulity with his mother's milk, as appears from the following passage in his "Unheard of Curiosities;" where treating of omens, he cites Camerarius, affirming that some people have an apprehension and knowledge of the death of their friends and kindred, either before or after they are dead, by a certain strange and unusual restlessness within themselves, though they are a thousand leagues off. To support this idle notion, Gaffarell tells us, that his mother Lucrece de Bermond when she was living had some such sign always given her: for none of her children ever died, but a little before she dreamt either of hair, eggs, or teeth mingled with earth; this sign, says he, was infallible. I myself, when I had heard her say she had any such dream, observed the event always to follow (S).

(P) *Mercuré galant*, where last cited.

(Q) *Labbé T. 2. Dissert.*

(R) *Mercuré galant*, p. 159.

(S) *Unheard of Curiosities*, Part ii. ch. iii. § 7.

GAGNIER (JOHN), an eminent orientalist, and professor of Arabic at Oxford, was a native of Paris (A), where he was educated, having good natural parts and great diligence, he made a suitable progress in literature, and applying himself to study the Eastern language, became a great master in the Hebrew and Arabick. He was trained up in the Roman Catholic religion, but upon a strict enquiry afterwards, grew unsatisfied therewith. Whereupon being forced to quit his native country, he came to England, and embraced the faith and doctrine of that church, in the beginning of the XVIIIth century (B). He was well received here, and met with many particular friends, who gave him handsome encouragement (C). He had a master of arts degree conferred

(A) Preface to Abulfeda's life of Mohammed, p. 12.

(B) Grabe's preface to an essay upon two Arabic MSS. &c.

(C) Among others are named abp. Sharp, and lord chancellor earl of Macclesfield, to which last he addressed his edition of Abulfeda.

upon

upon him at Cambridge (D). But going thence to Oxford, for the sake of prosecuting his studies in the Bodleian library, he was incorporated to the same degree in that university, where he supported himself by teaching Hebrew (E).

In 1706, he published an edition of Joseph Ben Gorion's history of the Jews, in the original Hebrew, with a Latin translation, and notes, in 4to. In 1710, at the appointment of Dr. John Sharp, archbishop of York, he assisted Dr. Grabe in the perusal of the Arabic manuscripts in the Bodleian library, relating to the Clementine Constitutions; of which the archbishop had engaged that learned doctor to write a treatise against Mr. William Whiston's notion concerning them. Accordingly Mr. Gagnier very diligently read and interpreted to the doctor all that might be serviceable to his purpose in any of them (F).

In 1717, he was appointed by the vice-chancellor and proctors to read the Arabic lecture at Oxford, in the absence of the professor Mr. John Wallis (G); and in 1723, he published Abulfeda's life of Mohammed, founder of the Mahometan religion, in Arabic, with a Latin translation and notes, at Oxford, in fol. (H). He also prepared for the press with a design to publish the same Arabic author's Geography; to which end he printed proposals for a subscription, but the attempt proved abortive, for want of that encouragement which he deserved (I). Mr. Gagnier had before this inserted Greaves's Latin translation of Abulfeda's description of Arabia, together with the original, in the third volume of Dr. Hudson's *Geographiæ veteris scriptores Græci minores*, in 1712. 8vo. Our author was afterwards chosen Arabic professor, in the room of Mr. Wallis, and continued to read that lecture with applause till his death; which made way for Dr. Hunt (K), the present professor, who is also regius professor of Hebrew, to which a canonry of Christ-church is annexed.

(D) Preface to Abulfeda, p. 1.

(E) Grabe's preface, &c. as before.

(F) Id. *ibid.*

(G) Preface to Abulfeda.

(H) *Ladvoat* ascribes to him a life of Mohammed in French, printed at Amsterdam in 1730, in 2 vols. 12mo. *Dict. Portatif* under his article, second edit.

(I) Preface to Abulfeda as before, and General Dictionary under Abulfeda, Rem. (e) See also *Biogr. Britan.* under Greaves's article.

(K) This gentleman assisted Mr. Gagnier in preparing his Abulfeda for the press. Preface to that work.

De Histori-
cis Latinis,
lib. iii.

In elogiis.

GAGUINUS (ROBERT), a French historian, was born at Caline, a small town upon the confines of Artois and the river Lys; and Guicciardini, as Vossius observes, is mistaken in fixing his birth elsewhere. He had his education at Paris, where he took a doctor of laws degree; and the reputation of his parts and learning became so great, that it advanced him to the favour of Charles VIII. and Lewis XII. by whom he was employed in several embassies into England, Germany, and Italy. He was keeper of the royal library, and general of the order of the Trinitarians. He died upon the 22d of July 1502, not young, to be sure; but we are not able to ascertain his age. He was the author of several works; the principal of which is, a History in eleven books *De gestis Francorum*, from the year 1200 to the year 1500. He has been accused of great partiality to his country; and Paul Jovius says, that he has not been very exact in relating the affairs of Italy. Erasmus had a great value for him, as may be seen from a letter which he wrote him.

GALE (JOHN), a learned divine, and an eminent preacher among the sect of the Baptists, was born May 26, 1680, at London, where his father was a citizen of good repute, for his good understanding and integrity, and observing with pleasure, the natural turn of his son's mind to be from his infancy uncommonly grave and composed, he resolved to breed him up to the pulpit. In that view he spared no cost nor pains in his education, and putting him to a proper school, he had the satisfaction to see an earnest of having his fondest wishes fulfilled by the child's behaviour, whose diligence was such, that both in school and out of school, in hours of play and recreation, he still stuck close to his book. It is true, that extraordinary gravity and plodding industry are frequently observed to be the effects of dullness and stupidity; and the distinguishedly grave boy, often becomes in his riper years, a distinguished blockhead. But our youth, as well as some others (A), was an exception to that general rule. On the contrary, he made such a proficiency in these primary studies, that he became in a good degree not only master of the Latin and Greek, but of the Hebrew language also, at the age of seventeen, when he was sent to the university of Leyden in Holland, to finish what he had so happily begun.

(A) The famous Dr. Henry Hammond, was another remarkable instance of this kind.

Soon after his arrival there, he received the unexpected and melancholy news of his mother's death; and though he had many other reasons to regret the loss, besides those of affection and tenderness springing from so near a relation, yet he preserved his natural constancy of mind, and in a letter to his father on the occasion, expressed the motives to that constancy, so as to administer to the old gentleman rational and manly consolations; and at the same time being sensible that this loss would hasten his return home, he made that consideration a spur to his industry, and so surprizing was his progress in academical learning, that he was thought worthy of the degrees of master of arts, and doctor of Philosophy in the nineteenth year of his age, and accordingly received those honours in 1699, having performed the usual exercises required in that university with universal applause (B). This extraordinary testimony of his son's merit, must needs be very acceptable to the father; and the rector of the university being well apprised of it, sent him the news in a letter, where he expresses himself to this purport. "That it happened to nobody else, as he knew of, to gain such a knowledge of things, which are to be traced out by natural reason, within the space of fifteen months and no more, which was all the time that his son had applied himself wholly to the study of philosophy; and that before the expiration of the nineteenth year of his age, so as to be judged worthy to be adorned with the highest honours in a solemn ceremony. God grant he may go on in the same pace he has begun, and continue the same assiduity and diligence to the end, that so he may become a most fit instrument to advance the glory of the name of the Lord, the furthering his own salvation, and the good of his neighbours"(C). Upon this occasion, our

(B) The professor's speech on the occasion was printed afterwards by Dr. Boerhaave. Therein among other things he observes, that our student had obtained such a masterly readiness in the Greek language, as to be able to declaim in it publicly. *Bibl. Choisee*, tom. xviii. p. 300. This, no doubt, shews a good proficiency, but not such as in our own universities, would be judged worthy of a particular elogium.

(C) It will be proper to give some account of this professor, Mr. De Volder; so much, I mean, as serves to discover the motive of putting

Mr. Gale under his instructions. We are told then, that this learned person was brought up, and in his youth embraced the sect of the Mennonists, Mennists, or Baptists. Tho' he became a member of the reformed Church, before he was made professor at Leyden. He was a zealous Cartesian, and had high notions as a Republican; on which last account, king William, then prince of Orange, superseded his own nomination of him to the rector's place at Leyden; but in 1697, that honour was conferred on him by his majesty of his own accord. *Ibid.* p. 346.

author

author published his Thesis, and dedicated it to his father and his two uncles, Sir John and Sir Joseph Wolf; and a noble attestation of his merit was subjoined by Adrian Reland in a Latin panegyric, the concluding stanza of which may be seen at the bottom of the page (D).

Thus honoured at Leyden, the doctor went thence to Amsterdam, where he continued his studies under professor Limborch. And at the same time, he contracted an acquaintance with the famous Mr. John le Clerc, and took all opportunities of visiting him, settled a correspondence with him, and became afterwards a very zealous, as well as a very able defender of his character (E). Upon his return home he resumed his studies with equal ardor, and improving himself particularly in the oriental languages, obtained thereby a critical skill in the books of the Old and New Testament, to the study of which he wholly devoted his mind at this time, and in that pursuit he read the primitive fathers, together with the best commentators.

He had not been above four years thus employed, when the university of Leyden, convinced by their own experience of his sagacity and assiduity, that he must needs, in this time, have made a sufficient progress in theology, and willing to preserve an interest in a person, who they were sensible would be a credit to their theological tenets, sent him an offer of his doctor's degree in divinity, provided he would give his assent to the Articles of Dort; but he refused that honour, on the

(D) Vince tuos hostes & murus aheneus esto,
Ut referat laudes Anglica terra tuos.
Summe ens perfectum coeptis magis annuet istis,
Ut seculi nostri lucida stella forea.

The word 'hostes,' alludes to the Cartesian Philosophy, which had always been opposed by our student; particularly in this Thesis, the subject of which was, *De Ente, ejusque conceptu*. The verses in English are:

O'ercome thy foes, and rise supremely great,
That bearing thee, thy country may elate;
May these beginnings the great Being bless,
And thee, their star, the present age confess,
Nor yet posterity conclude thee left.

(E) See our author's first letter upon Mr. Wall's History of Infant Baptism, where he cites several passages from Le Clerc, which, he says, render it very evident that he acknowledged the divinity of Christ as plainly and expressly taught in the Scriptures; but was unwilling to

make an article of faith, of any human explication of that mystery; which, by the way, is such a defence as amounts to no more than acknowledging the charge of Arianism, according to the sense of the orthodox clergy, as they are usually called.

principle

principle of preserving the freedom of his judgment, though at the expence of a title.

This was about the year 1703, and Mr. Wall's defence of Infant Baptism coming out in less than two years afterwards, proved an occasion of Dr. Gale's exerting his talents in controversy. Soon after the publication of that piece, the doctor received a letter from one of his friends, a member of the Church of England, full of the highest recommendations of it, as perfectly convincing and unanswerable. Whereupon, hearing also, that his friend's judgment was confirmed and countenanced by the Convocation, which being then assembled, had returned Mr. Wall public thanks for his performance (F), he resolved to answer it, in a full persuasion of being able to shew his correspondent, that reason and learning might appear in defence of that cause, which he thought to be utterly overthrown (G) by this attack. This argument he pursued in several Letters written in the years 1705 and 1706; so that he was scarcely entered into his 27th year when he had finished them. They were handed about in manuscript several years, till being uniformly commended by all of every persuasion who saw them, for the good sense, learning and moderation, with regard to the point in dispute, he consented to make them public in 1711, under the title of, "Reflections on Mr. Wall's History of " Infant Baptism."

The extraordinary merit of this piece raised him to the first place among the Baptists (H); yet he did not think fit to take upon himself the preacher's office immediately. This delay is said to be partly the result of judgment, not to enter upon that sacred office too early, till he had acquired some authority by age, and in some measure to a heavy burden of domestic affairs, which pressed him for some years. Upon these accounts, he was five and thirty years of age before he begun to preach constantly and statedly (I), when he was cho-

(F) Proceedings in Convocation fairly represented, p. 35.

(G) See the doctor's first letter.

(H) Mr. Whiston calls him the most learned man among the Baptists. Memoirs of his own life.

(I) He had occasionally mounted the pulpit before; at least, once on the anniversary of the Gun powder Plot. And he hath published his discourse, with the title of a Thanksgiving Sermon, preached November 5, 1713, on Psalm cxxv. ver. 1. and 15.

but this must be looked upon as an exercise for that office, and it is not improbable, that the applause with which it was received (for it went thro' several editions) might be a principal motive for his deferring no longer to take upon himself to be a stated preacher: which is the same thing, according to the principles of these sectaries, as being appointed by ordination either presbyterial, or episcopal.

sen one of the ministers of the Baptist Congregation in Paul's-alley near Barbican ; and his sermons being chiefly practical, were prodigiously resorted to by persons of all persuasions.

As he was little satisfied with the doctrines of the established church, so he was very zealous in maintaining and propagating those notions, which he thought were authorized by primitive antiquity. In this spirit, he was chairman to a Society, as it was called, for promoting primitive Christianity, from July 3d, 1715, to 10th February following. This society met every week, at what they called the primitive library, at Mr. Whiston's house in Cross-street, Hatton-Garden ; and what were the result of their researches, may be seen in Mr. Whiston's article : who observes, that none of that assembly shewed a more steady, warm and conscientious disposition at those conferences, than Dr. Gale, or discovered more willingness to contribute, to the utmost of his power, to extinguish all disputes among Christians.

But it ought not to be concealed, that all these wishes and professions for universal amity, and a general comprehension, were made with this remarkable reserve, that his own particular principle of universal religious liberty should be established ; which he firmly adhered to at all times, and in all views, having like his brethren fixed his opinion unalterably, that such a liberty was essentially necessary to the peace of the church. In this temper at a Synod of the Dissenting Divines at Exeter in 1719, he voted against imposing unscriptural subscriptions, which was his fundamental principle with regard to Church Government, from which he was not to be moved, and in the same temper and disposition, when Dr. Wall consented to hold a conference with him upon the subject of Infant Baptism, the dispute ended, as usual in such cases, without any good issue ; and Dr. Wall was so far from being satisfied with the arguments of his antagonist, that, convinced of their inconclusiveness, he drew up an answer to the Reflections, and published it under the title of, " A Defence of the History of Infant Baptism," in 1719. And this as well as the History, was so much approved by the university of Oxford, that he was honoured with the degree of doctor of divinity upon the occasion.

This may be thought, perhaps, an intimation, that the task was judged to be no very easy one by that learned body. It must be observed, on the other hand, that our author's Reflections were not without considerable advocates, even of the established church : for Dr. Whitby, speaking of Infant Baptism, among the primitive Christians, says, that Dr. Gale's
very

very learned letters, prove it to be doubtful and uncertain, whether that practice did constantly obtain (κ). Dr. Wotton also, though an express adversary to our author in relation to the Jewish Talmud, declares thus much of him: “He seems to be well acquainted with those books, and is a writer so well versed in the arts of persuasion, that his way of writing is generally so very winning, that when I had undertaken to treat of the true authority of the antient text of Jewish Traditions to us Christians, I should have been wanting to my subject, if I had not taken notice of what he had said upon these matters (L).” To these let us add, a principal person of his own persuasion, who declares himself a convert to the doctrine of Antipædo-baptism, by reading Dr. Gale; and confesses, that the first light he had upon that affair was from the doctor’s observation upon a passage of Irenæus, which laid the foundation of what he wrote upon that subject (M).

Thus encouraged, he resolved to make a rejoinder to Dr. Wall’s reply; but this, as well as many other important designs, was defeated by his death. All that we know of it is by a letter to his father, where he takes notice that Dr. Wall had written a Defence of his History, &c. in which he had treated him very roughly, and had endeavoured to enrage the clergy, as well as their own party against him: “beside which, says he, there appears not to be much in his book; however, I am preparing an answer.” He had, also, entertained thoughts of offering some means of facilitating the study of the oriental languages, as indispensably necessary for the right and complete understanding of the Scriptures. He had, likewise, proposed to himself, to give “An English Translation of the Septuagint according to the Alexandrian Manuscript,” published by Dr. Grabe at Oxford. Another treatise of great expectation was, “A History of the Notion of Original Sin,” wherein he intended to trace that opinion from its first rise, to have shewn upon how little ground a God of infinite goodness and justice has been represented as doing that, which a good and wise man would have abhorred. But what seems most to have occupied his thoughts, and to have been in the fairest train of execution, was a design to go through an Exposition of the

(κ) In his treatise, intituled, *Dissertatio de S. Scripture Interpretatione*, Præf. § 51.

(L) Wotton’s *Miscellaneous Discourses*, v. 1. p. 8. Lond. 1718. 8vo.

(M) Mr. Whiston in his discourse intituled, *Infant Baptism improved*; and also, in his *Memoirs*, p. 105, 106.

New Testament in the pulpit. Of this design, he had drawn up the Introduction, which being found among his papers, is inserted in the account of his life prefixed to his Sermons; and as it is a conspicuous proof of that persuasive eloquence, which is a remarkable part of the character of his genius, we shall give the following extract from it: having censured the arts often practised in dressing up private opinions, to impose a belief of them, he proceeds thus; “ I am very sensible
 “ what poor short-sighted creatures we are, and therefore
 “ will endeavour not to espouse any particular opinion or interpretation, or urge any with that warmth which may
 “ any way contribute to blind or obscure my own mind,
 “ or deceive you. But my whole aim shall be to lay before
 “ you, the most sacred and awful rule of our faith and practice, without any partial disguises, and to the utmost of my
 “ power assist you in opening your minds to receive and own
 “ those great truths, which are able to make you wise unto
 “ salvation, that you may, upon a mature and due consideration of things, judge for yourselves, with all that just
 “ liberty and true freedom of thought, which so well becomes all men, and is the indispensable duty of every
 “ Christian, and upon which it is the peculiar glory of the
 “ Christian Religion to have spread itself through the whole
 “ world.”

In the midst of these great and useful designs, he was seized with a slow fever in the beginning of December 1721, which after an illness of about three weeks, removed him out of this world before the expiration of that month: thus he was cut off in the flower of his age, being in his forty-second year, and in some measure unexpectedly, as being of a strong and healthy constitution. He bore his last sickness with great constancy and patience, and expressed the utmost resignation to the divine will, and in his last moments testified an entire confidence in that all mighty, and all wise, and all merciful Being.

As to his character: In his person, he was rather taller than the common size, of an open pleasant countenance; in his temper, of an easy and affable behaviour, serious without any tincture of moroseness. In his manners and morals, chearful without levity, having a most perfect command over his passions, in so much, that one who knew him intimately well for many years, assures us he never saw him once discomposed. This, however, like other eulogiums in discourses of this nature, must be understood with some grains of allowance. For example; in the dispute with Mr. Wall,
 it

it has been observed of both, that, as they were men, it would be no injustice to either, learned as they were, to say they had both their failings, or to speak with greater propriety, both had the same failing, that of warmth, and suffering themselves to be too much heated in the course of the dispute. With the like restriction, we may proceed, with Mr. K. in his funeral sermon, to declare that our author was extremely humble, though in such high reputation for learning, and particularly careful of giving offence to such as were in low circumstances; sensible, that nothing makes the mind of man so tender as poverty, and that nothing wounds so deep as the very suspicion of contempt. His character as a divine was represented by Dr. Bradford, late bishop of Rochester, not less comprehensively than concisely, when he declared his esteem for him on account of his good understanding, great learning, candor and largeness of mind, and that the same qualities were revered in him, by the lord chief justice King, afterwards lord chancellor, with whose friendship he was honoured; as also, with that of Dr. Hoadly, the present bishop of Winchester upon the same account. However, in this respect, his character is best seen in his writings: of which, besides those already mentioned, there came out after his death, a collection of his sermons printed by subscription. The second edition whereof was published at London in 1726, in 4 vols. 8vo. with the title of "Sermons preached upon several Subjects by the late reverend and learned Dr. John Gale, to which is prefixed an account of his Life;" whence this memoir is chiefly extracted. It appears, from some passages in his Funeral Sermon, that he was married; but we have no account of his family, only that he was survived by his father.

His Reflections upon Infant Baptism, is by much the best of his performances; of which, compared with those of his antagonist, it may be truly said, and indeed, though in their heat they sometimes unsay it, yet in several places they say of each other, that Dr. Wall's History of Infant Baptism is by much the best vindication of the doctrine and discipline of the Church of England that ever appeared: as on the other hand, Dr. Gale's Reflections upon that work is the best defence of the Baptists that was ever published; and this, though it be no more than the truth, is saying a great deal for both, since the subject had been handled by very great men before.

GALE (THOMAS), celebrated for his knowledge of the Greek language and antiquities, had his birth in the year 1636, at a place called Scruton in Yorkshire. At a proper age he was sent to Westminster-school, and being admitted king's-scholar there, was elected in his turn to Trinity-college in Cambridge, and became fellow of that society. Having taken his first degree in arts in 1656, he commenced A. M. in 1662 (A). In the prosecution of his studies he applied himself to classical and polite literature, and his extraordinary proficiency therein, procured him early a seat in the temple of fame. His extraordinary knowledge in the Greek tongue recommended him to the regius professorship of that language in the university, and his majesty's choice was approved, by the accurate edition which he gave of the Mythologic writers, as well physical as moral, in Greek and Latin, published at Cambridge in 1671, 8vo.

This brought his merit into the knowledge of the world; and upon the death of Mr. Samuel Cromblehome the following year, our professor was appointed to succeed him as head master of Paul's-school in London; soon after which, by his majesty's direction, he drew up those inscriptions, which are seen upon the Monument, in memory of the dreadful conflagration of that metropolis in 1666, the elegance of which will be a perpetual monument of his literary merit, whereof he was also honoured with a public testimony in a present of plate made to him by the city on the occasion. His excellent conduct and commendable industry in the school, abundantly appears from the great number of persons eminently learned which were bred under him, some of whom are taken notice of in the course of these memoirs. And notwithstanding the fatigue of that laborious office, he found time to publish new and accurate editions of several ancient and valuable Greek authors (B).

He accumulated the degrees of bachelor and doctor of divinity in 1675 (C); and June 1676, he was collated to a prebend in the cathedral of St. Paul (D). He was also elected into the Royal Society, and became a very active and useful member, was frequently one of the council, and presented them with many curiosities, particularly a Roman

(A) Regist. University. He was incorporated A. M. at Oxford, on the opening of the Sheldonian Theatre there, in 1669. Wood's Fasti, vol. ii. col. 177.

(B) See the list in note (G.)

(C) University Regist.

(D) Newcourt's Repert. vol. i.

p. 144.

urn with the ashes: and on St. Andrew's-day 1685, the Society having resolved to have honorary secretaries, who would act without any view of reward, Dr. Gale was chosen with Sir John Hoskyns, into that office, when they appointed the celebrated Mr. (afterwards Dr.) Halley, for their clerk-assistant or under-secretary (E), who had been a distinguished scholar of our author's at St. Paul's-school (F); at the head of which Dr. Gale continued with the greatest reputation for the space of twenty-five years, till 1697, when he was promoted to the deanery of York, and being admitted into that dignity September 16, that year, he removed thither.

This preferment was no more than a just reward of his merit to the public, but he did not live to enjoy it many years. However, he presently became a benefactor to it, for on his admission, finding the dean's right to be a canon residentiary called in question, he was at the expence of procuring letters patent in 1699, to annex it to the deanery, which put the matter out of the reach of all dispute. On his removal from London, he presented the new library then lately finished at his College in Cambridge, with a curious collection of Arabic manuscripts. During the remainder of of his life, which was spent at York, he preserved an hospitality suitable to his station; and his good government of that church is mentioned with honour. Nor has the care which he took to repair and adorn that stately edifice passed without a just tribute of praise.

Having possessed this dignity little more than four years and a half, he was taken from thence, and from the world, April 8, 1702, in the 67th year of his age. He died in the deanery, and was interred in the cathedral there; over his grave is a black marble, with an inscription in Latin mentioning his several preferments, and celebrating his extraordinary learning in the Greek language, and in the English History, as testified by the books he published, a list of which shall be inserted below (G), and which shew that he was a learned divine, a great historian, and one of the best Greek-scholars

(E) Birch's History of the Royal Society, under the year 1685. vol. iv.

(F) See Dr. Halley's article.

(G) 1. *Opuscula Mythologica Ethica et Physica*, Gr. & Lat. Cantab. 1676. 8vo. 2. *Historiæ Poeticæ Antiqui Scriptores*. Paris 1675. 8vo. 3. *Rhetores Selecti*, &c. Oxon. 1676. 8vo. 4. *Jamblichus Chalcedensis de mysteriis*. Epistola Porphyrii de

eodem Argumento, Gr. & Lat. Oxon. 1678. 8vo. 5. *Psalterium juxta exemplar Alexandrinum*. Oxon. 1678. 8vo. 6. *Herodoti Historia*, &c. Lond. 1679. fol. 7. *Historiæ Anglicanæ Scriptores quinq.* &c. Oxon. 1687. fol. 8. *Historia Britannicæ Saxonice Anglo Danicæ Scriptores quindecim*, &c. Oxon. 1691. fol.

of his time. This brought him into the esteem of most of the learned men his cotemporaries, both at home and abroad. With some of them he held a particular correspondence, as father Mabillon, monsieur Baluze, Peter Allix, James Cappel, Sebastian Feschi, John Rudolf, Wetsten of Basil, Henry Wetstein of Amsterdam, J. G. Grævius, Lovis Picques, and lastly, the celebrated Peter Huet, who had a singular respect for him, and declares it to be his opinion, that our author exceeded all men he ever knew both for modesty and learning (H).

He was survived by a daughter and two sons, Roger and Samuel, both men of learning. To the eldest, Roger, he left his noble library of choice and valuable books, besides a curious collection of many esteemed manuscripts. This gentleman was some time one of the commissioners of the excise, treasurer of the Royal Society, and vice-president of the Society of Antiquaries, and published several works; as,
 1. *Registrum Honoris de Richmond*; i. e. "A list of the lands, manors and towns belonging to the honour of Richmond in Yorkshire," Lond. 1722. fol. 2. "An Essay towards the recovery of the courses of the four great Roman ways in Britain;" and a "Letter to Thomas Hearne, occasioned by some remarks upon that Essay, by Dr. John Woodward, professor of physic at Gresham." 3. "A Discourse in the Philosophical Transactions, occasioned by a Roman Inscription found at Launceston in Cornwall," in 1715. Samuel, the doctor's second son, also published, "The history and antiquities of the cathedral church of Winchester, begun by Henry earl of Clarendon, and continued to the year 1715." Lond. 1715. 8vo.

Knight's
Life of Dr.
Colet.

Collier's
Dict. v. iii.
In the Sup-
plement.

Willis's Ca-
thedrals,
v. ii.

(H) This Elogium is in the Com-
ment de rebus ad eum pertinent,
l. v. p. 315. A great number of

Huet's letters to our author were in
the possession of his eldest son Roger
Gale, Esq;

GALE (THEOPHILUS), a learned divine among the Non-conformists, of distinguished piety, was born in the year 1628, at King's-Teignton in Devonshire, where his father Dr. Theophilus Gale was then vicar, with which he likewise held a prebend in the church of Exeter: being descended of a very good family in the West of England, his education was begun under a private preceptor, in his father's vicarage-house, whence being sent to a grammar-school in the neighbourhood, he made great proficiency in classical learning, and was removed to Oxford in 1647, where he was entered a commoner in Magdalen-college, a little after

after that city with the university had been surrendered to the parliament; and their visitors in the general reformation (as they called it) of the university, had put Dr. Wilkinſon into the preſidentſhip of Magdalen-college, who took particular notice of our young ſtudent, and diſtinguiſhed him by many particular favours, and upon his recommendation, the ſame viſitors appointed him a demy, or demi-fellow of his college, in 1648. But the current of their kindneſs to him was far from ſtopping here; he was recommended to the degree of batchelor of arts on the 15th of December, the following year, by the commiſſioners, long before the time appointed for taking that degree by the ſtatutes of the univerſity (A), of which they were ſo ſenſible, that care was taken by them to have a particular reaſon ſet forth, for conſerring it ſo early upon him, expreſſing, that he was fully ripe for that honour, both in reſpect of his age, and the pregnancy of his parts (B). And no doubt it was in a great meaſure owing to the countenance of the ſame patrons, that he was choſen fellow of his college in 1650, in preference to many of his ſeniors, who were ſet aſide to make room for him.

However, it is acknowledged at the ſame time that the character they gave of his genius was no more than what was ſtrictly due to him, his merit in every reſpect going before theſe early rewards of it; and in reality, he was an honour to all his fautors in general, and to his college in particular, at that time: for which reaſon, he loſt nothing by the demife of Dr. Wilkinſon, finding the ſame countenance from the ſucceeding preſident Dr. Goodwin. He commenced maſter of arts June 18, 1652, and being encouraged to take pupils, he ſoon became an eminent tutor (C).

In the mean time he continued to proſecute his own ſtudies with vigour, and chuſing divinity for his profeſſion, he applied himſelf particularly to that ſtudy; and among other pieces on that ſubject, he took into his hands Grotius's excellent treatiſe of the "Truth of the Chriſtian Religion," which had been lately tranſlated into Arabic, by Dr. Pocock, canon of Chriſt-church. From ſome remarks of that learned foreigner, he began to think it poſſible to make it appear,

(A) That time is four years after admission.

(B) The words were, *Vir provecioris ætatis & uberioris ſpei juvenis*. He was now twenty-one years of age.

(C) In the execution of this truſt, among other pupils he bred Dr. Ezekiel Hopkins, biſhop of Raphoe in Ireland, who became one of the moſt pathetic preachers of that age.

that the wisest and most esteemed of the Pagan Philosophers, borrowed the most rational of their sentiments, and were indebted for their more sublime contemplations, as well natural and moral, as divine, from the Scriptures: so that, how different soever they might be in their appearance, not only their Theology, but their Philosophy and Philology, were derived from the sacred Oracles. The more he considered and reflected on this proposition, it seemed to him of so much the more importance; and his conviction was the stronger, when he manifestly perceived that the most able and judicious critics in all ages, had expressed their approbation of this opinion. He thought, that so many great men could not be deceived, and he was firmly satisfied, that if upon a close and strict examination this proposition could be made out to the satisfaction of reasonable and learned men, it would be attended with many very high advantages to the Christian Religion. Upon this principle, he undertook the arduous and painful work, which from this time became the principal object of his theological researches for many years (D).

However, fond as he was of this design, he did not suffer it to prejudice the more immediate duties of his function. He had now dedicated himself to the priesthood, and resolved to exert all his talents in discharging the several duties of that office. In this view, a good part of his time was laid out for the demands of the pulpit; and his discourses from thence, were so many conspicuous proofs of his distinguished piety and learning. He was invited to Winchester, and became a stated preacher there in 1657; in this station he continued for several years, generally admired and esteemed, both for his excellent sermons, and his exemplary life and conversation. But being bred up in puritanical principles, he was unalterably devoted to them; so that upon the re-establishment of the church by king Charles II. at his return to the throne, he could not prevail with himself to comply with the Act of Uniformity in 1661, and rather than violate his conscience, chose to suffer all the penalties of the law.

Thus excluded from the public service of his function, and deprived of his fellowship at Oxford, he found friends among his own party, and was taken into the family of Philip lord Wharton, in quality of tutor to his two sons, Thomas and Godwin, the former of whom afterwards made a distinguished figure in the public administration of affairs, and be-

(D) See the advertisement prefixed to his Court of the Gentiles, part i.

ing created a marquiss, paved the way to the first rank in the nobility for his son, the late duke. The state of the universities at home, being now very discordant to the principles and sentiments of lord Wharton, he determined to have his sons educated in some foreign academy. In this resolution, he sent them with their tutor in September 1662, to Caen in Normandy, a seminary which flourished at that time, under the direction of the most distinguished professors of the reformed religion in France: among these was the celebrated Mr. Bochart, author of the Hierozoicon, or the Natural History of Plants and Animals mentioned in the Bible. With this learned divine, Mr. Gale commenced an acquaintance, as he did also with several other persons of distinguished erudition whom he found there. Of such conversations, the subject unavoidably consists in communicating their respective treasures of knowledge; whence by these opportunities, without neglecting any part of the trust committed to him by lord Wharton, he made considerable improvements in his own acquisitions, besides the common advantages of enlarging his mind by travel.

In 1665, he returned to England with his pupils, and attending them home to their father's seat at Quainton in Buckinghamshire, continued in the family till the beginning of September the following year, when being released from this employ, he set out thence for London, and was struck on the road with the dreadful sight of the city in flames. The first shock being over, his papers came immediately into his thoughts. These were his greatest treasure, and at his going to France he had committed them to the care of a particular friend in London. The concern he felt for his friends, as well as his own effects, naturally prompted him to enquire of almost all he met, whether such a street, naming the place where his friend lived, was in danger? To which they very uniformly answered, that it was burnt to the ground.

This was very bitter news, and at the first hearing, he could not help regretting the loss of so many years reading, and the large collections which had cost him so much time and pains, and which he had now little spirit left to think of going through a second time. By degrees, however, he quieted his thoughts, and as his learning, his passions, and his desires, were always subservient to his religion, he did not disquiet himself in vain, but submitted patiently to an evil which he concluded was past remedy. It was not long before he met with his friend, and having received from him a detail of this dreadful calamity, with this alleviating circumstance, however,

however, that by timely and vigorous precautions he had happily saved a good part of his effects. Mr. Gale could not help interjecting this short question, “ And what is become of my desk? Why truly, replied his friend, that is saved too, and by a very singular accident. It stood in my computing-house, the contents of which being thrown into a cart, I thought there was still room for something more to make up the load, and in that instant, casting my eyes upon your desk, in it went among the rest, and you may have it returned when you please.

This, as may be imagined, filled the mind of our author with joy; and as it was a very acceptable thing to him, so was it no inconsiderable benefit to the learned world, for if that desk had perished, “ The Court of the Gentiles,” had never appeared. But having received his papers, he was resolved to prosecute that great work. And in the mean time not to neglect any part of his duty as a minister, though deprived, he became assistant to Mr. John Rowe, his countryman, a conventicler, who had then a private congregation in Holborn; and he continued in that station till the death of his principal, October 12, 1677, when Mr. Gale was chosen to succeed him, together with Mr. Samuel Lee, his assistant.

Our author had this year published the fourth part of his Court of the Gentiles. That work he intended for a masterpiece, and fixing his reputation upon it, he resolved not to precipitate the publication, before he had compleated his collections, and digested them into the best method he was able, both for perspicuity and conciseness; this took up a great deal of time, and the vast extent of his plan, obliged him to add several things to his original draught, that it might the more effectually answer the important ends himself proposed, and the high expectations of those he had occasionally consulted about it (E). As soon as it was finished, the press being then under some restraint, he applied, as being a member of the university, to Dr. Fell, the vice chancellor, for his licence, who readily granted it (F). Thus all obstacles being removed, the First Part (for our author determined to publish it in parts) came out at Oxford in 1699, 4to. and being received with great applause, was followed by the other three, the last of which came out, as has been said, in 1677.

(E) Ibid.

(F) Dean Fell's imprimatur bears date February 1, 1668.

But this work, large and laborious as it was, yet did not prove sufficient to employ all his spare hours : notwithstanding the constant attendance upon his duty as a pastor of the Conventicle in Holborn, he found time to write several other pieces in this interval, an account of which shall be inserted in the note, as they are found in the catalogue of his works (G). But there is one which was so carefully concealed by him, that it is not found in any of those lists, which yet it would be an injury to his memory to pass over in silence, that is, *The Life and Death of Thomas Tregosse, Minister of the Gospel at Milar and Mabe in Cornwall, with his Character.* Lond. 1671 (H).

Such were the fruits of our author's studies ; they were the business of his life, in which he took particular delight, and in the view of prosecuting this business with that privacy which is requisite for it, he chose Newington for his retreat, where he instructed a few young persons under his own roof. But he was frequently visited by persons of distinction, and

(G) These are, 1. *The Court of the Gentiles, &c.* in four parts, in Philosophy, Philology, Pagan Philosophy, and Reformed Philosophy. Of the two first parts, there is an account in *Phil. Trans.* v. vi. No. 74. 2. *The true idea of Jansenism.* Lond. 1669. 4to. With a large preface by Dr. John Owen. 3. *Theophilis, or a discourse of the Saint's amity with God in Christ.* Lond. 1671. 8vo. 4. *The Anatomy of Infidelity, &c.* Lond. 1672. 8vo. 5. *A Discourse of Christ's coming, &c.* Lond. 1673. 8vo. 6. *Idea Theologiæ tam contemplativæ quam activæ ad formam S. S. delineata.* Lond. 1673. 12mo. 7. *A Sermon, intituled, Wherein the love of the world is inconsistent with the love of God.* Lond. 1674. And in the Supplement to the morning exercise at Cripplegate. 8. *Philosophia generalis in duas partes determinata, &c.* Lond. 1676. 8vo. 9. A summary of the two Covenants. Prefixed to a piece published by him, intituled, *A Discourse of the two Covenants*, written by William Strong, sometime preacher at the Abbey church at Westminster.

(H) This person was of an ancient

and honourable family, at St. Ives in Cornwall, and bred at Exeter-college in Oxford ; he was a zealous non-conformist, and suffered much for preaching privately. Among other misfortunes, he was once committed to the marshal of Bodmyn in Cornwall, as a dangerous and seditious person. But king Charles II. being informed, that he never meddled with state affairs, and did not so much as touch upon the controverted points betwixt the Church and the Dissenters, in any of his Sermons, but exhorted his hearers to live peaceably, ordered him to be discharged. Yet, he was fined and imprisoned afterwards, upon a second conviction, as a conventicler. Such misfortunes as beset any of those concerned in persecuting him, were marked, as usual, for judgments. Particularly, the case of one Robinson, an active justice of peace, who was killed by his own bull, while he was preparing to procure a warrant against Tregosse, who was said to have prophesied his death. The accident is related by Mr. Gale in such terms, as shew clearly that he thought there was something providential in it.

some

some of a different opinion from him in religious matters, out of a desire to testify their esteem for unaffected piety and extensive learning. In 1678, he published proposals for printing by subscription, “*Lexicon Græci Testamenti Etymologicon Synonymum sive Glossarium et Homonymum* :” An Etymological and Homonymous Lexicon of the Greek Testament. This, as the title imports, was intended by him for a Lexicon and Concordance together ; he finished it as far as the letter Iota, and the most considerable words were also placed under other letters. But he was prevented from carrying it further by his death (1) ; which happened in the end of February, or beginning of March that year, in the fiftieth year of his age. He was decently interred in the burying ground near Bunhill fields, and universally regretted. As to his character, besides the most strikingly amiable part of it, viz. his extensive learning and unaffected piety, already mentioned, he is observed to be a most zealous non-conformist, steadfast in those opinions, and warm in the defence of them. His zeal this way extended itself beyond the grave ; he wished, he resolved to perpetuate them as far as he was able. In that spirit, he bequeathed all his estate real and personal to young students of his own principles, and appointed trustees to manage it for their support. He bequeathed also all his well chosen library, toward promoting useful learning in New England, where those principles universally prevailed. Out of these, however, he excepted such books of Philosophy as might be judged more proper for young students here. But notwithstanding this warm concern for supporting, propagating and establishing, his own communion, he was not without charity for those who differed from him, whom he would labour to convince, but not to compel ; being as much an enemy to sedition, as he was to persecution : and the known aversion he had to the former, defended him from the latter, when many of his brethren were exposed. In a word, he maintained to the last that character, which he very early acquired, of having in a very high degree those qualities, that most adorn a minister of Christ, which secured him the affection and respect of sincere and devout men of all parties. Hence we find Mr. Wood giving him all his just commendations, without those abatements and restrictions which are usual in that antiquarian’s characters. And Mr. Eachard likewise,

(1) If he had lived to finish it, more compleat in every respect it would have made a large folio than any thing of the kind yet volume in print, and have been extant: Calamy’s life of Baxter.

comparing

comparing him with Dr. Thomas Manton, another eminent non-conformist, remarks, that the former seemed to have more learning and less faction than the latter. He adds, that Mr. Gale shewed himself to be a man of vast reading and industry, an exact Philologist and Philosopher, as his Court of the Gentiles, and other learned works, sufficiently testify; and that in the midst of his great designs, he was snatched away in the prime of his years.

GALEN (CLAUDIAN (A)), after Hippocrates, prince of the Greek physicians, was a native of the famous city of Pergamus (B) in the Lesser Asia, where he was born about the year of Christ cxxxi. and the fifteenth year of the reign of the Roman emperor Adrian. His father, whose name was Nikon (C), had the character of a very worthy gentleman, and was possessed of an ample fortune. He was, also, well versed in polite literature, understood Philosophy, Astronomy and Geometry, and had a good taste and skill in Architecture. Thus qualified, he spared no cost nor pains in his son's education, and took the trouble himself to instruct him in the first rudiments of learning, after which he procured him the best masters of the age, both in Philosophy and Eloquence.

A disagreement among the professors, about some fundamental principles of truth and knowledge, had in these early ages given rise, as is well known, to a schism in Philosophy, which in consequence thereof was divided into several sects. It was resolved that Galen should be instructed in all. Upon this plan, he began his studies in the school of the Stoics, and passing thence to that of the Academics, he proceeded to the Peripatetics, and then looked into the gardens of Epicurus. The lectures, in the three former, he attended with diligence and delight, treasuring up their precepts for his use; but the Epicurean doctrines were not at all relished

(A) We find this surname given him in the title page of his books; though in his writings, he constantly calls himself Galen simply, without any addition. If he really had this surname, he assumed it without doubt from the Claudian family at Rome; it being usual for the Greek physicians to borrow their surnames from the most eminent Roman families. Middleton's Works, v. iv. p. 194. edit. 1752. 4to.

(B) It was famous on many accounts, and especially for a temple

dedicated to Esculapius, to which deity, Galen was particularly devoted.

(C) Galen has not thought proper to mention his mother's name, but tells us in general, that she was a notable housewife, of strict virtue and inflexibly chaste, but of so violent a temper, that in the rage of her passion she would bite and tear the servants with her teeth. So that, to be sure her yolk-fellow, honest Niky, led much such another life with her as Socrates did with Xantippe.

by

by him, and he was so far from culling any flowers in those walks, that he rejected every thing he saw there with disdain. Reviewing the whole, he seems to have fixed his choice upon Aristotle; though we sometimes find him not sparing the memory of that father of Philosophy, who, he would make us believe, borrowed the soundest parts of his Physics from Hippocrates.

Thus grounded in the school and university learning of those times, he chose Physic for his profession, being determined thereto, by a dream which his father had a little before his death. In the prosecution of this study, he put himself two years afterwards under a disciple of Athenæus, founder of that which is called the Pneumatic sect in Physic (D). It must be observed, that the faculty had undergone the same fate with Philosophy, and like that was broken, at the time we are now speaking of, into several divisions and sub-divisions. The three principal sects were the Dogmatists or Rationalists, the Methodists, and the Empirics. Of these, the Pneumatics, or Spiritualists, were a branch of the Methodists; and as their practice was founded upon a few principles easily understood, they rejected Philosophy as of no use at all in medicine. Upon that principle, this first master of Galen was so far from thinking Logic, for instance, to be a necessary preparative for the study of his profession, that he did not scruple even to glory in his ignorance of that art. But this behaviour gave great disgust to his scholar, who thereupon left him, and applied himself in the further course of his studies to several other masters of each sect indiscriminately. Herein following the same method that he had

(D) They were so called, because to the four elementary qualities of bodies, they added a fifth, called, *πνευμα*, or spirit, which they maintained penetrated all bodies, and preserved them in their natural state; an opinion evidently borrowed from the Stoics; for which reason, Chrysip-

pus, one of the most celebrated of those philosophers, is called the father of this sect by Galen. *Introduc. seu Medicus, ch. ix.* It is this opinion which is suggested by Virgil, in the following much admired lines:

Principio cælum et terras camposque liquentes,
Lucentemque globum lunæ, Titaniaque astra,
Spiritus intus alit; totamque infusa per artus
Mens agitat molem, & magnò se corpore miscet.

ÆNEID. lib. vi.

Athenæus applying this system to medicine, maintained that the greatest part of diseases were owing to some perturbation or taint of this

spirit; which as to it's nature he held to be a substance capable of expansion and contraction. Galen. *ibidem.*

taken

taken in Philosophy, he appropriated whatever he judged might be of service to him, without regard to parties (E). Yet in general, he preferred the Dogmatics, and especially their founder, Hippocrates, greatly above all the rest.

Having exhausted all the sources of literature that were to be found at home, he resolved to travel abroad, in order to improve himself by the instructions and conversation of the most able physicians in all parts, intending at the same time to take every opportunity which his travels would give him, of inspecting on the spot the plants and drugs of the several countries through which he passed. In this view he went first to Alexandria, where he continued some years, induced thereto by the then flourishing state of the arts and sciences in that metropolis of Egypt. From thence he passed into Cilicia, and travelling through Palestine, he visited the isles of Crete and Cyprus, and some other places. Among the rest, he made two voyages to Lemnos, on purpose to view and examine the Lemnian earth, which was spoken of at this time as a considerable medicine. In the same spirit he went also into the lower Tyria, to get a thorough insight into the true nature of the Opobalsamum, or balm of Gilead. Having completed his design, he returned home by the way of Alexandria.

He was now only twenty-eight years of age, yet he had made some considerable advances towards improving his art. For instance, he had acquired a particular skill in the wounds of the nerves, and was possessed of a method of treating them never known before. The pontiff of Pergamus gave him an opportunity of trying his new method upon the gladiators, and he was so successful that not a single one perished by any wounds of this kind. By the bye, we see here as well as in several other instances, that Galen studied, understood, and practised Surgery, as well as Physic. He had been four years at Pergamus, exercising his faculty with unrivalled fame, when being made uneasy by some seditious disturbances, he quitted his country and went to Rome, re-

(x) For instance, from Meccius, one of these masters, he learned the composition and use of the theriacum Andromachi, both as a preservative, and a remedy in case of the plague. Galen de usu theriac. in princip. From another, called Stratonicus, he took up his opinion, that the issue is male or female, as the seed of either parent is predomi-

nant in the act of generation. Id. de semine, lib. ii. Æscricen, a third master, shewed him a remedy for the bite of a mad dog, or the hydrophobia, which was much esteemed by Galen. Id. de simpl. medicam, lib. ii. And in general, he improved himself in Anatomy under most of these masters.

solving to settle in that grand capital. But his views were disappointed. The physicians there, thoroughly sensible of the danger of such a competitor, found means by degrees to undermine him, so that he was obliged to leave the city in a few years. However, he had in that time made several acquaintances, both of considerable rank, and the first character for learning. Among others, he had a particular connexion with Eudemus a peripatetic philosopher of great repute. This person he cured of a fever, which from a quartan, had degenerated into a triple quartan, by the ill-judged application which the patient had made of the theriacum, and what is somewhat remarkable, Galen cured the malady with the same medicine that had caused it; and moreover, predicted when the fits would first cease to return, and in what time the patient would be intirely recovered. In effect, so prodigious was his skill and sagacity in these kind of fevers, that, if we may believe his own words, he was able to predict from the first visit, or from the first attack, what species of a fever would appear, a tertian, quartan, or quotidian. Besides Eudemus, he was greatly esteemed by Sergius Paulus, pretor of Rome; as also, by Barbarus, uncle to the emperor Lucius; by Severus then consul, and afterwards emperor; and lastly, by Boethus, a person of consular dignity, in whose presence, he had an opportunity of making dissections, and of shewing, particularly, the organs of respiration, and the voice. His reputation, likewise, was much encreased by the success, which he had in recovering the wife of Boethus, who on that occasion, presented him with a purse of four hundred pieces of gold. But what he valued himself most upon, was the case of a lady, who was said to lye in a very dangerous condition; when being called to her, he presently discovered her ladyship's disorder to be this, that she was deeply in love with a rope-dancer (F).

In the mean while so many proofs of his superior skill, added to the respect shewn him by several principal personages, created him, as has been said, so many enemies among his brethren of the faculty, that he found it necessary to quit the city (G).

(F) In this discovery he raised himself to a rivalship with Hippocrates, and that was the circumstance which pleased him so much in it. The father of Physic, as well as Erasistratus, had given such another proof of his sagacity in the case of two princes, who were thought to be ill of a slow fever, which they

found out to be the pure effect of love.

(G) He tells us in another place, that he was forced from Rome at this time by the plague, and apparently both causes conspired in determining him to that measure. Galen de lib. propr. c. 1.

after a residence there of about four or five years ; consequently, he was about thirty-three years of age when he returned to Pergamus. But he had not been there long, when the emperors Marcus Aurelius and Lucius Verus, who had heard of his fame, sent for him to Aquileia, where they resided at that time. He was no sooner arrived in this city, than the plague which had shewn itself a little before, broke out with fresh and greater fury, so that the emperors were obliged to remove attended with a very small retinue. Lucius died on the road, but his corps was carried to Rome, and our physician found means, though not without some trouble, to follow soon after. He had not been long returned, when Marcus acquainted him with his intention to take him in his train to Germany ; but Galen excused himself, alledging, that Esculapius, for whom he had a particular devotion, ever since the God cured him of a mortal imposthume, had advertised him in a dream never to leave Rome again. The emperor yielding to his solicitations, he continued in the city, and it was during the absence of Marcus that he composed his celebrated treatise, *De usu partium*, of “ The use of the parts “ of the body ;” and some others.

All this while the faculty still retained their old grudge, and persecuted him continually, in so much that he was apprehensive of some design against his life. Under this suspicion, he very often retired to a country-house where Commodus the emperor's son resided. That prince was then under the tuition of Pitholaus, to whom the emperor had given orders, if his son should be taken ill, to send for Galen. This order gave our physician an opportunity of attending the prince in a fever, which appeared very violent on the first access. He had the good fortune to remove the disease, and the following elogium was made by Faustina the princess. “ Galen,” says she, “ shews his skill by the effects of it, while other “ physicians give us nothing but words.” He also, cured Sextus, another of Marcus's sons, and predicted the success, against the opinion of all his colleagues. Thus he raised his fame above the reach of envy ; and he continued not only to preserve, but encrease it. The emperor, after his return from the German expedition, was suddenly seized in the night with the gripes, which being followed by a great flux, threw him into a fever. Next day, he took a dose of hiea picra, and another of the theriacum (H), after which, the

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doctors

(H) The emperor during his absence, had sent to Galen to prepare the theriacum, in the manner he had seen it done by his first physician Demetrius

doctors who had attended his person in the army, ordered him to be kept quiet, giving him nothing but a little broth for the space of nine hours. Galen, being called in soon after, attended with the rest; who upon feeling the patient's pulse, were of opinion that he was going into an ague. The emperor observing that Galen stood still without approaching him, presently asked the reason: Galen replied, that his pulse being touched twice by his physicians, he depended upon them, not doubting but they were better judges of the pulse than he was. The emperor, little satisfied with this answer, immediately held out his arm. Whereupon Galen having considered the pulse with great attention. "I pronounce (says he) that we have nothing to do here with the access of an ague: but the stomach is overcharged with something that remains undigested. which is the true cause of the fever". These words were no sooner uttered, than the prince cried out aloud, "That is the very thing, you have hit the case exactly;" and repeating the words three times, asked what must be done for his relief. "If it was the case of any other person," replied Galen with exact address, "I should order a little pepper infused in wine, which I have often tried with success in this case, but as it is the custom to administer to sovereign princes only mild remedies, it suffices to apply hot to the stomach a piece of flannel dipt in the oil of spike." Marcus did not neglect to make use of both these remedies; and in the issue says to Pitholaus, his son's governor, "We have but one physician (1). Galen is the only valuable man of the faculty."

Galen de
precognitione,
lib. ix.

metrius. The commission was executed entirely to the satisfaction of Marcus, as he signified after his return to Rome. Galen observes, that the emperor was a good judge of this medicine, being used to take it every day as a preservative against poison; and he found this of Galen's so good, that he resolved to make use of it soon after it was finished, contrary to the usual custom of letting it stand a while, till the opium lost some of its soporiferous quality. Ibid. de Antidotis, lib. i. It is remarkable, that this medicine was so much esteemed by a succession of emperors after Nero, that in preparing it, they ordinarily examined the drugs themselves. To

this purpose, we find our author observing in the same book (De antidotis, lib. xiii.) that he had made the theriacum for the emperor Severus, but it was not so good as this made for Marcus, because Commodus, who succeeded this last prince, had not taken care to get good drugs, the cinnamon especially, which was one of the principal, being bad.

(1) It is somewhat remarkable, that notwithstanding the frequent attendance in his proper business, as well as the cures performed upon this emperor; yet he never acquired the title of Archiater. Clerc's Hist. lib. xi. c. 1. p. 2. Perhaps the title was not coined at that time.

Thus distinguished and renowned above all his cotemporaries, did this prince of physicians continue to practise at Rome the capital of the world, till he was obliged to submit to fate like other mortals. This happened in the 19th year of the emperor Severus, in the year of Christ cci. and the 70th year of his age; the greatest part of which he enjoyed a perfect state of health, the effect of observing a strict regimen both in diet and exercise. For being subject to frequent disorders in his younger days (κ), he studied his own constitution, and having fixed the methods of preserving it, he followed them strictly. This was nothing more than taking care to eat such meats as were of easy and equal digestion, abstaining particularly from summer fruits, confining himself to figgs and raisins alone, and using a constant equal exercise. By following these rules he never had any distemper, except once an ephemeris, a fever of one day's continuance, occasioned by too much study and over fatigue.

As to his character he was endowed with excellent parts, and having the advantage of the best education, he became not only a great physician, but also a great philosopher, and was particularly happy in a facility of expression, and an unaffected eloquence. However his stile is Asiatic, that is extremely diffuse, his sentences are sometimes perplexed, and sometimes absolutely obscure. The great number of books which we have of his composing, to pass over those we have lost (L), are a convincing proof how little pains it cost him to write. Suidas tells us that he wrote not only of Physic and Philosophy, but of Geometry and Grammar too. There are reckoned above 500 books of his upon Physic only, and about half that number upon other sciences. He even composed two books, containing a catalogue of his works, shewing the time and place in which some of them were composed, together with the occasion of writing them, and the proper order of reading them (M).

(κ) Before he was eight and twenty, he hardly passed a year without some disorder; we have already mentioned an imposthume, which was cured by the assistance of Æsculapius. Of this he gives the following account. "Being afflicted," says he, "with a fixed pain in that part where the diaphragm is fastened to the liver. I dreamt, that Æsculapius advised me to open that artery, which lies between

"the thumb and second finger of my right hand. I did so, and immediately found myself well.

(L) It is certain, some of them were lost in his life time by a fire which destroyed the Temple of Peace at Rome, where they were deposited. That Temple was one of the schools of the physicians. Le Clerc Hist. of Physic, P. III. lib. ii. c. 1.

(M) These stand at the head of the list of his works, by Chartier.

As a physician, his character is too well known at this time of day to need any commendation. We shall only take notice of the esteem which the ancients had for him. To begin with Athenæus, who was exactly his cotemporary, and shews the great opinion he had of his merit as a Philosopher, by making him a guest at his feast of the Philosophers, where he not only compliments him upon the great number of his writings, but adds, that in elocution and perspicuity of stile he was inferior to none (N). In the next place, Eusebius, who lived about one hundred years after him, observes that the veneration in which Galen was held as a physician, was such, that many looked upon him as a God, and even paid him divine worship (O). Accordingly Trallian gives him the title of "most divine." Oribasius who flourished soon after Eusebius, and was himself an Archiater (P), testified the esteem which he had for Galen, by the extracts he made of his works, as well as by the praises which he bestows upon him. Ætius and Paulus Ægineta have also copied Galen, especially the last, and his works were commented on by Stephen the Athenian. Avicen, Averrhoes, and the rest of the Arabian physicians, who take the best of what they have from Galen, have not been wanting in their eulogies upon him. However, after all, it is certain he had in his own time a considerable party to contend with, and these latter ages have raised up some powerful adversaries to his name. The practice of Hippocrates which he laboured to re-establish, did not triumph over the sect of the Methodists, nor other sects, immediately upon Galen's declaring against them. The sect of the Methodists supported its credit for some ages from that time, and even furnished physicians to the emperors long after. Yet it mouldered away by degrees, and maugre all the efforts of the moderns; the party of Galen is very numerous at this day.

Thus we have exhibited the bright side of our physician's character, but we must not close this memoir without shewing the other side also. For the greatest geniuses have their proper blemishes and defects, which too are often in proportion greater, or at least are seen more conspicuously, in being linked to so much splendor. The foible which stands out foremost on this side of Galen's character, is his vanity.

(N) It is not indeed Athenæus, but the author of the arguments prefixed to his books that says this, but that author was very ancient. Casaubon's notes upon Athenæus.

(O) Book v. c. ult.

(P) He was Archiater to Julian the Apostate, who had a great value for him. Juli. life by Blet.

It is true, this is a weakness mostly incident to great talents; but in Galen it was so excessive, that he suffered himself to be carried by it out of the bounds of ordinary prudence and decency. His writings are stuck fulsomely full of his own praises, and he magnifies himself in the same degree as he debases other physicians who differed from him; in refuting whom, he throws out the flowers of an acrimonious rhetoric with an unsparing hand. We have already given a convincing proof of the good opinion he entertained of himself, and how little scrupulous he was to make his own eloge in his recital of Marcus Aurelius's disorder. That whole book abounds with stories of the same cast, which also at the same time serve to impeach him of pride also, and that the most unsociable species of it: I mean, a disdain and contempt of every body else upon the comparison. In this spirit, we see him giving way to some most injurious reproaches against the Methodists, which he calls "the asses of Theffalus (Q)," an expression utterly unbecoming a gentleman. He observed, indeed, more decency with regard to Erasistratus, Æsculapiades, and some others of the more ancient physicians, but still among the praises which he bestows upon them, there escapes from him a rebuke, instinct with haughtiness enough. But he grows absolutely insupportable, in the ostentatious boasts which he makes of having done in Physic something like what Trajan had done in the Roman empire. "No person whatsoever before me (says he) hath shewn the true method of treating diseases. Hippocrates, indeed, pointed out the same road, but as he was the first that discovered it, so he went not so far therein as were to be wished, he observed no good order, he gave no attention to some indications of great moment; he did not make all the necessary distinctions, out of an affectation of brevity in the manner of the ancients, he is frequently obscure, and he says very little of complicated disorders. In a word, Hippocrates made a beginning, but there wanted another to finish; he opened the way, but to make the path easy was still a QUÆSITUM. We saw, continues Galen, formerly the roads both dirty and stony, full of briars, and covered with wood. In some the rise was too sharp, and the descent too steep; others were impracticable, either by reason of the wild beasts which infested them, or the waters and rivers which crossed them. In fine, they were too long and too difficult. Such was the state of the roads in Italy

(Q.) Theffalus was the principal founder of the methodic sect.

“ before they were mended by Trajan. Before he ordered
 “ those that were full of mire or water, to be paved with
 “ causeways, threw bridges over the rivers, and shorten-
 “ ed the ways which were too long. He caused new
 “ paths to be opened over the mountains, where the ascent
 “ and descent were more easy, and avoiding the deserts made
 “ a passage through an inhabited country. In fine, he ren-
 “ dered the roads practicable, which were not so before (R).”
 Having finished this harangue, the boaster leaves his readers
 to make the application, as he might safely do. But though
 every thing that is couched under the metonymy be granted
 for truth, yet Galen was certainly the last person who in de-
 cency should have declared it. And yet what is most odious
 of all, after so much vaunting and self-homage, we find him
 declaring himself a sworn enemy to any kind of praise:
 “ For my part,” says he, speaking to his scholars or his
 friends, “ I never made the reputation which I might ac-
 “ quire in the world any part of my study, my sole aim was
 “ truth and science. It is for this reason that I never set
 “ my name to any of my books, and I have even forbid
 “ your making any extravagant eloges for me, as is your
 “ custom to do (S).”

Galen is likewise reproached with being superstitious ; and
 we have given an instance of his opening a vein, in conse-
 quence of a dream. He tells us also in the same place,
 that he had two more dreams of the same kind ; and says
 in another place, that being once consulted in the case of a
 swelled tongue, he directed a purge, and somewhat cooling
 to be held upon the part : the patient took the purge, and
 had a dream the same night, in which he was ordered to ap-
 ply a gargle of lettuce juice, which succeeded very well (T).
 But this superstition was the religion of his country, of which
 Esculapius as he tells us was the God (U), and was held to be
 that particular God whose province it was to assist the sick
 in dreams. Trallian, indeed, tells a story which if true,
 would put the point beyond all doubt. That physician quotes

(R) Method. Medendi. lib. ix. c. 8.

(S) Ibid. lib. 7. in principio.

(T) Ibid. lib. 14. c. 8. No won-
 der, that the God should indicate a
 medicine of the same nature which
 Galen had directed. There is plain-
 ly nothing more in it than this.
 The patient had in his head some
 cooling remedy all day, and dreamt

at night, that the juice of lettuce was
 what he wanted, and at the same
 time dreamt that Esculapius told him
 to apply that juice. It would be
 fond to think the patient less credu-
 lous than the doctor, who had so
 much faith in Æsculapius.

(U) De sanitate tuenda, lib. i.
 cap. 8.

a passage from a book, as he says of our author's, wherein he writes to this effect: "Some people hold charms and enchantments to be no better than old wives stories, and I myself was a long time of that opinion. But what I have clearly seen since upon this subject, hath convinced me that they have a great effect. Having often tried them with success in the stings of scorpions; and sometimes seen bones that stuck in the throat discharged by the force of some words," &c. The Book is quoted under the title, "Of the manner of treating disorders according to Homer." But, as no such book of Galen's is now in being, the genuineness of it may be fairly questioned, and it is certain, that Galen never gave into the idle tales of other physicians, concerning certain sacred plants and magical remedies (w).

He is also charged, with bearing a particular enmity to the Christians; it is true, that speaking of the Methodists and other sects in physic, he says, "That their several followers were as obstinately attached to their parties, as the disciples of Moses and Christ were to theirs." But this does not imply any particular ill-will against the Christians, or that he thought worse of them, than the Pagans generally did.

As to the story that is told, of Galen's hearing in his old age of the miracles wrought in Judæa by the name of Jesus Christ, and resolving to take a journey thither to see them, but that he died on the road, or upon the borders of the country, after lying ill ten days of a fever (x); it is all a monkish forgery: his book of the formation of the parts of the human body, shews that he had very worthy notions of the Deity.

(w) De simplicii medicament. facultat. lib. vi. in the beginning.

(x) See Galen's life prefixed to the edition of his works by Chartier.

GALILEI (GALILEO), an eminent astronomer, inventor of the telescope, and particularly distinguished by the title of Lynceus, was the son of Vincenzo Galilei, a nobleman of Florence, not less distinguished by his quality and fortune, than conspicuous for his skill and knowledge in music, about some points in which science he maintained dispute with the famous Zarlinas. His wife brought him this son (A), February 19, 1564, either at Pisa, or which is

(A) We have said his wife brought him this son, herein following Mr. Salisbury against Nicias Erythræus's assertion in his Pinotheca, p. 239. edit. Lips. 1712. 8vo. that Galileo

was a bastard; whereas, Mr. Salisbury observes, that he had received letters written expressly concerning our author, none of which had the least word whereon to ground a be-

m. q. e

more probable at Florence. He was bred very indifferently. No great care being taken to provide him proper masters of any note. But the natural vigour of his parts, supplied the want of instructions. The father performing well upon the lute, and having some turn to and skill in mathematics, the son followed his example, and made himself master of both: the former was an elegant amusement to refresh his mind when fatigued with the study of the latter, to which he was led both by genius and inclination, to make the principal and indeed the sole view of his life. He needed no directions where to begin. Euclid's Elements was well known to be the best foundation in this science. He therefore, set out with reading that treatise, and proceeding thence to such authors as were in most esteem, both ancient and modern; he made himself so much a master in this way, that in 1592, he was appointed professor of Mathematics in the University of Padua, where he spoke his inaugural speech, December 7, that year: soon after which, out of an esteem for his genius and erudition, he was recommended to the friendship of the much famed Tycho Brache (B). He had already, even long before the year 1686, written his "Mechanics," or a treatise of the benefits derived from that science and from its instruments, together with a fragment concerning Percussion (C); as also his Ballance, wherein after Archimedes's problem of the Crown, he shewed how to find the proportion of alloy, or mixt metals, and how to make the said instrument. These he read to his pupils, at his first coming to Padua in 1593.

While he was professor in this city, visiting Venice the mistress then of Padua, and famous for the art of making glass, he heard that in Holland there had been invented a glass, through which very distant objects were seen as distinctly as those seen near at hand. This notice was sufficient for Galileo; his curiosity was raised; and that put him upon considering what must be the form of such a glass, and the manner of making it. The result of his enquiry was that noble invention of the telescope, which Galileo produced from the just mentioned hint, without having seen the Dutch glass. All the discoveries he made in Astronomy were easy

lief of this aspersions, which, he says, Erythæus might probably cast on him, in order to gratify the Barberini, his patrons, who were implacable enemies to Galileo.

(B) Tychonis Vita, p. 174, Paris 1674. 4to.

(C) The first of these was published by Mersennus at Paris in 1634, inter Mersen. opera, vol. i. and both of them by Menoleff. vol. i.

and

and natural consequences of this invention, which opening a way till then unknown into the heavens, thereby gave that science an entirely new face. Nor can a better testimony of his merit therein be produced, than the attempt which was made by a certain professor in a famous university to disparage it. This gentleman when he first saw a telescope, and heard a description of it, did not scruple to assert that the invention was taken from Aristotle, and immediately produced Aristotle's book, and shewing a place wherein that philosopher gives the reason why the stars are seen in the day time from the bottom of a deep well, said to the by-standers; see here the well which the tube of the Telescope resembles; here are the thick vapours from whence the invention of the chrystals was taken, here the sight is fortified while the beams are transmitted more thick and obscure through the chrySTALLINE. Galileo himself tells this story, and in a true spirit of raillery, no less just than acute, of which he was very capable, compares such men to Alchymists, who dream that the art of making gold was known to the ancients, being concealed under the fables and fictions of the poets (D).

One of the first of his discoveries was that of four of Jupiter's Satellites, which he called the Medicean Stars or Planets, in honour of Cosmo II. grand-duke of Tuscany, who was of that noble family, and sent for our astronomer from Padua, and made him professor of Mathematics at Pisa, with a very handsome stipend in 1611; and the same year, soon after inviting him to Florence, gave him the post and title of principal philosopher and mathematician to his highness.

He had been but a few years at Florence, before he was convinced by sad experience, that Aristotle's doctrine however ill-grounded, was held too sacred to be called in question. Having observed some solar spots in 1612, he printed that discovery the following year at Rome; in which, and in some other pieces, he ventured to assert the truth of the Copernican system, and brought several new arguments to confirm it (E). This startled the jealous eye of the Jesuits, who thereupon, procured a citation for him to appear before the Holy-Office at Rome, in 1615; where he was charged with heresy for maintaining these two propositions: 1. That the

(D) This invention was claimed by several, and has been ascribed to our countryman friar Roger Bacon. But Galileo's right to it, at least its application to astronomical uses has been put beyond all dispute by Borelli,

li, "De Vero Telescopii Inventore."

(E) He demonstrated a very sensible change in the magnitude of the apparent diameters of Mars and Venus, a phenomenon of great consequence in proof of the Copernican theory.

Sun is in the center of the world, and immoveable by a local motion; and, 2. That the earth is not the center of the world nor immoveable, but actually moves by a diurnal motion. The first of these positions was declared to be absurd, and false in philosophy, and formally heretical, being contrary to the express word of God; and the second was also alledged, to be philosophically false and absurd, and, in a theological view, at least, erroneous in point of faith. He was detained in the Inquisition, till February 1616, on the 25th of which month sentence was passed against him, whereby he was enjoined to renounce his heretical opinions, and not to defend them either by word or writing, nor even to insinuate them into the mind of any person whatsoever, and he obtained his discharge only by a promise to conform himself to this order. It is hard to say, whether his sentence betrayed a greater weakness of understanding, or perversity of will. Galileo clearly saw the poison of both in it; wherefore, following the known maxim, that forced oaths and promises are not binding to the conscience, he went on making further new discoveries in the planetary system and occasionally publishing them with such inferences and remarks, as naturally and necessarily followed from them, notwithstanding, they tended plainly to establish the truth of the above-mentioned condemned propositions.

He continued many years confidently in this course, no juridical notice being taken of it; till he had the presumption to publish at Florence, his "*Dialogi della due massime Systeme del mondo, Tolemaico & Copernicano.*" Dialogues of the two greatest systems of the world, the Ptolemaic and Copernican in 1632. Here in examining the grounds upon which the two systems were built, he produces the most specious as well as the strongest arguments for each of those opinions; and leaves, it is true, the question undecided; as not to be demonstrated, while many phænomena remained insolvable either way. But this is done in such a manner, that his inclination to the Copernican system might be easily perceived. He had not forbore, likewise, to make his piece more picquant, by several smart strokes of raillery against those who adhered so obstinately, and were such devotees, to Aristotle's opinions, that they thought it a crime to depart the breadth of a needle's point from them.

Here was matter enough to set the holy brotherhood in a flame. Accordingly, he was again cited before the Inquisition, and again committed to the prison of that ecclesiastical court at Rome; and June 22d, N. S. that year, the congregation

gation convened; and in his presence pronounced sentence against him and his books, obliging him to abjure his errors in the most solemn manner, committed him to the prison of their office during pleasure, and enjoined him, as a saving penance for three years, to come and repeat once a week the seven penitential psalms; reserving, however, to themselves the power of moderating, changing, or taking away altogether, or in part, the above-mentioned punishment and penance. Upon this sentence he was detained a prisoner till 1634, and his "Dialogues of the system of the World," were burnt at Rome. One shall rarely meet with a more glaring instance of blindness and bigotry than this (F), and it was treated with as much contempt by our author, as consisted with his safety.

He lived ten years after it, seven of which were employed in making still further discoveries with his telescope, thereby enriching Astronomy. But by the continual application to that instrument, added to the damage he received in his sight from the nocturnal air, his eyes grew gradually weaker, till he became totally blind in 1639. He bore this great calamity with patience and resignation, worthy of a great philosopher. The loss neither broke his spirit, nor hindered the course of his studies. He supplied the defect by constant meditations, whereby he prepared a large collection of materials, and began to dictate his own conceptions, when by a distemper of three months continuance, wasting away by degrees he expired at Arcetri near Florence (G), January 8, 1642. N. S. in the seventy-eighth year of his age. His funeral was obscure as his education had been. The Florentines designed to bury him in the church of Santa Croce, to the tomb of Michael Angelo Buonoretti; but knowing, there was more due to his memory than the times would then admit to be bestowed upon him, they left his corps in a private place, till with solemnity they could own his interment.

To conclude with his character. As to his person, in stature he was small, but in aspect venerable, and his constitution vigorous; in company he was affable and free, and full of pleasantry. He took great delight in Architecture and

(F) It will appear more extraordinary, when it is considered that the prosecution was begun and carried on by the Jesuits, an order instituted to be a seminary of learning, in the view of producing champions of the papal chair.

(G) In the last eight years of his life he lived out of Florence, sometimes in the neighbouring towns, and sometimes at Siena. Vittorio Siri's *Il mercurio*, &c. tom ii. lib. 3.

Painting, and designed extremely well. He played admirably on the lute; and as often as he spent any time in the country, he took great pleasure in husbandry. In respect to his genius as a writer, two qualifications are observed to have met remarkably in him, precision and perspicuity, and his learning was very extensive.

He was the author of several noble and useful inventions and discoveries both in Astronomy, Geometry and Mechanics: the principal of which, besides those already mentioned, are in the first of those sciences, The trepidation or vibration of the Moon, as also, the inequalities or mountains in its surface. By the frequent eclipses of the Medicean-stars, he had thoughts also of finding out the longitude much better than by the Lunar eclipses; upon which he composed his tables of their motions, leaving them with Vincenzo Renieri, a mathematician of Pisa, who correcting and perfecting them, intended to commit them to the press. In Geometry, Galileo invented the Cycloid, or Trochoid. And in Mechanics, he first found the exact degree of celerity in the descent of bodies by the force of gravity; to which may be added, on account of the signal service done to his country by the machine with which the Venetians render their Laguna fluid and navigable; the invention whereof was Galileo's.

He wrote a great number of treatises, several of which were published with others in defence of his doctrine and observations, against some pieces wherein they were attacked, in a collection by signor Menoleffi, under the title of *L'Opera di Galileo Galelei Lynceo*. Some of these, with others of his pieces, were also translated into English and published by our countryman, Thomas Salisbury, Esq; in his *Mathematical Collections*, &c. in two volumes folio: the second, whereof contains an account of his life, to which we owe most of the materials in this article. A volume also of his letters to several learned men, and solutions to several problems were printed at Bologna in quarto. Besides these, he wrote many others which were unfortunately lost through his wife's devotion, who solicited by her confessor, gave him leave to peruse her husband's manuscripts, of which he tore and took away as many, as he said, were not fit to be allowed. Galileo left a son, named Vincenzo, after his grandfather, a man of great learning and genius, and the inventor of several things in Mechanics and Music (H). Our

(H) Vincentio Viviani nel quarto libro de gli Elementi d' Euclide, &c. p. 101. Fiarenz, 1674. 4to.

author's last disciple, Vincenzo Viviani, proved likewise an eminent mathematician; he methodized a piece of his master's, and published it under this title, *Quinto libro de gli Elementi d' Euclidi, &c.* Florence 1674. 4to. Viviani published some more of Galileo's things, the title whereof may be seen below (1).

(1) These are extracts from Galileo's letters to a learned Frenchman, wherein he gives an account of the works which he designed to have published, and a passage from a let-

ter of Galileo dated at Arcetri, October 30, 1635, to John Camillo, a mathematician of Naples concerning the angle of contact.

GALLAND (ANTONY), a learned antiquary of France, member of the Academy of Inscriptions, and professor of Arabic in the Royal-college at Paris, was born of poor parents at Rollo, a little town of Picardy, in the year 1646. After Mémoires
du Tém. having laid the foundation of learning at Noyon, he went to Paris to perfect it. There he learned Hebrew and the Oriental languages; and afterwards, made a long voyage into the East, where he acquired an uncommon knowledge of the manners and of the doctrines of the Mahometans. He returned to his own country, and was made Arabic professor in 1709; but he did not live many years after, his death happening at Paris upon the 17th of February 1715. He was the author of several works, the principal of which are, 1. "An account of the death of Sultan Osman, and of the coronation of the Sultan Mustapha." 2. "A collection of Maxims and bons mots drawn from the oriental writers." 3. "A treatise upon the origin of Coffee." 4. "Arabian Tales." All these pieces are in French. He was the author also of many curious dissertations upon some scarce medals, which have been highly commended. He had likewise prepared a translation of the Alcoran, with very curious notes; and a system of the Mahometan Theology, more exact than any that has yet appeared: but he did not live long enough to publish them.

GALLIGAI (LEONORA), a lady very memorable in French history, was the daughter of a joiner, and Mary de Bayle's
Dict. Medicis's nurse. That princess loved her tenderly, and carried her with her into France, when she went thither in 1605, to be married to Henry IV. Galligai, under the title of bedchamber-woman to that queen, governed her just as she pleased. She was extremely ugly, but had an infinite deal of wit and artifice. She married Concino Concini, afterwards

Le Grain,
Decade de
Louis le
Juste,
liv. 10.

afterwards marshal d' Ancre, who was also a native of Florence, and came into France with Mary de Medicis. He was at first only gentleman in ordinary to that princess; but he afterwards, became her master of the horse, and raised himself prodigiously by Galligai's means. This couple made it their business to foment the discord between the king and queen; and their tale-bearing and artifices were the cause of the domestic jars, which made life so bitter to Henry the Great. After that prince's death, they found it still more easy to govern their mistress: they glutted themselves with riches and places, and were puffed up with the most monstrous and unheard of pride. Galligai, truly, would not so much as allow the princes, princesses, and greatest lords of the kingdom, to come into her chamber, or even suffer any one to look her in the face; saying, that "people frightened her when they stared upon her, and that they might bewitch her by looking her in the face:" so that though, according to our English proverb, "a cat may look at a king," yet here, we see, the greatest personages were not suffered to look at a female favorite, who had raised herself to power, by the profligate arts of flattery and tale-bearing.

Concini, a little after the death of Henry IV. bought the marquise of Ancre in Picardy. He was governor of Amiens, Peronne, Roie, and Montdidier. He became first gentleman of the king's bedchamber, and afterwards marshal of France. His ambition was excessive. He never went abroad without having two hundred gentlemen about him, besides the men to whom he gave wages, and whom he used to call his thousand livres poltroons. In short, there was no doubt, that he aimed to have all things at his disposal: for he removed the wisest heads from the king's council, and filled their places with his own creatures. He disposed of the finances, distributed the offices, got friends every where both in the armies and in the towns, and terrified those who opposed his faction by the severest revenge. Lewis XIII. at length weary of these disorders, was easily convinced by De Luines, that there was no way to remedy them, but by killing him; and accordingly, a commission for that purpose was given to Vitri, a captain of the guard, who had him dispatched by pistols, on the draw-bridge of the Louvre, on the 24th of April 1617. The day after his burial, his body was torn out of the grave by the mob, who used it in the most ignominious manner. They dragged it up and down the streets; and then hung it by the heels on a gallows, which the deceased had caused to be set up for those, who should speak ill of

of him. They cut off his nose, his ears, his privy parts : a little after they took him down again, dragged him to the Greve, alias Tyburn, and to other places ; and then they dismembered, and cut him in a thousand pieces. Every one would have some part of him ; his ears were sold very dear ; his entrails were thrown into the river ; part of the body was burnt before the statue of Henry IV. on the Pontneuf ; ^{Le Grain, ibid.} and some roasted part of his flesh by that fire, and made their dogs eat it. Behold the man, who a few days before had princes, nobles, ambassadors, magistrates, &c. at his heels ; and reflect upon the instability of human grandeur.

Mr. Bayle makes Concini's insolence a sad example of fatality, which attends the French monarchy more, than any ^{Article} other country in the world : and that is, that the queens there preserve almost always the foreign heart they bring along with them, and are commonly the instrument God makes use of to humble and chastise the nation. He mentions two queens descended from the house of Medicis, viz. Catherine the mother of Charles IX. and Henry III. and Mary the mother of Lewis XIII. who almost overthrew the French monarchy in favour of the Spaniards. It was certainly owing to this, that Lewis XIII. was several years a slave to this Florentine ; and that he was a slave, appears from a letter written by himself to the governors of the provinces, the day that the marshal of Ancre was killed. " I make no doubt, " (says he) that in the whole course of affairs, ever since the " death of the late king, my lord and father, you have easily " observed how the marshal d' Ancre, and his wife, abusing " my youth, and the power they gradually acquired over " the queen, my lady and mother, have projected to usurp " all the authority, to dispose absolutely of the affairs of my " state, and to debar me from the knowledge of them : a de- " sign which they have carried so far, that there was no- " thing left me hitherto but the name of king, and that it " would have been a capital crime for any of my officers and " subjects to see me in private, and to entertain me with any " serious discourse. But sensible of the imminent danger, " my person and state would be exposed to by such exorbi- " tant ambition, if I had given any sign of resentment, I " have been forced to dissemble, and to wait, till it should " please God to prepare the way, and afford me an oppor- ^{Le Grain, ibid.} tunity to remedy it." It is said, that when the king heard of the marshal's being dead, he looked out of the window, and said, " I thank you, now I am a king : " and the bishop of Luçon, after cardinal Richlieu, who had been one of the

marshal's favourites, and was then first secretary of state, coming into the king's chamber, some time after the execution was over, "Sir," said the king to him, "God be thanked, we are this day freed from your tyranny."

The marshal's wife, Galligai, received the news of her husband's death in a manner, which shewed them to be more united by interest than by affection. She did not shed a tear; and her first care was to conceal her jewels. She put them into the matting of her bed; and causing herself to be undressed, got into bed: but the provost's men, who went into her chamber to search for them, made her get up, and found them. She said, afterwards, to those that guarded her, "Well, they have killed my husband, does not that satisfy them? Let me be suffered to leave the kingdom." When she was told that they had hung up his body, she appeared to be moved, but without weeping; and soon after she said, that "he was a presumptuous insolent man, that he had met with nothing but what he deserved, that he had not been in bed with her for the three last years, that he was a bad man, and that to get rid of him, she had determined to retire into Italy that spring, and had prepared every thing for her journey;" which she offered to prove. She behaved with much assurance, as if she apprehended no danger; and even said, that she hoped to be taken into favour again. But she was carried to the Bastile, and afterwards committed to the Conciergerie, or prison of the parliament; by which court she was tried, and condemned to be beheaded and burnt to ashes, which sentence she underwent with great constancy on the 8th of July 1617. She suffered for high-treason against God and the king, which sentence the parliament had ratified against her husband; declaring their son at the same time ignoble, and incapable of holding any office in the kingdom. She pleaded her belly, to prolong her life: but this plea did not avail, she having confessed not to have known her husband for three years.

It was pretended, that both she and her husband, had not only judaised, but also practised magical arts; which at that time, as well as Astrology, were mightily in vogue in France. But when she was questioned by counsellor Courtin, concerning the kind of forcery she had used, to influence the will of Mary de Medicis, she answered, that "she had used that power only, which great minds always have over weak ones."

Voltaire,
Age of
Lewis XIV.
v. i.

GALLOIS (**JOHN**), a very learned Frenchman was born of a good family, at Paris on the 14th of June 1632. He understood divinity, ecclesiastical and profane history, Philosophy, Mathematics, the Oriental, together with the Italian, Spanish, English, and German languages: in short, ^{Niceron, Hommes Illustres, tom. viii.} he was an universal scholar. He is now memorable chiefly for having been the first, who published the *Journal des Sçavans*, in conjunction with monsieur de Sallo, who had formed the design of this work. The first journal was published on the 5th of January 1665: but these gentlemen played the critics so rigorously, and censured the new books with so much freedom and severity, that the whole tribe of authors rose up against their work, and effectually cried it down. De Sallo abandoned intirely, after having published a third journal on the 30th of March 1665. Gallois was determined to continue it; yet did not venture to send out a fourth journal till the 4th of January 1666, and then not without a most humble advertisement in the beginning of it, wherein is declared, that the author “will not presume to criticise, but only simply to give an account of, books.” This, and the protection shewn by the minister Colbert, who was greatly taken with the work, gradually reconciled the public, to what it at first was extremely prejudiced against. And thus began Literary Journals, which have been continued from that time to this under various titles, and by various authors; among whom are the illustrious names of Bayle and Le Clerc. Gallois continued his journal to the year 1674; when his more important occupations obliged him to drop it, or rather to turn it over to some body else. Colbert had taken him into his house the year before, with a view of being taught Latin by him; and the minister of state, it is said, took most of his lessons in his coach, as he journied from Versailles to Paris. Mr. Voltaire observes on this occasion, that “the two men, who have been the greatest patrons of learning, Lewis XIV. and Colbert, ^{Age of Lewis XIV. v. ii.} neither of them understood Latin.” Gallois had been made member of the Academy of Sciences in 1668, and of the French Academy in 1673. He lost his patron in 1683; and then being at liberty, he was first made librarian to the king, and afterwards Greek professor in the Royal-college. He died upon the 19th of April 1707; and in 1710, were printed at Paris a catalogue of his books, consisting of upwards of twelve thousand choice volumes. It is remarkable of this learned man, that though he had served

many friends, by his interest with M. Colbert, yet he had neglected to make any provision for himself: whence it happened, that at the death of that minister, he was but in poor circumstances, although an abbé.

GALLUS (**CORNELIUS**), an ancient Roman poet, and person of distinction, was born at Frejus, then called Forum Julium, in France. He was the particular favourite of Augustus Cæsar, who made him the governor of Egypt, after the defeat and death of Antony and Cleopatra; but, he was guilty of such male-administration in his government, that he was condemned to banishment, and to lose his own estate. This disgrace grieved him so, that he put an end to his own life, when he was about forty-three years of age. Virgil has complimented him in many places; and the whole tenth Eclogue is on the subject of his love to Lycoris, the poetical name of Gallus's mistress, whose cruel disdain is there lamented. Gallus had written four books of Elegies on his amour, which Propertius commends; but Quintilian thinks him not so soft as Tibullus or Propertius. As to those six Elegies, which have been published under his name, the critics are agreed that they are spurious. Aldus Manutius met with some fragments at Venice, ascribed to Gallus; which, though written in a better taste than the former, Joseph Scaliger has proved to be also spurious. Gallus died the year of Rome 728, seven years before Virgil.

GARAMONT (**CLAUDE**), a very ingenious French engraver and letter founder, was a native of Paris, and began to distinguish himself about the year 1510; when he founded his printing types, clear from all remains of the gothic, or, as it is usually called, the black letter, and brought them to so great a degree of perfection, that he can neither be denied the glory of having surpassed whatever had been done in this way before, nor that of not being excelled by any of his successors, in this useful mechanic art. His types were prodigiously multiplied, as well by the great number of matrices which he engraved of every size, as by the letters which were founded from these, so that all parts of Europe were supplied with them: and as often as they were used by foreigners, they took care, by way of recommending their works, to distinguish them by his name, both in Italy, Germany, England, and even in Holland: particularly the small roman, by way of excellence, was known among the printers in all these

these countries, by the name of Garamont's small roman. He likewise, by the special command of Francis I. founded three species of Greek types for the use of the famous Robert Stephens, who printed all his beautiful editions, both of the New Testament, and other Greek authors with them. Garamont died at Paris in 1561, and was interred in St. Bennet's church-yard, which was then in the square of Cambray. All his fine types came into the hands of Mr. Fournier the elder, an eminent letter-founder at Paris.

GARASSE (FRANCIS), a remarkable jesuitical writer, the first author of that irreconcilable enmity that still subsists between the Jesuits and the Jansenists, in the church of Rome. He was born at Angoulesme in the year 1585 (A), and having laid a good foundation of grammar learning, entered into the Jesuits college in 1600 (B). It is the especial care of those fathers, to admit none into their society but youths of genius, and Garasse was not wanting in good natural parts, nor did he neglect to improve them by reading and study; of which he gave an admirable proof in his book of elegies on the death of Henry the great, and in a poem in heroic verse addressed to Lewis XIII. upon his inauguration in the name of the college at Poitiers (C). As he had a great deal of fire, a vast imagination, and a strong voice, so he became a popular preacher in the chief cities of France. He behaved in the pulpit with an uncommon vivacity, and had a peculiar turn to the wit then in vogue, which being enforced by a suitable delivery made deep impressions upon his audience.

But he was not content with the honour he did this way to his order. His ambition led him to aim at being more extensively serviceable by his writings. In that spirit, while he was yet a Novitiate, he published in 1614, a defence of the Jesuits against three of their adversaries at once. This piece he intitled "The Horoscope of Anticoton, together

(A) Alegambe Bible Script. Soc. Jes. p. 124. says he died in 1631, at the age of forty six years.

(B) Nicéron's Memoirs, &c. Vol. xxxi. p. 378. Mr. Bayle from Alegambe places it a year later, Dict. under our author's article.

(C) The titles of these two pieces are, 1. Elegiarum de funesta morte Henrici Magni liber singularis. Piétavii, 1611. 4to. 2. Sacra Rhemensia

Carmina Heroica nomine Collegii Piétavenfis oblata Ludov. xiii. Regi Christianissimo in sua inauguratione, ibid. The two following pieces are also ascribed to him, 1. De la Ressemblance de la lumiere du Soleil & de la Justice. Bourdeaux, 1612. 2. Les champs Elysiens pour la Réception du Roy Louis, xiii. lors qu'il entroit a Bourdeaux a l'occasion de son Mariage.

“ with the life, death, burial, and Apotheosis of his two
 “ cousin Germans Marteliere and Hardeviliere.” The
 treatise appeared under a feigned name, and was drawn up
 in the ironical taste, but too much vitiated by buffoonry ;
 and in the same name and stile, he printed the following
 year 1615, “ The Calvinistic Elixir, or Reformed Philoso-
 “ pher’s stone, first dug up by Calvin at Geneva, and after-
 “ wards polished by Isaac Casaubon at London, with the
 “ testamentary codex of Anti Coton, lately found upon Cha-
 “ renton bridge (D).” The two subsequent years he em-
 ployed his pen in satyr and panegyric, both equally exagger-
 rated to an extreme (E), and in 1618 he made the four vows,
 and became a padre or father, of his order. This is the
 highest title conferred on that or any other of the monastic
 institutions, and our author being thereby admitted to read
 and study the sublimest mysteries of his religion, in a few
 years appeared upon the stage of the public, in the character
 of a zealous champion, for the faith against the Infidels and
 prophaners of those mysteries.

In the interim his pen was far from lying idle. On the
 contrary, in 1620, he printed a piece intituled “ Rebelais re-
 “ formed by the ministers, particularly Peter du Moulin,
 “ minister of Charenton, in answer to the buffooneries in-
 “ serted in his book,” of the invocation of pastors ; and
 two years afterwards he ventured to attack the ghost of Ste-
 phen Pasquier, in another piece intituled, “ Recherches des
 “ Recherches & autres oeuvres d’Etienne Pasquier.” There
 cannot be given a better specimen of the peculiar strain of

(D) The first of these is intituled, *Andræ Schioppii Casparis fratris ho-
 roscopus, &c.* Antwerp, 1614, 4to. The second *Andræ Schioppii Caspa-
 ris fratris Elixir Calvinisticum, &c.* ibid. 1615, 8vo. In the first he at-
 tacked the three following pieces, 1. *L’Anticoton ou refutation de la
 Lettre declaratoire du Pere Coton*, 1610, 8vo. 2. *Playdoye du Pierre
 de la Martiliere Avocat en Parlement pour le Recteur de l’Université de
 Paris contre les Jesuits*, Paris 1612, 8vo. 3. *Petri Hardovilierii Actio
 pro Academia Parisiensi adversus Presbyteros & Scholasticos Collegii
 Claromontanii habita in Senatu Pa-
 risiensi* Ann. 1611. Paris 1612. 8vo. Nicéron observes that our Author’s
 satyrical stile was very like that of

the famous Schioppius, which was
 apparently the reason of his chusing
 that mask which suited him exactly
 well.

(E) The panegyrics are ; 1. *Orai-
 son L’Andræ de Nesmond premier
 President du Parlement de Bourdeaux.*
 This oration was made in 1616,
 when that President died, and was
 printed with his remonstrances at
 Lyons, 1656. 4to. 2. *Colossus
 Henrico Magno in ponte novo po-
 situs, Carmen.* Paris 1617, 4to.
 That famous equestrian statute was
 erected Aug. 25, 1614. The satire is,
*Le banquet des Playdoiers de Mr. Ser-
 vin par Charles de l’Espinoell*, 1617,
 8vo. It is a virulent satyr against
 the Magistrat Servin.

his satyrical wit, than what the epistle dedicatory to this book furnishes. It is addressed to the late Stephen Pasquier, wherever he may be. "For, says he, having never been able to find out your religion, I know not the rout or way you took at your departure out of this life, and therefore I am forced to write to you at a venture, and to address this packet wherever you may be." This is [bold, or rather audacious, and even licentious, as became a Jesuit. Dean Swift, with the like turn of wit, but perfect decency and excellent good humour, writing to lord Peterborough, then general in Spain, observes, that his lordship was so very volatile, and so often shifted places, that he could not so properly be said to write to him, as to write at him (F).

But to return to our Jesuit who followed his first blow, and the next year 1628, published "*La Doctrine Curieuse des beaux Esprits de ce temps, &c.* The curious doctrine of the wits, or pretenders to wit, of this age, containing several maxims pernicious to the state of religion and good manners, refuted and overthrown (G)." He took occasion in several places of this work, to throw out his rough abusive raillery upon Pasquier, and going on in the same strain, in a third piece, printed in 1625 (H); the sons of Pasquier were at last provoked beyond all patience, to see the manes of their father so irreligiously disturbed, resolved to revenge his memory, and in the view of paying our author in his own coin, they published a treatise, wherein Garasse was accosted thus. Having recounted the words of his dedication just mentioned. "This say they, in the singular number, has made me use the same freedom with you, and forced me to address this packet to you, in what place soever you may be. For not knowing whether you may be at the service tree, which you call a tavern of honour, and where you confess you have had many a good meal free cost; or at the town of Clomar, in the suburbs of St. Germain, where your name is written in such fair characters, on all the mantle trees of the chimnies; or in some other place of the same kind; I am constrained to send you this book at a venture, and to direct it to you in what place soever you be."

'Tis true, these are the words of an enemy, and of an enemy too peculiarly inflamed, however so much seems with-

(F) Swift's Letters in Pope's of which more hereafter:
Works, vol. 9.

(H) This is a thick 4to containing

(G) In his apology against Ogier, 1025 pages.

out any injustice done to our Jesuit, to be inferred, that in general the free course of his life run parallel to that of his wit, which he had indulged to such a height in his "*Doctrine curieuse*," that notwithstanding the specious title against Atheists and Atheistical libertines prefixed by the author, a very different one was bestowed upon it by others, who distinguished it by the title of "*Atheism reduced to an art* (1)." A certain prior in particular, having observed that our author was better qualified for a satyrical poet or a merry andrew (κ), than for a Catholic doctor, exclaimed against the whole order, for making choice of such a champion. This was made public the same year, and the following year our author came out with a defence, intitled, "*Apologie de F. Garasse, &c.*" To which the prior immediately prepared for a reply. But here the fraternity stepped in, and procured such mediators, as found means to end the dispute in an amicable way. The Jesuit prevented his antagonist by a letter full of civilities, which was answered in the same way by the prior, and care was taken to let the public see those letters as soon as they were written in 1624 (L). By the same method our author was also reconciled to Balzac, whose character he had made free with, having provided a seat for him among the Atheists of the times.

The "*Doctrine curieuse*," carried the strongest marks imaginable, of a most busy and active temper; vivacity was the characteristic of the author's genius, and he had no sooner got clear of the difficulties which that treatise brought upon him, but he plunged into another, and that one of a much more threatening aspect. This last difficulty was created by a book which he published in 1625, under the title of "*La Somme Theologique des veritez capitales de la religion chrétienne*; or, a Theological Summary of the capital verities of the Christian religion." It was this book which

(1) This is observed by Naudé, who, in defence of our Author, says, it is true he has taken some of the Rosicrucian Articles from Father Roberts, which, however, he has so aptly parallel'd with the way of acting of the libertines of that age, that as well on this account, as for his ingenuity and variety of erudition, I am sorry he should undergo the censure which is passed on all those who shew their learning on the same subject, viz. that no man ever wrote better against

the Atheists, than the clerks of the courts of justice, who draw up the sentence of their condemnation.

(κ) He alludes to Garasse's assuming the name of Andrew Schioppius. The author of it was Prior Ogier, the title of whose book is *Jugement et Censure du Livre de la doctrine curieuse de Francois Garasse*.

(L) In favour of Garasse they bore this artful title, *Literæ a D. Ogier & hujus ad illum de sua cum Ecclesia reconciliatione*.

first raised the war between the Jansenists and the Jesuits, the manner whereof was thus. The abbot of St. Cyran observing in Garasse's book, a prodigious number of falsifications of the scripture and fathers, besides many heretical and impious opinions, thought the honour of the church required him to undertake a refutation. Accordingly he wrote a full answer at large, in four parts. But while the first part was in the press, the noise it every where made, occasioned Garasse's book to be more carefully examined. On the 2d of March 1626, the rector of the Sorbonne declared before that society, that he had received several complaints of it, and proposing to have it examined, a committee was appointed for that purpose, who should give their opinion of it May 2, following. This matter giving an alarm to our Jesuit, he presently after this appointment published at Paris, "L'abus decouverte, &c. The Abuse discovered, in a pretended censure of the texts of Scripture, and some theological propositions extracted from F. Garasse's summary by an anonymous Cenfor." In this piece our author drew up a list of 111 propositions; the most easy to maintain that he could find; and having drawn up a censure of them, which he pretended was that made by the abbot St. Cyran, he refuted that answer with great ease. This coming to the hands of St. Cyran March 16, he wrote some notes upon it the same day, which were printed with the title of "A Refutation of the pretended abuse and discovery of the true ignorance and vanity of Father Francis Garasse." And the Committee of the Sorbonne made their report on the day appointed. But some persons who approved the book desiring more time, and that the propositions censured might be communicated to them. This was complied with, and on the first of July, attempting partly to defend, and partly to explain it, they found themselves under a necessity of confessing, that there were some passages in it, which could not be excused; and that F. Garasse had promised to correct them, without performing his promise. Hereupon the doctors agreeing that the book ought to be censured, the censure was accordingly passed September 1. and immediately published with the title of "Censura S. Facultatis Theologice, &c. The censure of the sacred faculty of the clergy at Paris, upon a book intituled, The Theological Summary of F. Francis Garasse." The sentence was to this effect, that the summary contained several heretical, erroneous, scandalous, and rash propositions; several falsifications of passages of Scripture, and of the Holy Fathers, falsely cited, and

and wrested from their true sense ; and an infinite number of expressions unfit to be written or read by Christians and Divines.

This sentence was perfectly agreeable to the abbot of St. Cyran's critic, which after many hindrances raised by the Jesuits, came out the same year, intitled " A Collection of the faults and capital falsities contained in the Theological Summary of F. Francis Garasse (M). " In answer to which, our author wrote, " Avis touchant la refutation, &c. Advice concerning the refutation of the Theological Summary of F. Garasse." This came out also before the end of the year, and there likewise ended the dispute between the two combatants in particular. But the two orders of Jesuits and Jansenists in general, of whom these were respectively the champions, grew from the consequences of it, into such an implacable hatred and animosity against each other, as seems not to be extinguishable but with that religion which they both profess.

As to Garasse, the Jesuits used some kind of prudence. They did not obstinately persist in supporting their padre, but banished him to one of their houses at a great distance from Paris, where he was no more heard of. This punishment to a man of his active ambitious and busy temper, was worse than death. Accordingly he seems to have been absolutely weary of such a life, when the plague raging violently in Poitiers, in 1631, he beg'd leave earnestly of his superiors to attend those that were seized with it: leave was granted, and in that charitable office he caught the contagion, and died among the infected persons in the hospital, on the 14th of June that year.

Dr. William Warburton, the present bishop of Gloucester, has not scrupled to stile him an eminent Casuist, and in support of that character, has illustrated a line in Mr. Pope's Essay on Man, by a remark taken from our Jesuit's " Somme Theologique." The line is the last of these four, in the second epistle of that essay.

Mean while opinion gilds with varying rays,
Those painted clouds that beautify our days;
Each want of happiness, by hope supplied,
And each vacuity of sense by pride.

(M) He intended four volumes, but the two first only were printed, and an abridgement of the fourth; his name is not in the title page, and in the privilege prefixed he assumes the name of Alexandre de l'Excluse. Bayle recommends it as one of the most useful books a man can read, especially if he designs to set up for an author, who argues from authorities, allusions, comparisons, &c.

“ From

“ From the principle laid down in this last line, an emi-
 “ nent Casuist, says the bishop, father Francis Garasse, in his
 “ *Somme Theologique*, has drawn a very charitable con-
 “ clusion. *Selon la justice* (says this equitable divine) *tout*
 “ *travail honnête doit être récompensé, ou de satisfaction,*
 “ *&c.* According to the rules of justice, every honest labour
 “ ought to be rewarded, either with praise or satisfaction of
 “ mind. When good wits produce an excellent work, they
 “ are justly recompensed by the suffrages of the public.
 “ And when a barren genius takes a deal of pains to finish
 “ a bad work, it is neither just nor reasonable for such a
 “ one to expect public praise, for it is not his due, but that
 “ his pains may not go unrewarded, God gives him a per-
 “ petual satisfaction, which no body can envy him, without
 “ an injustice that is more than barbarous. 'Tis thus that
 “ the divine justice has given to frogs, a satisfaction or plea-
 “ sure in their croaking. Were it not for this, the public
 “ censure, added to their private discontent, would be enough
 “ to throw them into despair.”

G A R C I L A S S O, Garfilas, or to speak more correctly,
 Garfias, Lafo de la Vega, a celebrated Spanish poet, was
 born of a noble family at Toledo in the year 1500. His
 father was a counsellor of state to Ferdinand and Isabella,
 and employed by them on several important negotiations, par-
 ticularly in an embassy to Pope Alexander VI. Garcilasso
 was educated near the emperor Charles V. who had a parti-
 cular regard for him, and whom he accompanied in his mi-
 litary expeditions: and he became as renowned for his cou-
 rage, as for his poetry. He accompanied that emperor into
 Germany, Africa, and Provence; and it was in this last ex-
 pedition that he commanded a battalion, when he received a
 wound, of which he died at Nice about three weeks after, in
 the 36th year of his age. The wound was made by a stone,
 which was thrown by a countryman from a turret, and hit
 him upon the head. The Spanish poetry was greatly obli-
 ged to Garcilasso, not only for extending its bounds, but
 also for introducing new beauties into it. He had strong na-
 tural talents for poetry; nevertheless, he did not fail to im-
 prove them by culture, but studied the best poets ancient and
 modern. His poems are full of fire: have a nobleness and
 majesty without affectation; and, what is somewhat singular,
 there is in them a great deal of ease, joined to much subtilty.
 Paul Jovius has not scrupled to say, that his odes have all
 the sweetness of Horace. The learned grammarian Sancti-
 us,

us, has written commentaries upon all his works ; has pointed out his imitations of the ancients ; and illustrated him every where with very learned and curious notes. They were all printed at Naples in 1664, with this title, *Garcilasso de la Vega Obras Poëticas con annotationes de Franc. Sanchez.* in 8vo.

We must not confound this poet with another person of the same name, a native of Cusco, who wrote in Spanish, the History of Florida; and that of Peru and the Incas.

G A R D I N E R (STEPHEN), Bishop of Winchester and lord chancellor of England, was the illegitimate son of Dr. Lionel Woodvill or Wydvile, dean of Exeter, and bishop of Salisbury, brother to Elizabeth, queen consort to Edward IV. He was born in 1483, at Bury St. Edmonds in Suffolk, where his reputed father lived, from whom he took his name (A). His mother having been obliged to marry this person, though an inferior servant of the bishop, in order to conceal his lordship's crime. After a proper education at school, he was sent to Trinity-hall in Cambridge, where pursuing his studies with diligence, he soon grew into reputation by the quickness of his parts, and was particularly distinguished for his elegance in writing and speaking Latin, as well as his uncommon skill in the Greek language (B). In the former he made Cicero his pattern, and became so absolute a master of his style, as to be charged with affectation in that respect. With these attainments in classical learning, he applied himself agreeably to the foundation of his college, to the study of the civil and canon law ; and he took his doctor's degree in the first of these, in 1570, and in the latter the following year; and 'tis said, was elected master of his college the same year.

But his views were far enough from being confined within the university. He had some time before been taken into

(A) Viz. Gardiner, but this was not done till after he became bishop of Winchester, when he also assumed the arms of the Gardiners of Glemsford in Suffolk, with a distinction of a border ; and at last they were impaled with the arms of the see of Winchester without the distinction, Strype's Memorials, vol. iii. Before that time he usually went by the name of Stephens,

(B) Leland compliments him on this account in a poem addressed to him by the name of Stephen Gardiner, in the close of which he foretells him that his brow would be honoured with a mitre, a proof that his surname was at least given him by others before he was a bishop. Leland's Encom. Illust. Vir. p. 4, 49.

the family of the duke of Norfolk, and thence into that of cardinal Wolsey, who made him his secretary, which post he was possessed of at this time, and which proved the foundation of his future rise at court. The cardinal having projected the treaty of alliance with Francis I. in 1525, employed his secretary to draw up the plan of it, and the king coming to his house at More-Park in Hertfordshire, found Gardiner busy at this work. He looked at it, liked the performance extremely well, the performer's conversation better, and his fertility in the invention of expedients best of all. His majesty expressed his satisfaction to Wolsey, who was much pleased therewith, he is from this time Dr. Gardiner was admitted into the secret of affairs, and intirely confided in, both by the king and his first minister.

He received a public mark of that confidence in 1527, when he was sent to Rome, in order to negotiate the arduous affair of Henry's divorce from queen Katharine. Edward Fox provost of king's college in Cambridge, went with him on this embassy; but Gardiner was the chief, being esteemed the best civilian in England at this time, and having been admitted into the king's and the cardinal's cabinet council for this affair, he is stiled in the cardinal's credential letters to the pope, primary secretary of the most secret counsels. He was grown into extraordinary request with the cardinal, in-somuch that in these same letters, he called Gardiner the half of himself, "*Dimidium sui*," than whom none was dearer to him. He wrote that Gardiner should unlock his [the cardinal's] breast to the pope, and in hearing him speak, he might think he heard the cardinal himself. The successful issue of this embassy in obtaining a new commission, directed to the cardinals Wolsey and Campejus, may be seen in the general histories of England, to which we refer; as also for the particulars of our doctor's dexterity and address in negotiating it. We shall only take notice of one not mentioned there, which was the disposing cardinal Campejus to make a tour to England with a good will. This requiring some extraordinary management, Dr. Gardiner took it upon himself, and having put every thing requisite to set the whole affair in a proper light at home into the hands of his colleague, provost Fox, was dispatched thither with the account to the king, who joined with Anne Boleyn, in applauding (c) the ingenuity, intrepidity, and industry of the new minister.

(c) There is a letter from the last dy to our negotiator in the Paper-office supposed to be written on this occasion, which begins, "Mr. Stephens,

But the loudest in his praises was the cardinal, in whose particular concerns our negotiator, by the way, reconciled the pope to the endowment of his two colleges at Oxford and Ipswich (D), out of the revenues of the dissolved lesser monasteries. This added to the rest, made such an impression upon the cardinal's mind, that crying out, O inestimable treasure and jewel of this realm! he desired Fox to remark it, and to insert it in his letter. There was still another instance of Gardiner's abilities and attachment to Wolsey, which had its share in forcing out this burst of admiration from him. During the course of this embassy, his holiness falling dangerously ill, the cardinal set all his engines to work, to secure provisionally the keys to himself, in case of a new election. We need not mention with how much fondness he fixed his eyes upon the papal chair, so much that the suffrages of one third part of the cardinals were procured for him: he dispatched orders immediately to provide that those cardinals should be withdrawn to a place of safety, and there to declare him pope, in case the majority appeared against him, assuring his own party, they should be vigorously sustained by king Henry and his allies. 'Tis true the business came to nothing, by the recovery of Clement VII. However the pains taken in it by his agents, among whom Gardiner had at least an equal share, could not but be highly pleasing to him.

In the event indeed, the king had most reason to be satisfied with his minister, who gave his opinion that all solicitations at Rome would be lost time, the pope in his judgment being immovable in the resolution to do nothing himself, however he might not improbably be brought to confirm such sentence, as his majesty could draw from the legates (E). Henry fully persuaded in the issue of the sincerity and judgment of this advice, recalled our doctor, resolving to make use of his abilities in managing the legantine court (F).

phens I thank you for my letter, wherein I perceive the willing and faithful mind you have to do me pleasure," &c. See the whole in Biog. Britan. Vol. iii.

(D) Our secretary and Fox were the persons on whom the cardinal chiefly relied for laying the plan of of these magnificent foundations. Strype.

(E) The whole letter is inserted in Biogr. Brit. as an instance of Gardiner's elegant stile in English above others, written at the same time, or even later.

(F) The king did not suffer the proceedings to be begun before the cardinals, till Gardiner's return. Burnet's hist. of Reform. vol. ii.

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During his residence at Rome, he had, among other things, obtained some favours at that court for bishop Nix of Norwich, who on his return home, rewarded him with the archdeaconry of Norfolk, into which he was installed March 1, 1529, and this probably was the first preferment he obtained in the church. In reality, it must be owned that his merit as a divine, did not intitle him to any extraordinary expectations that way. As he made his first entrance into business in a civil capacity, so by the exercise of his talents in state affairs, these were more improved, which gave him an opportunity of rendering himself useful, and in a manner necessary to the king, who in that persuasion shortly after his arrival, took him from his master Wolsey, and declared him secretary of state.

Thus introduced into the ministry at home, besides the ordinary business of his office, and the large share he is said to have in the administration of affairs in general, he was particularly advised with by the king in that point, which lay nearest to his heart, and when cardinal Campejus declared that the cause of the divorce was avoked to Rome, our secretary was the person, who in conjunction with Fox the almoner, found out Cranmer, and discovering his opinion, introduced him to his majesty; which proved the means of the king's extricating himself out of that, till then thought, insuperable difficulty.

As this step proved the ruin of Wolsey, in his distress he applied to his old servant the secretary, who gave an eminent proof of his gratitude on this occasion, in soliciting the king's pardon; which was followed in three days by the cardinal's restoration to his archbishopric, and six thousand pounds sent him, besides plate and furniture for his house and chapel. This old servant also, at the cardinal's recommendation in 1530, introduced the provost of Beverly to the king, who received him graciously, and shewed him that he was his good and gracious lord, and admitted and accepted him as his orator and scholar. These were matters of easy management.

But the year had not expired, when the king's service called his secretary to a task of another nature, which was to manage the university of Cambridge, so as to procure their declaration in favour of his majesty's cause, after Cranmer's book should appear in support of it. In this most difficult point his old colleague Dr. Fox was joined with him, and they spared no pains, address, or artifice in accomplishing it. And to make amends for such an unreserved compliance to
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the royal will, a door was presently opened in the church, through which, by one single step, the archdeaconry of Leicester (into which Gardiner was installed in the spring of 1531,) he advanced to the rich see of Winchester, into which he was consecrated the 27th of November (G) following, and the temporalities were restored the 5th of December the same year. In consequence whereof, he assisted in the court when the sentence, declaring queen Katharine's marriage null and void, was passed by Cranmer, May 22, 1533.

The same year he went ambassador to the French king, at Marseilles, to discover the designs of the pope and that monarch, in their interview, of which Henry was very suspicious, and there he intimated his master's appeal to a general council, in case he should take upon him to proceed in his cause; as he did also on the part of Cranmer, who applied to him for that purpose by the king's command.

Upon his return home, being called upon, as other bishops were, to acknowledge and defend the king's supremacy, he readily complied therewith, and published his defence for it, with this title "De vera obedientia, Of true obedience." His conduct was very uniform in this point, as well as in that of the divorce and the subsequent marriage, and he acquired great reputation by his writings in defence of them.

In 1535 Cranmer visiting the see of Winchester, in virtue of his metropolitcal power, our bishop disputed that power with great warmth. Some time afterwards he resumed his embassy to France, where he procured the removal of Dr. Reginald Pole then dean of Exeter, afterwards cardinal, out of the French dominions, having represented him as his master's bitter enemy, and this was the original root of those distastes between them, which in time became public. Before his return this second time, being applied to by Cromwell, for his opinion about the project of a religious league with the protestant princes of Germany, he declared himself against it, and advised a political alliance, which he judged would last longer, as well as answer the king's ends better, if strengthened by subsidies; and in 1538 he was sent ambassador to the German diet at Ratisbonne, where he incurr'd the suspicion of holding a secret correspondence with the pope.

(G) Registr. Cantuar. He had been incorporated LL. D. at Oxford resigned the archdeaconry of Leicester in the end of September, and October preceding. Athen. Oxon. vol. i. col. 158.

Whatever truth there may be in that charge, 'tis certain that Lambert this year was brought to the stake by his instigation, for denying the real presence in the sacrament. This instance of a sanguinary temper, not to be palliated or excused, was then shewn, before the statute of the six articles was enacted, a law on which many were put to death, and which was undeniably of our bishop's framing, and though perhaps not passed by the sole virtue of his particular influence, yet was zealously promoted in the house of lords, to the utmost extent of that influence. This act passed in 1540, and the first person condemned by it and burnt at Smithfield, the same year, was Robert Barnes, who at his death declared his suspicion at least of Gardiner's having a hand in it (H).

Upon the death of vicegerent Cromwell, his rival long in the king's favour, the university of Cambridge, where he still held his mastership of Trinity hall, chose him their vice-chancellor; an honour which he received with singular satisfaction, and the more so, as it was the effect of their own good will and esteem for him, uninfluenced by any particular application from himself; and in return he shewed his sense of it, by an assiduity in his office among them, and a warm zeal to assist them on all occasions with his interest at court; which, as long as the sunshine of any signal service lasted, was very good. But in this, his case, like other courtiers, was subject to the sudden vicissitudes of light and shade, which, so remarkably chequered the series of that reign, and this minister was no more excepted than his fellows, from complying with those conditions of ministerial greatness, which were indispensable as long as Henry sat at the helm. And notwithstanding our secretary tells us himself, that after the king had let him into the secret, that he could look sour and talk rough, without meaning much harm, he ever after bore those sallies with much less anxiety, and could stand a royal rattling pretty well, or as he expresses it himself, he folded it up in the matter and bore it pa-

(H) His words at the stake were, that he forgave the world in general, and the bishop of Winchester in particular, if he had any hand in his death, which implying a doubt, Bayle preposterously enough infers Gardiner's innocence of this man's blood. 'Tis true the opinion wears

the face of candour, but that is only a mask put on to cajole the unwary reader, into an easy belief of what is advanced chiefly from an itch of the marvellous, the ordinary trick of popular writers. See Bayle's Dict. in the article of Barnes (Robert).

ently (r); yet this was only sometimes, and on some occasions. For upon others, we find him not only bearing slights with patience, but submitting to very disagreeable supplications and expressions of deep humility, and great sense of his own failings, directly contrary to the convictions of his own conscience and understanding. Of this we have the following remarkable instance.

Our bishop it seems, had for his secretrary, a relation of his own name Gardiner, who in some conferences with Fryth the martyr, had acquitted himself so well that they were judged fit for the public view (κ). This young clergyman was much in his master's favour, yet he fell under a prosecution upon the act of supremacy, and being very obstinate, was executed as a traitor March 7, 1544. This was made a handle against the bishop by his enemies, who whispered in the king's ear that he was very likely of his secretary's opinion notwithstanding all he had written, and that if he was once in the Tower, matter enough would come out against him. On this suggestion, his majesty consented to his proposed imprisonment. But the bishop being informed thereof in time, repaired immediately to court, confessed all that his majesty had charged him with, whatever it was, and thus by complying with the king's humour, and shewing the deepest concern for his real or pretended failings, obtained his full pardon, to the great mortification of his enemies.

We have selected this instance from many others of the like nature, all which are too evident proofs of our minister's baseness of heart, and unprincipled dissimulation, chiefly upon this account, because it will be of use to discover his real sentiments upon the subject of the supremacy, which will at last be found to be nothing more in reality, than an engine of his political-craft. It has been alledged indeed in his behalf, that he was not always so fervile and ready an

(r) This secret Henry acquainted him with on the following occasion: Our doctor had been joined with the earl of Wiltshire, his relation by blood, in some affair of consequence, which had not been managed to the king's satisfaction, upon which he treated Gardiner in the presence of the earl with such a storm of words as quite confounded him, but before they parted, the king took him into his chamber, and told him, that he was indeed very angry, yet not par-

ticularly with him, though he had used him so, because he could not take quite so much liberty with the earl. See his Letter to Somerset in Fox's Acts and Monuments, and in Biogr. Brit.

(κ) The title of this piece is, "A Letter of a young gentleman named Master German Gardiner, wherein men may see the demeanour and heresy of John Fryth, lately burnt, &c."

instrument of the king's will, especially upon the point of the supremacy, for which a letter is produced from a copy thereof preserved from the original then extant, in the Cotton library, by Mr. Strype, we shall give a transcript of this letter below (L), whence it will appear to be nothing more than

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(L) It is in these terms: " My
 " duty remembered to your majesty
 " with all lowly humility and re-
 " verend honour. For as much as
 " letted by disease of body, I can-
 " not personally repair to your high-
 " ness's presence, having heard of
 " your grace's almoner, to my great
 " discomfort, what opinion your
 " highness hath conceived of me,
 " I am compelled by these letters,
 " to represent me unto the same,
 " lamenting and wailing my chance
 " and fortune to have lost besides
 " my deserts, as much in reputation
 " in your grace's heart, as your
 " highness without my merit hath
 " conferred unto me in estimation
 " of the world. And if I com-
 " forced not myself with remem-
 " brance of your grace's goodness,
 " with whom veritas semper vincit;
 " et fortis tæderet et vitæ. I know
 " in myself and can never forget
 " your grace's benefits, your high-
 " ness's notable affection towards
 " me. I know my duty and bond
 " to your highness. How much I
 " desire to declare in outward deeds,
 " God knoweth, and I trust your
 " highness shall know. But in the
 " mean time for want thereof thus
 " I suffer, and know no remedy but
 " your highness's goodness to ex-
 " pend what I have done, what I
 " should have done, and what I
 " may do, and not to be miscon-
 " tent though in correcting the an-
 " swer made, I believed so great a
 " number of learned men, affirm-
 " ing it so precisely to be true, that
 " was in the answer alledged, con-
 " cerning God's law. / Especially
 " considering your highness's book
 " against Luther in mine under-
 " standing most plainly approveth
 " it; the book written in your
 " grace's cause and translated into

" English seemeth to allow it; and
 " the counsel of Constance con-
 " demning the articles of Weiclyffe
 " manifestly decreeth it. The con-
 " trary whereof, if your grace can
 " now prove, yet I, not learned in
 " divinity, ne knowing any part of
 " your grace's proves, am I trust
 " without cause of blame in that
 " behalf, when I know not now,
 " how I shall then speak thereafter.
 " It were pity we lived, if so little
 " expressing our love to God in our
 " deeds, we should abuse his name
 " and authority to your highness's
 " displeasure, of whom we have re-
 " ceived so many benefits. On the
 " other part if it be God's autho-
 " rity to us allotted, though we
 " cannot use it condignly, yet we
 " cannot give it away. And it is
 " no less danger to receive than to
 " give, as your highness of your
 " high wisdom can consider. I am
 " for my own part, as I am bound,
 " most desirous not only to do what
 " may be done to your highness's
 " contentation, but also appliable
 " to learn the truth what ought to
 " be done. Trusting your majesty
 " will finally take in good part,
 " that I think that true, for which
 " I have so good grounds and au-
 " thorities, until I hear stronger
 " grounds and reasons to the con-
 " trary. I shall most gladly confer
 " with any of your grace's council
 " in this matter. And in the mean
 " time daily pray to God for know-
 " ledge of his truth, and preserva-
 " tion of your majesty in much fe-
 " licity; alway most ready and de-
 " sirous to do as becometh your
 " most humble subject, most boun-
 " den Chaplain, and daily Bede-
 " man,

" Stephen Winton."

The

than an effect of that lesson, which he tells us himself, he had learnt upon the subject of his majesty's temper, from his own mouth, not to look upon himself as undone, when he received such notices of his majesty's displeasure, as threw some other courtiers into the most dreadful apprehensions, knowing, as he did, the king to be a wise prince, who after thus venting his anger would remember past services, and be more ready to do an old servant a good than an ill turn after giving him such correction (M). This shews that he knew, or at least that he thought he knew, the king better than some others about him, and that he made this superior knowledge the rule of his conduct, as it was the product of his own sagacity and penetration. This taught him to seek his own safety, in taking a share with others, in the divorce of Anne of Cleves and that of queen Catharine Howard, the first of which, if we consider his skill in the law, must have been against his conscience, and the second as much against his inclination, on account of his attachment to that noble family; which will justify the remark, that it was happy for his memory that he was out of the kingdom, when the divorce of queen Anne Boleyn was transacted, as also during the prosecutions of Sir Thomas More and bishop Fisher, all brought to the block while he was abroad acquiring the highest reputation in foreign countries, and bringing honour to himself, his king, and his country, by his great abilities as a statesman.

The book which occasioned this letter seems to be written against Erastianism, which perhaps not being sufficiently adverted to by the king, he might suspect it of a design to impeach his supremacy, and for that reason send it to Gardiner, who had written so well in defence thereof, to answer; but instead of censuring he approved the doctrine contained in it, whereat his majesty, as usual, immediately took fire and sent for him; when he, not caring to meet the tempest of his majesty's anger by a personal apology, chose to send it in writing. And as it does not appear that the king carried it any further, it should seem that he was convinced of his mistake. Strype indeed, who has given a transcript of this letter, supposes Henry to have formed a design that

the clergy should acknowledge all their powers to be derived from him; but this is advanced without any proof, more than conjecture from his offence taken at this book. Memorials, vol. i. p. 215. And if that author's conjecture be allowed that this letter was written about the year 1535, it may be remembered, that about that time the king had some thoughts of a reconciliation with Rome, and returning the supremacy to the pope; which being very well known to Gardiner, might encourage him to speak freelier on that head.

(M) This method Gardiner calls whetting, which was in effect a scolding with pen and ink. Gardiner's letter to Somerset in Fox ubi supra.

However

However all those abilities, under the guidance and direction too of all that sagacity, subtlety, and shiftiness which impregnated his nature, were not sufficient to save him from a cloud, which shewed itself to him upon his master's brow in the close of his reign; a change which might be attributed wholly to the unsteadiness of the master, were there not facts sufficient to throw the imputation in some measure upon the servant. Certain it is, though upon what particular provocation not known, that he engaged deeply in a plot against the life of Cranmer, which being discovered and dispersed by the king, his majesty, fully satisfied of the archbishop's innocence, left all his enemies, and among the rest our bishop, to his mercy. The malice, though forgiven by Cranmer, cannot be supposed to be forgotten by Henry. But that did not hinder him from making use of this willing servant, against his last queen, Catharine Parr. That lady, as well as her preceding partners of the royal bed, falling into her consort's distaste, he presently thought of a prosecution for heresy; upon which occasion he singled out Gardiner, whose inclinations that way were well known, as a proper person for his purpose to consult with. Accordingly the minister listened eagerly to his master's suspicions, improved his jealousies, and cast the whole into the form of articles; which being signed by the king, it was agreed to send Catharine to the Tower. But she had the good luck and address to divert the storm from breaking upon her head, some part whereof fell upon that of her persecutors. The paper of the articles, being intrusted to chancellor Wriothesly, was dropt out of his bosom, and carried to her. She with the help of this discovery to her royal consort, found charms enough left to dispel his suspicions; the result whereof was, several severe reproaches to the chancellor, and a rooted displeasure to our bishop, insomuch that the king would never see his face afterwards.

And his behaviour to him corresponded with that resentment. In the draught of his majesty's will, before his departure on his last expedition to France, the bishop's name was inserted among his executors and counsellors to prince Edward. But after this, when the will came to be drawn afresh, he was left out, notwithstanding Sir Anthony Brown moved the king twice, to put his name as before into it. But the motion was rejected with this remark, that "if he
 " [Gardiner] was one, he would trouble them all, and they
 " should never be able to rule him." Moreover when the

king saw him once with some of the privy counsellors, he shewed his dislike, and asked his business, which being to acquaint his majesty with a benevolence granted by the clergy; the king hearing it, called him immediately to deliver his message, and having received it went away. After all, bishop Burnet assigns our minister's known attachment to the Norfolk family, for the cause of this disgrace, to whom we must refer the reader (N); the reasons offered in support of that opinion, being too long to be brought into the compass of our design in this work. But whatever was the cause of this disgrace, or whatever usage he met with on other occasions, this justice is undeniably due to him, that he ever shewed a very high respect to his master's memory, and always spoke and wrote of him with much deference; whether out of policy or gratitude, or a mixture of both, let others judge.

In this unhinged situation he stood, when Edward VI. ascended the throne, and his behaviour under the son, did more than justify the father's censure upon the unruliness of his temper. Being prevented from disturbing the council within doors, he opposed all their measures without doors. The reformation was the great object of this reign, and that, as planned by Cranmer, he could not by any condescension of the archbishop, be brought to approve, or even to acquiesce in. He condemned the diligence in bringing it on as too hasty, which would cause a miscarriage; observing that under a minority, all should be kept quiet, and for that reason no alterations attempted; and this served him also for a ground to oppose the war with Scotland, as too hazardous and expensive. From the same principle, he no sooner heard of the intended royal visitation, than he set up objections to it; he both questioned its legality, and censured its imprudence as an innovation; alledging that it would tend to weaken the prerogative as assumed by Henry, in the eyes of the meanest, when they saw all done by the king's power as supreme head of the church, on the due use of which all reformation must depend, while he was a child, and could know nothing at all, and the protector, being absent, not much more. However, these were words only, but he did not stop there; when the homilies and injunctions for that visitation were published, he insisted, on the perusal of them, that he could not comply to them, in a letter from his diocese to one of the visitors, though at the expence of losing

(N) Burnet's Hist. of Reformation, vol. ii.

his bishopric, pretending that all their proceedings were framed against the law both of God and the king, of the danger of which, he said, he was well apprized (o).

Upon his coming to London he was called before the council, September 25, 1547, and there refusing to promise either to receive the homilies, or pay obedience to the visitors if they came into his diocese, he was committed close prisoner to the Fleet, where he was strictly kept, and but indifferently used, notwithstanding frequent petitions for redress, and the warden of the Fleet was his friend. Some days after his imprisonment, he was sent for to the deanery of St. Paul's by Cranmer, who in company of some other bishops, discoursed with him in defence of the homily upon justification, which he had censured, as excluding charity from any share in obtaining it. The archbishop proceeded to apologize for Erasmus's paraphrase on the New Testament as the best extant, which being ordered by the injunctions to be set up in all churches, had been objected to by Gardiner. His Grace seeing no hopes from arguments, which made no impression, let fall some words of bringing him into the privy-council in case of his concurrence with them; but that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, December 24, and then was set at liberty by the general act of amnesty, usually passed on the accession of every prince to the throne. He was never charged with any offence judicially, every thing being done in virtue of that extent of prerogative which had been assumed by Henry VIII. and which had been indirectly recommended to the council, as we have seen, by himself, however it did not pass without censure as an invasion of liberty. And it was thought to be necessary for mortifying our prelate's haughty temper, as well as due in vindication of their proceedings from the contempt he had shewn to them.

After his discharge he went down to his diocese, and though he opposed as much as in him lay, the new establishment in its first proposal to him, yet now it was settled by act of parliament he knew how to conform, which he

(o) The letter is addressed to one Mr. Godsalve, as may be seen in Biogr. Brit. to which we must refer, being too long to find-room here. Bp. Burnet observes, that there is most of a christian bishop in it of any he had seen of Gardiner's, and no less of a patriot. The tenor of it shews that he was persuaded they were resolved to strip him of his bishopric which ever way he acted, and in that persuasion he took courage from despair.

not only did himself, but took care that others did the same. Yet he was no sooner returned to town, than he received an order, which brought him again before the council, where after some rough treatment, he was directed not to stir from his house, till he went to give satisfaction in a sermon to be preached before the king and court in a public audience, for the matter of which he was directed both what he should, and what he should not say, by Sir William Cecil. He did not refuse to preach, which was done on St. Peter's day, but so contradictory to the purpose required (P), that he was sent to the Tower the next day after, on the 30th of June 1548, where he was kept so close a prisoner for a year, that his chaplain was admitted only once to him when he was ill, and then restrained because his life was not thought in danger.

But soon after his affairs put on a more pleasing countenance. When the protector's fall was projected, our bishop was deemed a necessary implement for the purpose, and his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council, he had such assurances of his liberty, and entertained so great hopes of it, that 'tis said he provided a new suit of cloaths in order to keep that festival, but in this he flattered himself too much. The change brought upon the public face of affairs by the deposition of Somerset, brought no change in the condition of Gardiner's private state. On the contrary, his first application for a discharge, was treated with contempt by the council, who laughing, said merrily, the bishop had a pleasant head; for reward of which they gave him leave to remain five or six weeks longer in prison, without any notice taken to him of his message. Nor did the lords shew any regard to his next address to the same purport, and he had been two years within a few days in the Tower, when the protector restored to that high office, went with others, by virtue of an order of council, June 9, 1550, to confer with him in that place.

In this conference they proposed to release him upon his submission for what was past, and promise of obedience for

(P) His text was Matthew viii. 15. from whence he took occasion in acknowledging the king's supremacy to deny that of his council, whom he treated very contemptu-

ously. The MS. is extant in Bennet College library at Cambridge: Tanner's Bibl. Brit. Hibern. p. 309.

the future, if he would also subscribe the new settlement in religion, with the king's compleat power and supremacy, though under age, and the abrogation of the six articles. He consented to, and actually subscribed all the conditions except the first, which he refused, insisting on his innocence. The lords used him with great kindness, and encouraged him to hope his troubles should be quickly ended; whereupon, seeing also the protector among them, he flattered himself; or pretended at least to do it, strongly, with the hopes of receiving his release in two days, and in that confidence actually made his farewell feast. But the contempt he had at first shewn to the council, being still implicitly avowed by his refusing to make a submission now, was not so readily overlooked.

On the contrary, this first visit was followed by several others of the like tenor, which meeting with the same refusal: at length, the lords Herbert, Petre, and bishop Ridley, brought him new articles, wherein the required acknowledgment being made more general, runs thus, That he had been suspected of not approving the king's proceedings, and being appointed to preach had not done it as he ought to have done, and so deserved the king's displeasure, for which he was sorry; but now the other articles being enlarged, were besides the king's supremacy, the suppression of abbies and chantries, pilgrimages, masses, and images, adoring the sacrament, communion in both kinds, abolishing the old books, and bringing in the new book of service, with that for ordaining priests and bishops, the compleatness of the scripture, and the use of it in the vulgar tongue, the lawfulness of clergymens marriage, and to Erasmus's paraphrase, that it had been on good considerations ordered to be set up in churches. These being read, he insisted first to be released from his imprisonment, and said that he would then freely give his answer, such as he would stand by, and suffer if he did amiss, but he would trouble himself with no more articles, while he was detained in prison, since he desired not to be delivered out of his imprisonment in the way of mercy but of justice.

On the 19th of July he was brought before the council, who having told him that they sat by a special commission to judge him, asked whether he would subscribe these last articles or no, which he answering in the negative, his bishopric was sequestered, and he required to conform in three months on pain of deprivation. Hereupon the liberty he had before of walking in some open galleries, when the duke
of

of Norfolk was not in them, was taken from him, and he was again shut up in his chamber. At the expiration of the limited time, the bishop still keeping his resolution, was deprived for disobedience and contempt, by a court of delegates wherein Cranmer presided, after a trial which lasted from December 15, to February 14 following, in four and twenty sessions. He appealed from the delegates to the king, but no notice was taken of it, the court being known to be final and unappealable.

In the course of the proceedings Gardiner all along behaved himself contemptuously toward the judges, and particularly called them sacramentarians and hereticks. This therefore being considered by the council, after the former sentence there passed an order at that board to remove him to a meaner lodging in the Tower, to be attended there by one servant only, of the lieutenant's appointment, to have his books and papers taken from him, and not to be allowed pen, ink, or paper; and no body suffered to visit him. However, as he continued a close prisoner here during the rest of king Edward's reign, the severity of this order came in time to be abated, as is certain from the books written by him at this time in polemical divinity (Q), besides which he also composed variety of Latin poems, and translated into verse several beautiful passages in the books of Ecclesiastes, Wisdom and Job, and other poetical parts of the Old Testament, after the example of other great men, and especially of his master Cicero, who being excluded from business, and serving his country in an active life, devoted his leisure to the same service in the use of his pen.

But in this he surpassed that master, he kept up his spirits much better than the old Roman did, comforting himself with the cordial belief of what he wished, viz. that he should live to see another turn, and another court, in which he should be as great as ever. And the trial of his faith was of no long duration. The first dawning of this predicted change begun to appear on the demise of king Edward. For notwithstanding the faint struggle that was made in favour of the lady Jane Gray, queen Mary's succession was visible enough, and accordingly she was publickly proclaimed queen July 19, 1553. On the 3d of August she made her solemn entry into the Tower, when our bishop, in the name of himself and his fellow prisoners, the duke of Norfolk, the dukes of Somerset, the lord Courtney, and

(Q) See the list of his works at the close of this memoir.

others of high rank, made a congratulatory speech to her majesty, who gave them all their liberty. The spokesman took his seat in the council the same day, and on the 8th he performed the obsequies for the late king Edward VI. in the queen's presence. On the 9th he went to Winchester-house in Southwark, after a confinement of somewhat more than five years. He was declared chancellor of England on the 23d, for which the patent passed the 21st of September. He had the honour of crowning the queen on the 1st of October, and on the 5th he opened the first parliament in her reign. By these hasty steps bishop Gardiner rose to the prime ministry, and was possessed at this time of a larger extent of power both civil and ecclesiastical, than any English minister ever enjoyed, except his old master cardinal Wolsey.

He was also rechosen chancellor of Cambridge, and restored to the mastership of Trinity-hall there, of which, among his other preferments, he had been deprived in the former reign; when the duke of Somerset being protector would have had him resign that house into the hands of the crown, giving out that from his affection to the civil law, he was inclined to erect a college for promoting that study, and to endow it with the revenues of that foundation, and of Clare-hall. But Gardiner suspecting some design or casualty might surprize the interval between the dissolution of the old and the settling of this new foundation, civilly declined the motion; informing his grace, that the way to advance the study of the law, was by promoting the present professors of that faculty then so generally discouraged, and not by founding a new college for the future students thereof, since Trinity-hall alone could breed more civilians, than all England did prefer according to their deserts. This remark cost Gardiner the mastership, but perhaps saved the foundation (R).

The great and important affairs transacted under his administration in effectuating the sudden change that was made in the constitution by queen Mary, are too much the subject of general history to have a place here at large, and would otherwise be tedious to repeat. We shall therefore mention

(R) Fuller's hist. of Cambridge, p. 48. where he ranks Gardiner among the benefactors to Trinity-hall. Upon his restoration to the chancellorship he purged the univer-

sity thoroughly, turning out all the masters except two. However 'tis certain that seat of the muses was saved from the flames of persecution as long as he continued chancellor.

such

such only as are either not vulgarly known, or have been misrepresented, or left doubtful by others, and so more properly fall within our province. Of the first kind is the account given by Sir John Harrington of Kelston, in a piece written for the use of prince Henry, eldest son to king James I. and is a kind of supplement to bishop Godwin's catalogue of English bishops; wherein having mentioned Gardiner's first sending his father to the Tower for carrying a letter to queen Elizabeth, and then obliging that princess to discharge his mother for being a heretick, he informs us that his father was released among others by the advice of our bishop, on the occasion of queen Mary's being declared to be with child; notwithstanding he had addressed a very saucy sonnet during his imprisonment to the minister(s).

With regard to the misrepresentations of Gardiner, justice to our readers obliges us to mention one, relating to the principle which prompted and prevailed with him to commit so many cruel acts, whereof in the short course of his ministry he was undeniably the author. The cause assigned by bishop Burnet is his own abject and servile spirit(r). And this is mentioned among other motives by a late writer (u), who has undertaken to discuss the point professedly, in the entrance upon his attempt. But there he drops it, and proceeding to the charge of a sanguinary temper imputed to Gardiner, as the cause of these persecutions, by Fox and others, he removes the blame from Winchester to lay it upon cardinal Pole, as the principal adviser and instigator of those cruelties, leading the reader to infer from thence, that the motive assigned by Burnet was sufficiently answered.

'Tis true the right reverend author closes with the assertion of Fox, that when Pole advised the queen to rely upon fair means, it was opposed by Gardiner, and that he prevailed so far as to bring the queen to consent, that the weapons of the law, rather than the arguments of the gospel, should be employed to reduce hereticks to the Catholic church, and that Gardiner's abject and servile spirit is assigned by him for the true cause of his giving that advice, which indeed could not be the cause, if the advice was not given by him. But to pass over how very little is advanced to remove the advice from Gardiner to Pole, the inconclusiveness of which might be

(s) Harrington's Brief view of the state of the church of England, as cited in Biog. Brit. where the sonnet may be seen.

(r) History of the Reformation, vol. ii, p. 299.

(u) The writer of our author's article in Biogr. Brit.

very easily shewn, would not it draw us beyond the bounds of our design further than to observe that the cardinal may well be supposed to change his first opinion upon the arguments of Gardiner who knew the temper of the hereticks better than he did, as having had more experience of them, especially when he saw it most agreeable to the queen, who, though a mild and benevolent princess in other things, yet in respect to her religion, was a perfect bigot, and Gardiner himself declares she went before him in these counsels (w). But this is drawing the case from that point of view in which it is set by Burnet, whose reason evidently supposes that in the affair of persecution, Gardiner always acted purely upon political considerations. He observed the temper of his brethren, and the zeal of the last house of commons before Pole's arrival, which is said to have flamed much higher than his own, therefore he had all the reason in the world to be assured, that the queen would incline to sanguinary methods, notwithstanding any intimation of his to dissuade her, whom she is allowed to consider rather as a statesman than as a priest. In this situation he resolved to swim with the stream against the dictates of his own mind, which could proceed from nothing but his own abject and servile spirit, and that also led him to submit to Pole, and execute his share of the commission in the proceedings at Winchester-house, which are allowed to be carried on with flagrant inhumanity.

In this view too the best account is given of those remarks made in his favour, that though he was the author of these cruelties, yet he grew very soon weary of them, and refused to have any further hand in them, reproaching Bonner for his butcher-like disposition in pursuing them as he did. Which because it seems at first view to appear in his favour, is repeated more than once, though nothing can be clearer than that this reproach did not arise from any natural abhorrence or distaste to blood, but that he saw those means would not obtain the end. The heretics on the contrary he observed became more obstinate, which being cried up by them as a glorious constancy in maintaining God's cause, made that cause prevail the more, and he knew very well the maxim, That the blood of the martyrs was the seed of the church. In short his whole conduct in this particular, was directed absolutely and unreservedly by the same principle of state policy, as it was in all the other parts of his administration, to

(w) See Roger's trial in Fox's Acts and Monuments.

divest himself intirely of nature ; which done, it was impossible in nature that he should take any delight in blood, as to his particular relish of which, he could have none ; and that is all that is alledged in his defence on this head.

But our apologist thinking he had sufficiently supported his opinion; proceeds to triumph over his antagonists, among whom Burnet holds the first place. Let it be observed, says he, how the same writers vary this man's character. He had born five years imprisonment in the reign of Edward, besides the loss of his bishopric and all his other preferments, rather than stoop to make a submission, and yet his advising these cruelties is ascribed to his servile and abject temper apt to be wrought on by the same means. This is a great escape indeed, since this very apologist in speaking of that submission at the time it was required, has himself given the bishops reasons for refusing it, one of which, at least, if not the principal, was, because he knew such a submission would be so far from satisfying his enemies, who aimed at the lands and revenues of his bishopric, that they would even turn it against him ; so that here too he acted under the influence of the same political principles to which he was an absolute slave : whence this step in his conduct under Edward instead of being unluckily made a part of the ovation in his triumph, may very fitly be urged as an egregious proof of that servile and abject temper, which prompted him to advise the bloody persecutions under Mary. Thus we have endeavoured to wipe off some false colouring from the face of truth, without any prejudice against Gardiner, and simply on the principle of impartiality, without which we need not observe, that what would otherwise be rightly called candor, degenerates either into flattery or affectation.

The point here was capable of being cleared up ; but that is not always the case in the course of our politician's life, some parts whereof are left so intricate that they still remain, and probably ever will remain, a secret. One of these, and perhaps the most interesting of any, is his disposition in respect to the princess (afterwards queen) Elizabeth. In the first place it is certain that several aspersions were, though falsely, thrown upon her, as plotting against her sister, and that she came into a great deal of trouble, was sent prisoner to the Tower, and examined there by the bishop of Winchester, and that advice was given to take her off.

Here again the doubt is what share he had in that advice, concerning which, let us first hear Holingshead the first historian that mentions it, who speaking of one bishop's death

writes thus, " This we have all to thank that his death hap-
 " pened so opportunely, that England hath a mighty thanks
 " to give to the Lord therefore, not so much for the great
 " hurt he had done in times past, as especially for that he
 " had thought to have brought to pass, in murdering our
 " noble queen that now is, for whatsoever danger it was of
 " death that she was in, it did no doubt, proceed from that
 " bloody bishop, who was the cause thereof. And if it be
 " certain which we have heard, that her highness being in
 " the Tower, a writ came down from certain of the coun-
 " cil for her execution, it is out of controverſie that Wilie
 " Winchester was the only Dædalus and framer of that en-
 " gine, who no doubt in that one day had brought this
 " whole realm into woful ruin, had not the Lord's most gra-
 " cious council, through master Bridges then the lieutenant
 " coming in haſte to the queen, certified her of the mat-
 " ter, and prevented Achitophel's bloody deſires (x)."

To the ſame purpoſe Camden obſerves, that our biſhop
 was generally reported to have been the princeſs's great ene-
 my, and to have let fall ſome bitter ſpeeches which were
 underſtood to refer to her, ſuch as " We may ſhake off the
 " leaves and lop the branches, but if we do not deſtroy the
 " root, the hope of hereticks, we do nothing (y)." On the
 ſame ſide it is further alledged, that her death being reſolved
 on, king Philip interpoſed in her behalf, and by that means,
 added to her own innocence and fortitude, ſhe eſcaped, being
 otherwiſe, it is agreed on all hands, abſolutely devoted to
 deſtruction by her ſiſter (z). On the other ſide, Cooper
 biſhop of Winchester in queen Elizabeth's time, though he
 gives a very particular account of that princeſs's ill uſage,
 does not aſcribe it in the leaſt to Gardiner (A). Camden re-
 fers the expreſſion about the root and branches to Dr. John
 Story, who was afterwards executed for high treaſon in
 queen Elizabeth's reign. The ſame author alſo aſcribes her
 perſecution in its greateſt violence, and when to ſecure her
 life ſhe was forced to profeſs the Popiſh religion, to cardinal
 Pole, without once mentioning the biſhop of Winchester's
 name in it (B). Speed likewiſe ſo far agrees with Camden,
 that ſpeaking of the princeſs's troubles and the advice given
 to take her off, our biſhop's name occurs not, but then, in-
 ſtead of cardinal Pole, he aſcribes all to the lord Paget (c).

(x) Holinghead's Chron. vol. ii.

p. 1130.

(y) Fuller's Church Hiſt.

(z) Burnet, vol. ii. p. 287.

(A) Cooper's Chronicle, fol. 371.

(B) Introd. ad Annal. Reg.
Eliz.

(c) Speed's Chronicle, p. 828.

Our bishop is also cleared by a popish writer, who tells us that Sir Thomas Wyatt's plan for an insurrection, was sent to the lady Elizabeth in a bracelet, and that this was discovered by Gardiner, but that he pushed it no farther, than to persuade her to submit herself to the queen. This is told as a secret, and indeed it appears to have been so to all other historians of those times (D).

In such a contrariety of evidence, recourse is usually had to the character of the person concerned. And here our politician's character would be of no service to him, could it be supposed that the abjectness and servility of his spirit in complying with his mistress, was so absolute and unreserved, as to carry him to any lengths whatever, to gratify her inclinations: but that, surely, would be an injury to his memory, especially when it is considered, that no maxim was more constantly professed, nor more uniformly observed by him, than that of making the law the rule of his conduct (E); and, as she professed herself a Papist, there was no law under colour of which she could have been prosecuted for her life, without such a straining as must have rendered the issue uncertain. It is true, this is nothing more than bare conjecture; but then, it is such a conjecture as is raised by the spirit of candor, which, no less than impartiality, an historian should never be found without.

In the last year of his life, our statesman going to Calais among other commissioners, to mediate a peace between France and the emperor, took lord Burleigh, then Sir William Cecil, in his retinue; a fact, which is selected from among several others, to shew that he was capable of forgiving past unkindnesses, since there is good reason to believe that Sir William, who was twice secretary of state, furnished the reasons set forth in his master's will, in favour of queen Jane's right. Upon his return from Calais, he declared, he would no longer have a hand in the persecution of heretics; in consequence, whereof, such as were confined upon that account in his diocese, were put under the jurisdiction of Bonner.

From the arrival of cardinal Pole in England, our minister held only the second place in the management of affairs

(D) Sanders's Schism Anglican.

(E) See his letter to Mr. Godsalve, in Biog. Brit. referred to in note (O); and under this rule, his attention upon all occasions to the spirit of the

constitution, in preference to every thing, and particularly, both to royal and ministerial power, is remarkable and praise worthy.

relating to the church, but in matters of civil government his influence was as great as before, and continued without the least diminution to the last. By his advice, a parliament was summoned to meet in October 1555. As he was always a guardian of the revenues of the ecclesiastics, both regular and secular; so he had at this time, projected some additional security for church and abbey lands, which by a well timed address from the convocation to the cardinal, put by himself into Pole's hands, he had in some measure preserved to all who possessed them, and the project was afterwards brought to bear by his friend Mr. secretary Petre. He opened the session with a well judged speech, October 21st, and was there again on the 23d, which was the last time of his appearing in that assembly. He fell ill soon afterward, and his disorder encreasing, his last struggle for life was ended November 12th, or 13th following, being aged about seventy-two years. His death was occasioned most probably by the gout (F): however, the lower parts of his body being mortified smelt very offensively, and hence occasion was taken, according to the ordinary working of superstition, to raise several falsehoods, in order to turn the manner of his death into a judgment (G). His funeral was performed with all the solemn pomp, with which persons of the first rank were conducted to the grave in those times; and because many, no doubt, will be pleased therewith, we shall give the particulars as follows.

He died at Whitehall about one o'clock in the morning, and about three the corpse was carried to Winchester-house, and at five in the afternoon his bowels, being greatly mortified, were buried before the high-altar in the church of St. Mary Overy's. The knell began at six, and a dirge and mass, all the bells continuing to ring till seven at night. November 14th, the knell began again, when there was seen a hearse adorned with four branches of gilt candlesticks, two white branches, and three dozen of staff-torches. The choir was hung with black, and coats of arms and escutcheons; dirge sung that evening; the next day mass of requiem was sung by Dr. Bonner, bishop of London, many prelates, noblemen, knights and gentlemen being present; after which, the funeral sermon was preached by Dr. White, bishop of Lincoln. This ended, all went to dinner at Win-

(F) Godwin de Præsul. Parker's Antiq. But Fuller ascribes it to a consumption. Church Hist. cent. xvi. p. 17. (G) See Holingshead, ubi supra: and Strype's Memorials, vol. iii. p. 200, 201. 270.

chester-palace. The same day in the afternoon, was dirge sung in every parish of London, with a herse, and ringing of bells; and the next day, a mass of requiem and prayers. On the 21st of the same month about noon, began the knell, when the body was brought to the church of St. Mary Overy's attended by all the bishops in town, and a great number of the clergy; the bishop of London performed the funeral service, and wore his mitre; before the corps went the king at arms in his coat, and five banners of his arms, and four images wrought with gold and jewels. On the morrow were said three masses, one of the Trinity, one of our Lady, and one of requiem; after which, the company repaired to dinner at Winchester-palace, and the body was deposited in a vault till it could be carried to Winchester. February 24th following, were celebrated the obsequies; the manner whereof was thus:—In the afternoon, began the knell at St. Mary Overy's, and ringing, after that began the dirge. A pall of cloth of gold, and two white branches, and two dozen of staff-torches burning, and four great tapers; the lord Montacute chief mourner, and the lord bishop of Lincoln, Sir Robert Rochester comptroller, and divers other attendants in black, and many black gowns and coats. And the morrow, mass of requiem and offering done, began the sermon; and so mass being done, all repaired to dinner at lord Montacute's. At the gate the corps was put into a chariot with four horses, all covered with black. Over the corps an image resembling the deceased, with his mitre on his head, with five gentlemen bearing five banners of his arms. Then followed a hundred men in gowns and hoods. Then two heralds, Garter and Rouge-Croix, in their coat armour. Then came sixty men riding about the corps all the way with burning torches in their hands. Lastly, came the mourners in gowns and coats, to the number of two hundred afore and behind, and the knell ceasing there, they had a torch given them. And so through every parish till they came to Winchester. And as many as came to meet them had money given them; and a dirge and mass was performed at every station. All these ceremonies over, the corps was interred, according to the bishop's direction, on the North side of the high altar in Winchester cathedral, in a tomb answerable to that of bishop Foy on the other side.

Our prelate's private estate amounting to thirty thousand pounds in cash, besides plate and rich furniture, was disposed of by his will, of which he appointed executors his two old friends, Sir Anthony Browne viscount Montacute, and Dr. Thomas Thirlby, bishop of Ely. His

rous and liberal disposition, kept a good house, and brought up several young gentlemen (I), some of whom became afterwards statesmen, peers, and privy counsellors, secretaries of state, and chancellors. On the other hand, he had certainly a large portion of haughtiness, and boundless ambition, and was, perhaps, the most finished dissembler that ever trod the stage of life. As to his religion, it has been observed, that he was more a Protestant than a Papist in his principles, which may perhaps be allowed, if the word Papist be applied to the Pope only and his authority, which he always as a statesman disapproved; and indeed he plainly looked on religion as an engine of state, and made use of it as such. In which principle, he was very watchful to preserve and to encrease the revenues of the church in general, and those of his own rich diocese in particular (K); being well apprized of the truth of that political maxim, that dominion is linked close to property. Bishop Burnet tells us, that at his death he expressed great remorse for his former life, often repeating these words, *Erravi cum Petro sed non flevi cum Petro*: “I have erred with Peter but not wept with him.”

He wrote several books besides those mentioned below (L), to which, however, if we add his letters to Smith and Cheke upon the pronunciation of the Greek language, together with his order or rescript, as chancellor of the university of Cambridge on that subject (M), we shall have the most material of his

(I) He takes notice of this in his letter to Godsalve, intimating that his deprivation from the bishopric, would on that account be a loss to the public.

(K) This is alleged by many as the principal motive for depriving him of that rich bishopric: he himself did not scruple to assert it; and Mr. Strype has made it more than probable, by giving an account from records of the great alienation that was made of the lands and revenues thereof, by Ponet, his successor at that time; and Thomas Gardiner recovered all again. Yet the copy was followed by queen Elizabeth in some measure; whence we see so many rich livings in the gift of this bishop, which were exchanged for the manors, &c.

(L) His principal works are, 1. *De vera Obedientia*. Lond. 1534, 1535. 4to. at Hamburg 1536. 8vo. 2. *Palinodia Dicti libri*; when published not known 3. A necessary

Doctrine and Evidition of a Christian Man, set forth by the King's Majestie of England 1543. 4. An explanation and assertion of the true Catholic Faith, touching the most blessed Sacrament of the Altar, &c. 1551. 5. *Confutatio Cavillationum quibus sacrosanctum Eucharistiae sacramentum ab impiis Capernaitis impeti solet*. Paris 1551. This he composed while a prisoner in the tower: he managed this controversy against Peter Martyr, and others, who espoused Cranmer. After the accession of queen Mary, he wrote replies in his own defence, against the abuses of Dr. Turner, Penet, and other Protestant exiles.

(M) Some of these letters are still extant in Bennet college library at Cambridge. The controversy made a great noise in it's time, but was not much known afterwards, till that elegant account of it appeared in public, which is given by Mr. Baker in his

his pieces. A compleat list whereof may be seen in Tanner's *Bibl. Britannico Hibernica*, p. 308, 309.

his *Reflections on Learning*, p. 28, 29. who observes, that our Chancellor assumed a power, that Cæsar never exercised, of giving laws to words. However, he allows, that the controversy though managed with much warmth on each side; yet, a man would wonder to see so much learning shewn on so dry a subject: Du Fresnois was at a loss where the victory

lay; but Roger Ascham, with a courtly address declares, that tho' the knights shew themselves better critics, yet Gardiner's letters manifest a superior genius, and were chiefly liable to censure, from his entering further into a dispute of this kind, than was necessary for a person of his dignity.

GARNET (HENRY), a person memorable in English history for having been privy to, and countenanced, by his authority, the celebrated conspiracy, called, "The Gunpowder Plot." He was born in England, and went to Rome, where he took the Jesuit's habit in the year 1575. He returned to England in 1586, as provincial of his order; although it was made treason the year before, for any Romish priest to come into the queen's dominions. Here, under a pretence of establishing the Catholic Faith, he laboured incessantly to raise some disturbance; in order to bring about a Revolution; and with this view held a secret correspondence with the king of Spain, whom he solicited to project an expedition against his country. This scheme not proceeding so fast as he would have it, he availed himself of the wretched zeal of some Papists, who applied to him, as head of their order, to resolve this case of conscience; namely, "Whether for the sake of promoting the Catholic Religion, it might be permitted, should necessity so require, to involve the innocent in the same destruction with the guilty?" to which this righteous casuist replied without hesitating; that "if the guilty should constitute the greater number it might." This impious determination, gave the first motion to that horrible conspiracy, which was to have destroyed at one stroke the king, the royal family, and both houses of parliament: for the popish traytors proceeded upon this principle, when they concerted the dire project of blowing them up by gun powder. But this plot being providentially discovered, Garnet was sent to the Tower; was afterwards tried, condemned to be hanged for high treason, and executed at the West end of St. Paul's, on the 3d of May 1606. He owned the crime for which he suffered, yet has been placed by the Jesuits among their noble army of martyrs: for that order know no such thing as a crime against man,

when the cause of God, as they love to speak, the cause of the Catholic Religion; or, to speak more properly and more truly, the cause of the Jesuits and the church of Rome is concerned.

GARNIER (ROBERT), a French poet in the tragic way, who flourished in the reigns of Charles IX. Henry III. and Henry IV. was born at Ferte Bernard in the year 1534. He was designed for the law, which he studied some time at Toulouse; but afterwards quitted it for poetry, in which he succeeded so well, that he was deemed by his contemporaries not inferior to Sophocles, or Euripides. Thuanus says, that Ronsard himself placed no body above Garnier in this respect: and it is certain, that his tragedies were read with vast pleasure by all sorts of persons, and held in the highest estimation, till the latter end of the sixteenth century. The reason was, they had no better to read: for upon the introduction of a better taste, they gradually fell into disesteem, and now only serve to shew, that France like other nations, has been capable of admiring very indifferent poets. Besides Tragedies, he wrote Songs, Elegies, Epistles, Eclogues, &c. He died in the year 1590, after having been luckier than even good poets usually are, by obtaining several considerable posts. Seneca the tragedian was Garnier's model, which single circumstance, may easily give the learned reader an idea of his taste and manner. His works were collected and printed at Paris in 1582. 12mo. and at Rouen in 1616. 12mo.

GARRARD (MARK), an eminent painter, was born at Bruges in Flanders in the year 1561. He was some time principal painter to queen Elizabeth, and afterwards to queen Anne, consort to king James I. He was both a good history and face painter: and some of his pieces are still extant among us. He died at London in the year 1635.

GARTH (Sir SAMUEL), an excellent poet and physician, was descended of a good family in Yorkshire, and sent from school to Peter-house college in Cambridge, where making choice of physic for his profession, he acquainted himself with the fundamental principles, and preparatory requisites of that useful science. At the same time he had an admirable genius and taste for polite literature, and being much delighted with those studies, he continued at the college spending his leisure hours that way, till he took the degree of doctor of

of physic, July 7, 1691 (A). Soon after which resolving to settle to the practice of his profession in London, he offered himself a candidate to the College of Physicians there, and being examined March 12, 1691-2, was admitted fellow June 26th following (B).

The college at this time was engaged in that charitable project, of prescribing to the sick poor (C) gratis, and furnishing them also with medicines at prime cost. The foundation of this charity was first begun by an unanimous vote passed July 28, 1687, ordering all their members to give their advice gratis, to all their sick neighbouring poor, when desired within the city of London, or seven miles round. And in the view of rendering this vote more effectual, another was passed August 13, 1688, that the laboratory of the college should be fitted up for preparing medicines for the poor, and also the room adjoining for a repository. But this being disliked by the apothecaries, they found means to raise a party afterwards in the college to oppose it; so that the design could not be carried into execution. The college was in this embroiled unhappy state, when our author became a fellow, and concurring heartily with those members, who resolved, notwithstanding all the discouragements they met with, to push on the charity, an order was made by the unanimous consent of the society in 1694, requiring strict obedience from all their members to the order of 1688. This new order was presented to the city June 18, 1695, for their assistance, but this too being defeated by the dissolution of the common council at the end of the year; a proposition was made to the public college, December 22, 1696, for a subscription by the fellows, candidates, and licentiates, for carrying on the charity, by preparing medicines in a proper dispensatory for that purpose (D).

In the same year, Dr. Garth detesting the behaviour of the apothecaries, as well as of some members of the faculty in this affair, resolved to expose them in a proper satire; which he accordingly executed, with peculiar spirit and vivacity, in his admirable poem, intituled, "The Dispensary." The first edition whereof came out in 1694, and it went through

(A) Cibber's Lives of the Poets.

(B) Regist. of that college.

(C) By the poor, were understood such as brought certificates of their being so, signed by the rector, vicar, or curate of the parish where they dwelt, to which were added the church-wardens and overseers.

(D) "A short account of the proceedings of the College of Physicians, in relation to the sick poor," &c. Lond. 1697. 8vo. An abstract of it is in Biogr. Brit. under Dr. Garth's article.

three impressions in a few months. This extraordinary encouragement, put him upon making several improvements in it, and in 1706, he published the sixth edition with several descriptions and episodes never before printed (E). In 1697, he spoke the annual speech in Latin before the college on St. Luke's day, which being published soon after, brought it into a contest, whether the poet or the orator was most to be admired in him. In the first, he exposed in the genteelest satire, the mean-spirited false brethren of the faculty. In the latter, he ridiculed the multifarious classes of the quacks, with a just spirit, and inimitable humour.

So much literary merit did not fail of gaining him a prodigious reputation as a polite scholar, which procured him admittance into the company and friendship of most of the nobility and gentry of both sexes; who thereby, being inclined to try his skill in his profession, were still more pleased to find him answer their fondest wishes and expectations. By this means he came into vast practice, which he preserved by his physical merit, and moreover, endeared himself to his patients, by his politeness, agreeable conversation, generosity, and excellent good-nature. It was these last qualities that prompted him in 1701, to provide a suitable interment for the shamefully abandoned corps of Mr. Dryden; which he caused to be brought to the college of physicians, proposed and encouraged by his own example a subscription for defraying the expence of a funeral, pronounced a proper oration over the great poet's remains, and afterwards attended the solemnity from Warwick-lane to Westminster-abbey (F). It is commonly observed, that the making of a man's fortune is generally owing to some one lucky incident; and nothing was, perhaps, of more service in that respect to Dr. Garth, than the opportunity he had of shewing what he was by this most memorable act of generosity, tenderness, and piety.

In his Harveian speech, he had stept a little aside from the principal subject, to introduce a panegyric on king William, and to record the blessings of the Revolution (G); the address

(E) It was dedicated to Anthony Henley, Esq; and had commendatory verses before it by Charles Boyle, afterwards earl of Orrery, Col. Christ. Codrington, Thomas Cheek, Esq; and Col. Henry Blount. Major Pack observes, that this poem had lost and gained in every edition; almost every thing that Sir Samuel left

out being a robbery from the public, whilst every thing that he added was an embellishment to his poem. Pack's Miscell. p. 102. 2d. edit. 8vo.

(F) See Dryden's article.

(G) He introduces it in these words, Ad te nunc coronidis loco convertimur Gulielme Auguste.

is warm and glowing : And to shew that his hand and heart went together, he entered with the first members who formed the famous Kit-Kat-Club, which consisted of above thirty noblemen and gentlemen, distinguished by their excellent parts, and was erected in 1703, purely, in the design of distinguishing themselves by a warm zeal for the Protestant Succession in the House of Hanover (H). The design of these gentlemen to recommend and encourage loyalty, by the powerful influence of pleasantries, wit and humour, furnished our author with an opportunity of distinguishing himself amongst the most distinguished in those qualities, by the extempore epigrams he made upon the toasts of the club, which were inscribed on their drinking glasses (I). In reality, this part of the constitution of that celebrated society, must have been best suited both to our author's taste and temper : for his party zeal was such, as warmed his breast with a sincere, steady and equal flame, without bursting out to any rage and fire, against those who differed from him.

True learning is of no party. Dr. Garth was prompted not more by good sense than by good nature, to make his muse subservient to his interest, by proceeding uniformly in the same road, without any malignant deviations. In this spirit, as he had enjoyed the sun-shine of the court during lord Godolphin's administration in queen Anne's reign : so that minister had the pleasure to find him among the first of those, who paid the muse's tribute on the reverse of his fortune in 1710 (K); and in the same unchangeable spirit, when both the sense and poetry of this address was attacked by Mr. Prior (L), with all the outrage of party virulence, he took no notice of it; but, had the satisfaction to see an unanswerable defence, made for him by Mr. Addison. The task, indeed, was easy enough, and is excellently expressed by that elegant writer in the conclusion of it, where he observes, that the same person who has endeavoured to prove that he who wrote the Dispensary was no poet, will very suddenly undertake to shew, that he who gained the battle of Blenheim was no general (M). It is beside our present pur-

(H) Boyer's life of queen Anne. The name of Kit-Kat was taken from one Christopher Kat, a pastry-cook, near the tavern in King-street, Westminster, where they met, who often served them with tarts, &c. in his way. Old Jacob Tonson was their bookseller, and that family is in

possession of the pictures of all the original members of the club.

(I) These verses are inserted in the fifth volume of Dryden's miscellanies.

(K) The verses are printed in Biogr. Brit. ubi supra.

(L) In the Examiner, No. VI.

(M) Whig Examiner, No. I.

pose, to shew the truth of this presage. Indeed, there was no need of a prophetic spirit to inspire the prediction. It was wrote in September 1710, and the following year in December, the duke of Marlborough was removed from all his places, and having obtained leave to go beyond sea embarked at Dover for Ostend, November 30, 1712 (N). Dr. Garth had lived in the particular favour and esteem of this great man while in power, and when out of power, he wept in elegant verse over his disgrace and voluntary exile (O).

In the interim, the same spirit had dictated a dedication, for an intended edition of Lucratus in 1711, to his late majesty king George I. then elector of Brunswic (P). Thus he persevered in the same road, and in the end, it proved to bring him straight to preferment. For on the accession of that prince to the throne, our author had the honour of being knighted with the duke of Marlborough's sword, was appointed king's physician in ordinary, and physician general to the army (Q). These were no more than just rewards even of his physical merit. He had gone through the office of censor of the college in 1702, and had practised always with great reputation, and a strict regard to the honour and interest of the faculty, never stooping to prostitute the dignity of his profession through mean and sordid views of self-interest to any, even the most popular and wealthy apothecaries. In a steady adherence to this noble principle, he concurred with the much celebrated Dr. Radcliffe, with whom he was also often joined in physical consultations (R).

He had a very extensive practice, but was very moderate in his views of advancing his own fortune; his humanity and good nature, inclining him more to make use of the great interest he had with persons in power, for the support and encouragement of other men of letters. He chose to live with the great in that degree of independency and freedom, which became a man possessed of a superior genius, whereof he was daily giving fresh proofs to the public. One of these was addressed to the present duke of Newcastle in 1715, intituled, Claremont; being written on the occasion of giving that name to a village belonging to his grace, who was then only earl of Clare, which he had adorned with a beautiful and sumptuous structure (S). Among the latin writers, Ovid ap-

(N) Salmon's Chron. Hist. under those years.

(O) The poem is printed in his works.

(P) Ibid.

(Q) Chronolog. Diary, for 1714, and 1715, p. 12.

(R) Private information by persons in the faculty.

(S) Preface to that poem in his works.

pears to have been the doctor's favourite author, and there was in reality a great resemblance in their humours, their manners, and their poetry. One of his last performances in polite letters, was the translation of the whole fourteenth book, and the story of Cinnus in the fifteenth book of the *Metamorphosis*, these together, with an English version of the rest were published in 1717, and he has prefixed, an excellent preface to the whole, wherein he not only gives an idea of the work, and points out it's principal beauties, but shews the uses of the poem, and how it may be read to most profit.

The distemper which seized him the ensuing year, and ended not but with his life, caused a general concern, and was particularly testified by lord Lansdown, brother poet, though of a different party, in some admirable verses written on the occasion (r). He died after a short illness which he bore with great patience, January 18, 1718-19 (u). His loss was lamented by another poetical brother, Mr. Pope, in a letter to a friend as follows: "The best natured of men," says this much admired poet, "Sir Samuel Garth, has left me in the truest concern for his loss. His death was very heroical, and yet unaffected enough to have made a saint or a philosopher famous. But ill tongues and worse hearts, have branded even his last moments, as wrongfully as they did his life with irreligion. You must have heard many tales on this subject, but if ever there was a good Christian, without knowing himself to be so, it was Dr. Garth" (x). He was interred January 22d, in the church of Harrow on the Hill, near London, where he had caused a vault to be built for himself and his family (y); being survived by an only daughter, married to the honourable colonel William Boyle, a younger son of the honourable colonel Henry Boyle, uncle to the last earl of Burlington of that name (z).

(r) The two first lines are;

Machaon sick! In every face we
find,

His danger is the danger of mankind.

(u) Chron. Diary, A. D. 1719.
p. 5. cited in Biogr. Brit.

(x) Pope's Works, vol. vi. p. 99.

(y) Chron. Diary, where last cited.

(z) Collins's Peerage, vol. iv. p.
259.

GASCOIGNE (Sir WILLIAM), lord chief justice of the King's bench in the reign of Henry IV. was descended of a noble family of very ancient extraction in Normandy, one of whom came into England with William the Conqueror,

ror, and another brought into this kingdom by Henry II. was in right of his wife, duke of Gascony. Our judge was the seventh in a lineal descent, all of his christian-name from the conqueror (A). This family had been seated some centuries in Yorkshire, and was possessed of lands in Bingley, Sykestead, Offelay, Plumbton, Abyrforth, Ladwoodhouse, Alerton by the water, and other manors in that county. But their chief seat was at Harwood, between Leeds and Knarborough, till Sir William Gascoigne, grand-father to the chief justice, married Maud, daughter and heiress of John de Gawthorp, which seat he afterwards made his principal residence, and his son William, marrying Agnes daughter and co-heir of Nicholas Frank, Esq; had by her our chief justice, his eldest son, who was born at Gawthorp in the middle of Edward the Third's reign, about the year 1350.

Being designed for the law, he became a student either at Gray's-inn or the Inner-Temple (B), and growing eminent in his profession, was made one of the king's serjeants at law in September 1398. On the 8th of October following, he was appointed one of the Attornies to Henry IV. then duke of Hereford, on his going into banishment: and upon the accession of that prince to the throne, the subsequent year, the serjeant sat as judge in the court of common pleas, and was made chief justice of the king's bench, November 15, 1401. And how much he distinguished himself in that office, appears from the several abstracts of his opinions, arguments, distinctions and decisions, which occur in our old books of law-reports.

In July 1403, he was joined in a commission with Ralph Nevil, earl of Westmorland, and others, to issue their power and authority, for levying forces in Yorkshire and Northumberland, against the insurrection of Henry Percy, earl of that county, in favour of Richard II. and after that earl had submitted, our judge was nominated, April 25, 1405, in another commission to treat with his rebellious abettors, a proclamation to the purpose being issued next day by the king at Pontefract.

These were legal trusts, and he executed them from a principle of gratitude and loyalty, with spirit and steadiness.

(A) The same christian-name was also preserved in the family for seven generations after him. Thoresby's Antiquities of Leeds, where the pedigree may be seen.

(B) Fuller says the latter. Dog-

dale the former, from his arms on one of the windows in Gray's-inn hall. Orig. Juridic. p. 308. edit. 1671. fol. The arms are argent on a pale sable, a demi-luce or.

But upon the taking of archbishop Scroop in arms against the king the same year, when his majesty required him to pass sentence upon that prelate as a traitor, in his manor-house at Bishopstorp near York. This upright and memorable judge withstood the king to his face: no prospect of fear or favour, being of force enough to corrupt him to any such violation of the subjects rights, or infringement of their laws and liberties as then established; which suffered no religious person to be brought to a secular or lay trial, unless he were a heretic, and first degraded by the church. He therefore, absolutely refused to obey the royal command, and said to his majesty: “Neither you, my lord the king, nor any liege subject of yours, in your name, can legally according to the rights of the kingdom, adjudge any bishop to death.” King Henry was highly displeased at this instance of his intrepidity at first, but his anger must have been short, if as Fuller tells us, he had the honour of knighthood conferred on him the same year. However that be, is is certain, the king was fully satisfied with his fidelity and circumspection, in treating with the rebels, and on that account joined him again in a like commission as before, dated at Pontefract-Castle, April 25, 1408.

Besides the great weight of his decisions in the King’s-bench, already mentioned, he was engaged in regulating and reforming many other public affairs, pursuant to the resolutions and directions of the parliament. Of which we shall give one instance. The Attornies being even then grown by their multitude and mal-practice a public grievance (c), an act was made in 1410, not only for the reduction and limitation of them to a certain number for every county, but also, for their amendment and correction; as that they should be sworn every term to deal faithfully and truly by their clients, and in breach thereof should be imprisoned for a twelve month, and then make their ransom according to the king’s will: and it being farther enacted, that the justices of both benches should make this regulation; our chief justice must needs have had a principal part in promoting and effectuating the general benefit by redressing that grievance.

(c) There were but one hundred and forty lawyers and attornies in England, in the time of Edward I. as appears in a parliament-roll, Ann. 20. of that reign in 1292. Yet chancellor Fortescue assures us they encreased in a little more than one hundred years to about two thousand; but afterwards, they were reckoned at ten thousand by lord Coke, in Epil. to Inst. iv.

In viewing what is already advanced, there is reason enough to place Sir William Gascoign in the rank of chief justices of the first merit, both in respect to his integrity and abilities. But these would have passed in the general histories, unrecorded by any particular notice, had he not distinguished himself above his brethren, by a most memorable transaction in the latter end of this king's reign. The story in brief is this. A servant of the prince of Wales, afterwards Henry V. being arraigned for felony at the bar of the King's-bench; the news soon reached his master's ears, who hastening to the court ordered him to be unfettered, and offered to rescue him. In which being opposed by the judge, who commanded him to leave the prisoner and depart, he rushed furiously up to the bench, and as is generally affirmed, struck the chief justice, then sitting in the execution of his office. Hereupon, Sir William, nothing dismayed, after some expostulations upon the outrage, indignity, and unwarrantable interruption to the proceedings in that place, directly committed him to the King's-bench prison, there to wait his father's pleasure, whose paternal authority was so enforced by the awful gravity of the reproof, that the prince submitted to that disgraceful punishment, with a calmness no less sudden and surprizing, than the offence had been which drew it upon him. And the king being informed of the whole affair, was so far from being displeased with the justice, that he returned thanks to God, "That he had given him both
 " a judge who knew how to administer, and a son who could
 " obey justice." The prince also, who had for some time led a dissolute life, was intirely reformed thereby, and afterwards became with the title of Henry V. that renowned king who conquered France. This extraordinary event has been recorded, not only in the general chronicles and particular histories of the reigns of these two sovereigns, but has been celebrated also by the poets (D); and particularly, Shakespeare, in his play called Henry IV. the second part has immortalized our judge's name.

This

(D) In a play called Henry V. one Tarleton, a famous comedian, represented not only his own part of the clown, but that of the judge's, the player whose part that was being absent; and prince Henry being represented by one Knell, another droll comedian of those times, when the

blow was to be given, struck chief justice Tarleton such a swinging box on the ear, as almost felled him to the ground, and set the house in an uproar of merriment. When Tarleton the judge went off, presently after entered Tarleton the clown, and according to that liberty where-

with

This unparalleled example of firmness and civil intrepidity upon that bench, happened in the latter end of Henry IVth's reign, and our chief justice having thus crowned his years with never fading honour, did not long survive the struggle. He was called to the parliament which met in the first year of Henry V. but died before the expiration of the year, December 17, 1413. His corpse was interred in the church of Harwood, where a stately monument was erected to his memory. In which is still to be seen his effigies at length, in his judges robes with his hood on, a large purse fastened to his girdle on his left side, and a long dagger on the right; near which is represented one of his wives: but the inscription, which was on a brass fillet inlaid on the verge, having been torn away during the civil wars, what date, or further particulars it contained is uncertain.

He was twice married, first to Elizabeth, daughter and heir of Alexander Mowbray of Kirtlington, Esq; (E) whose posterity after many descents failing in male issue, Margaret, the sole heir, in whom this line terminated, marrying Thomas Wentworth, of Wentworth Woodhouse in Yorkshire, Esq; in 1552, grandfather to the famous first earl of Strafford, brought a large estate into that family (F). The chief justice's second wife was Joan, daughter of Sir William Pickering, knight (G), and relict of Sir James Graystock,

with the players of those days were indulged, of intruding something of their own, he very simply and unconcernedly asked the occasion of all that laughter, like one who was an utter stranger to it. O, said another player, hadst thou been here, thou'dst seen prince Henry hit the judge a terrible box o' the ear. What strike a judge! quoth Tarleton? nothing less, said the other. Then, replied he, it must indeed be terrible to the judge, since the very report so terrifies me, that methinks, the blow remains so fresh still on my cheek, that it burns again. This it seems, raised a louder applause in the house than the first. Tarleton's Jests, 1611. 410.

(E) His son Sir William Gascoigne by this match was a brave commander in the wars of France under Henry V. and a younger brother of this Sir William's eldest grandson was

named John of Thorp on the hill, who married Elizabeth, daughter and heir of Sir William Swillington of Thorp, and was ancestor to the Gascoigne's of Thorp. Thoresby, ibid.

(F) Life of the earl of Strafford, annexed to his State-papers.

(G) In the east window of the isle or chappel, where the monument stands, are some remains of painting on the glass, among which are three figures kneeling, whereof two represent women on each side one, and a man in the middle, which appears to be the judge and his two wives, with the arms of Gascoigne as before, impaled with those of Mowbray, viz. Gules, a Lion rampant argent, armed and languid azure, within a bordure gobonated, or, and argent, on the woman's mantle on one side; and on that on the other side, the arms

Biogr.
Britan.

Graystock, baron of the Exchequer, by whom he had a son, James Gascoigne of Cardington in Bedfordshire; long after whom, a younger brother of this family, was sheriff of Bedford and Bucks, 22 Henry VII. and again 5th and 8th Henry VIII. He was also knighted by this latter king, and became comptroller of the household to cardinal Wolsey.

arms of Mowbray and Gascoigne which, the escutcheon of her own quartered, and thus impaled with arms is placed over the head of each those of Pickering, viz. Ermin, a woman. Letter of Mr. Knight, Lion rampant azure, crowned or, vicar of Harwood, dated April 20, armed and languid gules. Besides 1742.

GASSENDI (PETER), was born January 22, N. S. 1592, at a village called Chanterfier, about three miles from Digne in Provence, in France. His father, Anthony Gassendi, being a Roman Catholic, took very early care to breed him with great piety in that religion, so that the first words he learned to pronounce were those of his prayers. This practice made such an impression upon his infant mind, which was also well disposed by nature, that at four years of age he played the preacher, either in reproving or exhorting his playfellows, as occasion prompted. In these first years of his youth, he likewise took particular delight in gazing at the moon and stars, as often as they appeared in clear uncloudy weather. This pleasure drew him frequently into bye-places, in order to feast his eyes freely and undisturbed; but by this means, his parents had him often to seek, not without many anxious fears and apprehensions.

Therefore, as soon as he grew fit for it, they put him to school at Digne, to Godfrey Wendeline (A), an excellent master, under whose care he made an extraordinary quick progress in learning, so that in a very short time, he conquered not only the elements of the Latin tongue, but was so far advanced in Rhetoric, as to be superior to all the boys in that school: for which reason, it was thought proper by some persons, who had seen specimens of his genius, to have him removed, in order to study Philosophy under Fesay, a very learned minorite friar, then at Aix. The proposal was not

(A) This famous person had been at Rome, and after travelling thro' a good part of Italy, was on his return home, when passing through Provence, he stopt at Digne, and pursued his studies with great dili-

gence; at the same time taking up the office of a school-master, he had among others, the care of instructing the celebrated Peter Gassendi. Andr. Desselius in Biblioth. Belgica. edit. 1643.

much

his stay in this country, he also became acquainted, among others, with Cartesius and Gerard Vossius; against the former of whom he maintained a dispute upon the subject of Metaphysics (E), and he convinced the latter of his great skill and excellent knowledge in the Mathematics (F).

In 1640, he was fixed on for proctor of his diocese in the general synod of the Gallican church, but the election was carried for another by the interest of cardinal Richlieu.

Our author had from his tenderest infancy a turn to Astronomy, as has been mentioned. His ardor for that science grew up with his years, and in 1618, he begun to make celestial observations upon the stars, and to digest them into a method. His reputation daily encreasing, was so great that way, that in 1615, he was appointed royal professor of Mathematics at Paris, by the interest of Alphonfus Du Pleffis, cardinal of Lyons, and brother to cardinal Richlieu. This institution being chiefly designed for Astronomy, our author not only attended his telescope (G) very diligently, but read lectures in that science with great applause to a crowded audience. However, he did not hold this place long, for contracting a cold, which brought on a dangerous cough and an in-

(E) It is inserted next after the last mentioned piece, and intituled, *Disquisitio Metaphysica adversus Cartesium*. It was printed by the consent, and even at the desire, of Des Cartes, who presently returned an answer: to which Gassendi replied, not without giving into that ironical tartness wherein he excelled; and as it is a part of his character, we shall give a specimen of the nature of it. "You may address me, says he, just as you please; for I am intirely easy that you treat me as a mere lump of flesh, which word it seems pleases your fancy, as being an antithesis to the mind. But you may e'en call me a stone, a lump of lead, or whatever else you may think still more stupid. For, continues he, though you call me carneous, yet you do not thereby presently make me inanimate; as neither, though you may pretend yourself to be all soul, yet do you not thereby make yourself excarnate. Wherefore, you have my leave freely to in-

"dulge your genius; since it suffices, that by the blessing of God, neither am I all flesh without a mind, nor you all mind without flesh, and that neither are you above, nor I beneath the condition of mortal man. And if you disdain what belongs to humanity, I do not esteem any thing humane to be unbecoming of me."

(F) In his history of the mathematical writers, Vossius writes thus of Gassendi, Anno MDCXXVIII. *Ac deinceps varia doctrina, imprimis mathesi, eluxit Petrus Gassendus, cujus singularem & multijugam eruditionem non potui non mirari, cum Belgium hanc lustrans, anno MDCXXIX. inter alios me non semel salutatione & alloquio suavissimo dignaretur.*

(G) At first he made use of a telescope made by Galileo; but Sir Kenelm Digby, in his return from Rome, presented him with one made by that celebrated artist (the divine, as he is called) Eustachius, which Gassendi preferred to that of Galileo.

flammation

inflammation of his lungs, he found himself under a necessity of quitting Paris, and being advised by the physicians, to return to Digne for the benefit of his native air, he complied therewith in 1647.

This advice had the desired success; which was also effected the sooner, by the kindness of Lewis Valois, earl of Alais and viceroy of Provence, who, observing our philosopher's circumstances, invited him to his house, where Gassendi's conversation upon points of learning gave him so high an idea of his talents, that he frequently made use of him as a friend and counsellor in the affairs of his post. Our author had the satisfaction of enjoying this honourable ease, as long as the viceroy continued in Provence; and when that nobleman was called to court, Gassendi returned to Digne, where he set about writing the life of his patron, the famous Nicolas Peiresc, a task which had been enjoined him by the earl of Alais (H).

He resided at Digne till the year 1653, when in company of Francis Bernier, physician, and Anthony Poller his amanuensis, he returned to Paris; here he resided in the house of the honorable M. Monmor, master of the court of requests, who had insisted upon his promise to that purpose, before his last mentioned departure from that city. At the request of this friend, he had also at the same time engaged to write the life of Tycho Brahe, and had then made several collections in that view, and this request being now renewed, he immediately set about the work, and it was accordingly printed before the end of the year at Paris, with the addition of the lives of Copernicus, Purbachius, and Regiomontanus, in 1654. 4to. (1)

However, he neither suffered this, nor any other business to hinder him from going on with his celestial observations, and he had no sooner finished the last mentioned book, than he set about completing his system of the heavens. But while he was thus employed, too intensely for the feeble state of his health, he relapsed into his former disorder, which had been relieved by the intermission of his studies; so that he was neither able to enjoy his garden walks, nor the society of his friends, with his usual alacrity: and in the autumn of his years, his case grew to be desperate.

(H) See the dedication to the Viceroy of that life, which appeared in an English dress in 1657. 8vo.

(1) These, as well as the life of Peiresc, are inserted in his works, vol. v.

In the first attack he had been relieved by phlebotomy, which, however, so much enfeebled him, that he never recovered his former strength. Yet this, as the only remedy in his case, was judged necessary by his physicians. He had suffered this depletion for the ninth time, when perceiving himself to be too much sunk thereby, he modestly proposed to forbear a repetition, as thinking himself not able to undergo it: and two of his physicians had yielded to this suit, when a third, strutting about the room with an air of sufficiency and haughtiness, and obstinately insisting on the contrary, drew his colleagues into his opinion. Whereupon, Gassendi also submitted, and the operation was repeated even to the fourth time afterwards. In the last of which, holding out his arm for the purpose, he said to Peter his amanuensis, who constantly attended him: “It is more eligible by this “deprivation of strength to sleep quietly in Christ, than to “be taken off with more pain by suffocation (κ).” Accordingly this being executed upon him, he presently felt himself approaching to his last hour, and sent for a priest to administer the viaticum; which being given, he expired (L) about four in the afternoon, on Sunday, October 22, 1655, in the sixty-third, or grand climacteric, of his age. At his death, his hand was found upon the region of his heart, which place he had frequently desired his amanuensis to touch, in order to mark the systole and diastole, or the motion, of that great spring of life; which when this attendant observed to be very faint and fluttering, he said, “You see what is “man’s life:” which were the last words he spoke.

He made his will on the 15th of October preceding, by which he appointed Mr. de Monmor his executor, and left him all his manuscripts, to publish such as he should think fit for the press; in pursuance whereof, that gentleman, with the assistance of another friend, having carefully collected and perused them, came to this opinion, that he had written nothing, which was not worthy of him. Whereupon, adding these to his pieces before printed, the whole was published by the order and direction of his worthy executor, at Leyden

(κ) The words in Latin are, *fatius est ista virium infirmitate placide obdormire in Christo Domino quam majori cum sensu doloris suffocatione vitam amittere.*

(L) Borelli alluding to the last words, scruples not to say, he died of the doctor, or was killed by his physicians. *Possum hic viri semper lugendi mortem dolorosam toti Europæ,*

immo mundo, recensere nimio illo remedio sanguineo, et verba ab ejus ore referre, quibus ante obitum factus est, se nimio obsequio periisse, & cum heroe suo ad inferos cum viridi ad huc & stante senectute descendisse. Observ. xi. in Observat. Physico medii vel medico Physic. Centuriæ iii.

in 1658, in six volumes folio. This honorable friend had before testified his great respect for Gassendi's memory, in conducting his funeral, which was performed two days after his death, depositing his corpse with those of his own ancestors, in the church of St. Nicholas in the Fields at Paris, and in the chappel of St. Joseph there, belonging to his family, and next to that of the famous William Budd, great-uncle to Mr. de Monmor's father; where, also, he erected a handsome monument, exhibiting his bust cut by Nanteueil, and set upon a frame of black, inclosing a plate of white marble, whereon was an inscription, in the close whereof, his character is elegantly and literally expressed in three words attesting his "Piety, Wisdom and Learning" (M). His dirge and requiem, and funeral rites, according to the usage of the Romish church, were likewise performed in the church of Digne, and a funeral oration pronounced by Nicolas Tixelius, his successor in that rectory, who printed it at Leyden in 1656. It appears by his letters, printed in volume sixth of his works, that he was often consulted by the most famous astronomers of his time, as Kepler, Longomontanus, Snel-lius, Hevelius, Galileo, Kircher, Ballialdi, and others; and, he is generally esteemed one of the founders of the reformed Philosophy, in opposition to the groundless hypotheses, and empty subtleties, of Aristotle and the schoolmen.

Life of Gassendi prefixed to his works.

(M) The words are, Henricus Ludovicus Hubertus de Montmor. Libell. suppl. Magister, Viro. Pio, Sapienti, Docto, Amico suo, & Hospiti, posuit.

GASTREL (FRANCIS), bishop of Chester, was born about the year 1662, at Slapton in Northamptonshire, and being sent at a proper age to Westminster school, became king's-scholar there, in consequence of which he was removed, in his turn, to Christ-church college in Oxford, where he was admitted student in 1680 (A). As he had the first part of his education under the famous Dr. Busby, so he was now equally fortunate in being placed under the eye and inspection of the learned bishop Fell, then dean of his college; and the good use he made of these advantages will appear presently. In the prosecution of his academical studies, he took the degrees in arts at the statutable period (B), after which, devoting himself to the church, he entered into holy orders, and proceeding in divinity took his bachelor's degree in that faculty, June 23, 1694 (C).

(A) Willis's Cathedrals, vol. i. 1684, and master of arts in 1687. p. 338. and vol. ii. p. 462. Regist. of the University.

(B) That of bachelor of arts in (C) Ibid.

He had by this time distinguished himself by his excellent discourses from the pulpit, which being remarked by the honourable society of Lincoln's-inn, he was appointed their preacher about the same year (D). This station brought his merit into public notice; and the sound divine, as well as the polite scholar, being seen in his sermons before that society, he was pitched upon to preach Mr. Boyle's lecture in 1697. Having finished those eight sermons, he drew them up in the form of a continued discourse, which he published the same year (E): the subject of this piece, being a defence of religion in general against atheism; our author prosecuted the design further, in asserting the truth of the Christian religion, in particular against the Deists. This he published in another discourse in 1699, by way of continuation, or second part of the same subject (F). He commenced doctor in divinity, July 13, 1700 (G), being then chaplain to Robert Harley, Esq; speaker of the house of Commons (H). The ferment, that had been raised by the dispute between South and Sherlock upon the Trinity, being still kept up with an ill governed zeal, to the great detriment of religion, Dr. Gastrel, in 1702, published "Some considerations concerning the Trinity, and the ways of managing that controversy:" and the same year, according to the ecclesiastical account, queen Anne collated him to a canonry of Christchurch in Oxford (I), a preferment which was particularly acceptable to him, both as it placed him in the first rank at his own college, and also in the university for which he had a singular affection, as will appear in the sequel.

In the interim, he went on in giving public proofs of his hearty concern for the true interest of religion, and it was evidently in that spirit, that he published, in 1707, his excellent piece, intituled, "The Christian Institutes, or, the sincere Word of God," &c. (K) The same year also, being appointed to preach the sermon at the anniversary meeting of the charity-schools in London, he printed that discourse wherein the peculiar advantage of these charities is set in a new light, by contrasting them with the Popish monasteries, as so many standing pools of charity. Mr. Collins

(D) Willis ubi supra.

(E) Dedication to that book.

(F) Dedication to lord chief justice Holt, whom he compliments very handsomely without the least air of flattery.

(G) Univer. Regist.

(H) Willis.

(I) He was instituted January 5, and installed the 16th. Willis, vol. ii. and Le Neve's Fasti, p. 527.

(K) This is generally esteemed his most useful performance.

in his "Essay concerning the use of reason," having animadverted on some things in the doctor's "Considerations concerning the Trinity," which had gone through two editions; our author, this year, put forth a third, subjoining a vindication of it, in answer to Mr. Collins. In 1711, he was chosen proctor in convocation for the chapter of Christ-church, and appointed one of the chaplains in ordinary to the queen (L).

In 1714, he published "Remarks upon the Scripture-doctrine of the Trinity, by Dr. Samuel Clarke;" who acknowledged, that the objections to his doctrine were set forth therein to particular advantage, by the skill of a very able and learned writer, and proposed with a reasonable and good spirit (M). He held the preacher's place at Lincoln's-inn till this year, when he resigned it upon his promotion to the see of Chester, on the translation of Sir William Dawes to that of York. Dr. Gastrel was consecrated in Somerset-chappel, April 4, 1714, and the revenues of the bishopric being small, he was allowed to hold his canonry of Christ-church in commendam (N). He had for some time before been appointed one of the commissioners for building the fifty new churches in and about London, and a member of the society for propagating the Gospel in foreign parts (O).

Thus his merit found all the reward and encouragement which he could expect, and more than he had entertained any views of, from the court and ministry of queen Anne, for whose memory he always preserved a most grateful respect. But this brought him into the displeasure of the administration in the succeeding reign, which, being shewn, as he conceived, without any just or reasonable grounds for it from his conduct, was resented by him. It is true, he did not approve the measures taken in the prosecutions carried on upon that change, and constantly opposed and protested against them (P). In this spirit, he became a patron to the university, and appeared warmly in the vindication of it in the house of lords, when it was attacked there on account of a pretended riot on the birth day of his present majesty king George II. then prince of Wales in 1717 (Q). At the same time he testified the greatest abhorrence of this and all

(L) Willis.

(M) Clarke's "Answer to some Remarks," &c. subjoined to his answer to Mr. Nelson, as being of the like Christian temper with our author.

(N) Willis *ibid.* and Le Neve, p. 342.

(O) Hist. Regist. anno 1725, in the Chron. Diary, p. 17.

(P) History of the Proceedings of the House of Lords, vol. iii. p. 17. et seqq.

(Q) *Ibid.* p. 47.

other marks of disloyalty shewn by that learned body, and used all his influence to prevent and check them (R).

In the same spirit he engaged in a very remarkable contest with the archbishop of Canterbury, about the force and quality of the degrees granted in virtue of his metropolitical power. The occasion was this. The presentation to the place of warden of the collegiate-church of Manchester in Lancashire falling into the crown, his majesty king George I. nominated thereto Mr. Samuel Peploe, vicar of Preston in the same county. But that gentleman, being then only master of arts, found himself obliged by the charter of the college, to take the degree of batchelor of divinity, as a necessary qualification to hold the Wardenship. To that end having been bred at Oxford, where he had taken his former degrees, he went thither in order to obtain this, and had actually prepared the best part of his exercise for that purpose, when he was called to Lambeth, and there created batchelor of divinity, by the archbishop, who thought the university ought, in respect to the royal nomination, to dispense with the usual exercise. With this title, he applied to Dr. Gastrel, in whose diocese the church of Manchester lies for institution. But the bishop being persuaded, that his degree was not a sufficient qualification in this case, refused to admit him; and observed to him, that being in all respects qualified to take his degree regularly in the university, he might proceed that way without any danger of being denied, and that, however, if he desired any favour usually indulged to other persons, he would endeavour to obtain it for him, and did not doubt but the university would grant it (S). On the other hand, Mr. Peploe insisted on his qualification by the archbishop, and had recourse to the court of King's-bench, where sentence was given in his favour (T). Hereupon, Dr. Gastrel, in his own vindication, published "The bishop of Chester's case, with relation to the wardenship of Manchester. In which is shewn, that no other degrees, but such as are taken in the university, can be deemed legal qualifications for any ecclesiastical preferment in England." This was printed at Oxford, and that university, March 22, 1720, decreed in a full convocation, that solemn thanks should be returned to the bishop, for his having so fully asserted the rights, privileges and dignities, belonging to the university degrees in this

(R) From private memoirs, penes
Authorem.

(S) Preface to the bishop of
Chester's Case, &c.

(T) Salmon's Chron. Hist.

book (v). The dispute was carried on with great warmth, and among other things, there passed some letters between the bishop and Dr. Gibson, afterwards bishop of London, who threatened our author with being called to an account for his conduct by the archbishop; but in answer thereto, he declared that he feared nothing that could happen to him in this world, and as to the account which was to be made in the next, he believed he stood as good a chance as his adversaries (w).

This affair was scarcely concluded, when the prosecution commenced against Dr. Francis Atterbury, bishop of Rochester (x). Our author never liked the haughty temper of that prelate, and had always opposed his arbitrary attempts, while dean of Christ-church (y). Yet being satisfied in his conscience, that the proceedings in parliament against him were pushed on with too much violence, he opposed them with great resolution, and when the bill for inflicting pains and penalties upon his old school-fellow and collegian was before the house of Lords, he spoke against it with all the earnestness and warmth that was natural to his temper, not sparing to censure the rest of his brethren on the bishops-bench, who all concurred with the bill (z).

He survived my lord of Rochester's banishment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, November 24, 1725, in the 62d or 63d year of his age. He died at his canon's lodgings in Christ-church, and was buried in that cathedral without any monument. But Dr. Willis observes, that he left a sufficient monument of himself in his excellent writings, and that his virtues are far from being yet forgotten (A). Besides the pieces already mentioned, he published "A moral proof of a future state," in 8vo. which being printed without his name, gave occasion to ascribe some other pieces of the like nature to him, but without any certainty.

(v) Idem.

(y) Manuscript Memoirs.

(w) Manuscript Memoirs, ubi supra.

(z) State Trials, in that of bishop Atterbury.

(x) He was sent to the Tower, August 24, 1722. Salmon.

(A) Willis, vol. ii. p. 262.

GATAKER (THOMAS), descended from a family of that name settled at Gatacre-hall (A) in Shropshire, from the time

(A) The village is wrote Gatacre, so the family wrote their name, till Spelman's Villare Anglicanum; and our author changed it as it stands above,

time of Edward the Confessor, was born September 4, 1574, in the parsonage-house of St. Edmund the King in Lombard-street, London, where his father was then minister (B), having taken orders against the will of his parents, who designed him for the law, and placed him in the Temple, whence perceiving him to incline to the new religion, they removed him to Louvain in Flanders, in the beginning of queen Mary's reign (C), and in order to keep him steady to Popery in which he had been bred, settled an estate of one hundred pounds per annum upon him, but upon his inflexibility revoked the grant, and recalled him home in six months time. He submitted, and gave his own consent, which was necessary to effectuate the revocation, and by the assistance of friends went to Oxford, took the degree of bachelor of arts, and thence removed to Magdalen-college in Cambridge. After a residence of some years, being ordained deacon and priest in 1568, by the bishop of London, he became domestic chaplain to Robert Dudley, earl of Leicester, and minister also of St. Edmund's, where he died in 1593 (D), having three years before placed his son, then sixteen years of age, at St. John's-college in Cambridge. This loss must have proved the ruin of our author's education, had not the hopes of his future proficiency from his diligence, and the actual improvements he had made by his parts and application at school (E) and since, procured friends to support him in the university, being left by his father, though not wholly destitute, yet not sufficiently provided for any long continuance there; but his singular merit obtained him a scholarship, and with these helps he remained at the college prosecuting his studies with indefatigable industry, till he proceeded master of arts with uncommon applause. The foundation of Sid-

bove, to suit it better to the pronunciation. Narrative of his life, &c. The itch of criticism must needs be very strong upon him at this time.

(B) His mother, Margaret Pigott, was of the family of the Pigotts in Hertfordshire. His life written by himself in Latin, printed in his *Opera Critica*.

(C) He was first converted by the patience and steadiness of the Protestant martyrs in that reign.

(D) Newcourt's repertorium, vol. i. p. 344. and Fuller's Worthies in Shropshire, p. 3. where he tells us, that Mr. Gataker by his zealous

preaching merited the character of a man of quick parts and sincere attachment to the Protestant religion.

(E) Fuller informs us, that after receiving the first rudiments of learning at home, he was sent to the Grammar-school, where he gave early marks of his genius, memory, and application. And his attending the lectures of one Mr. Bois, who read in his bed before day-break, is a specimen of his industry at the college. Vindication of his Annot. on Jerem. chap. x. vol. ii. p. 57.

ney-college being laid about this time, our author's learning and piety received a particular attestation from the trustees of the foundresses's will, archbishop Whitgift, and Dr. Goodman, dean of Westminster, who in virtue of their trust appointed, Mr. Gataker, a fellow of that society, before the building was finished (F).

In the interim he went into Essex, tutor to the eldest son of Mr. afterwards Sir William Ayloff of Berksted, who himself learned Hebrew of him at the same time. During his residence here, at the request of Mrs. Ayloff, he usually expounded a portion of Scripture to the family every morning, wherein after rendering the text into English from the original language, he explained the sense of it, and concluded with some useful observations. This exercise was a very suitable preparation for holy orders, and it was not long before he became by that qualification an authorized teacher: Dr. Stern, then suffragan bishop of Colchester, being nearly related to the mistress of the family (G), happened in a visit to be present at one of these performances (H), and being struck with admiration, instantly exhorted the expounder to enter into the priesthood, and offered him his assistance to that end. This advice being seconded by the reverend Mr. Alvey, formerly his tutor, and pushed by the reiterated solicitations of the bishop, at length prevailed, and Mr. Gataker was ordained by that suffragan.

This step was conformable to the statutes of his new college, and as soon as the building was finished, about the year 1599, he betook himself, as his duty required, to the station assigned him there, and became an eminent tutor. At the same time, he engaged in a design, then set on foot, of preaching in such places adjacent to the university, as were destitute of able ministers. In performing this engagement he preached every Sunday at Everton, a village upon the borders of Cambridgeshire, Bedford and Huntingdon, the vicar of which parish was said to be one hundred and thirty

(F) This college was founded by Frances, countess of Suffex, and sister to Sir Henry Sidney, deputy of Ireland, whence it is called Sidney Suffex college. The first stone was laid May 20, 1596, and the whole fabric was finished in three years. Fuller's History of Cambridge.

(G) Mrs. Ayloff was daughter of John Stern, of Melbourn in Cam-

bridshire. Our author's Apologet. Disc. p. 98.

(H) In the space of two years he went through all the prophets in the Old Testament, and all the apostolical Epistles in the New, and when the bishop heard him, he was upon the first chapter of St. Paul's Epistle to the Ephesians.

years old (1). He had not executed this charitable office above six months, when he grew uneasy in the university, and following the advice of Mr. Ashton, formerly another of his tutors, he went to London, and resided as chaplain in the family of Sir William Cook at Charing-cross, to whose lady he was nearly related by blood. This situation made him known to several persons of figure and fortune, and among others, to some principal members of Lincoln's-inn; where the preacher's place becoming vacant, those gentlemen offered him their assistance to obtain it, alledging it might be easily compassed by the interest of lord chief justice Popham, who they knew had a great respect for Mr. Gataker, as well on his own account, as that of his father, who had been his lordship's intimate friend and contemporary in the study of the law. But all importunities availed nothing, till Dr. Montague, master of Sidney-college, going on some occasion to London, became acquainted with the proposal, and was so much pleased at hearing it, that he laid aside the thoughts he had of inviting Mr. Gataker back to the college to read a Hebrew lecture, which had a salary lately annexed to it by lord Harrington; pressed him with arguments and authority; encouraged him against his own diffidence; and gained him at last to consent, that lord Popham should recommend him to the society, without any suit made by himself. He was then about twenty-six years of age, young indeed, and younger in appearance, in so much, that a little before, preaching in Sir William Cook's parish-church of St. Martin's in the Fields, it happened that Mr. Ley, afterwards Earl of Marlborough, and lord treasurer, being present with his lady, she on their return home, asked an old servant who attended them to church, How he liked the preacher? "Why truly, (says the fellow) "he's a pretty pert boy, but he made a reasonable good "sermon." Not many weeks after, Mr. Ley, returning from Lincoln's-inn, says to his wife, I will tell you some news, that young man whom you heard at St. Martin's, is chosen lecturer at Lincoln's-inn. This being heard by the old servant who stood by, "What! (says he) will the benchers be "taught by such a boy as he."

Thus he became preacher at Lincoln's-inn about the year 1601, where he thought it his duty to reside during term time, when he was obliged to attend the chappel; but in the vacations he went down to Sir William Cook's seat in Northamp-

(1) While he performed this duty, goigne at Sutton, ancestor to the pre- he was entertained by Sir Roger Bur- sent Sir Roger. Ibid.

tonshire, and constantly preached there, either in their private chappel or the parish-church. This kindness did not pass unrewarded by that religious pair, who afterwards, in consideration of these pains freely taken, settled upon Mr. Gataker an annuity of 20 l. a year; which, however, after some years he remitted to the heir of that family, forbearing to insist upon the right he had, and forbidding his executors to claim any arrears thereof. In 1603, he commenced batchelor of divinity, and was afterwards often solicited to proceed to that of doctor of divinity, but he declined it. He did not at all approve of pluralities, and upon that principle refused a considerable benefice in Kent, which was offered him by Sir William Sedley, while he held this place at Lincoln's-inn (K). But having entered into matrimony in 1611, he quitted that place for the rectory of Rotherhith in Surrey. Yet he yielded to the acceptance of this living only in the view of keeping it out of the hands of a very unworthy person. Sir Henry Hobart then attorney-general, and Sir Randolph Crew then king's serjeant, afterwards lord chief justice, were his friends on this occasion, both of Lincoln's-inn: but the report of his removal was no welcome news to that society, some of whom, in order to keep him there, offered an enlargement of his maintenance; and others represented the consistence of holding both places by the help of an assistant. These were motives to become a pluralist, which therefore, had no weight with him (L); and though he was afflicted with almost perpetual head-ach, yet he constantly discharged the duties of this parish.

He had been troubled with that disorder from his youth, so that it was become habitual to him, and thence perhaps less inconveniently felt. 'Tis certain it did not hinder him from reaping the fruits of his genius; which, by a continual application from his youth, was not less habitual to him. Of this he gave a specimen in two letters to archbishop Usher, from Rotherhithe in 1616, and 1617, concerning some curious MSS. of the famous Robert Grossthead bishop

(K) Sir Roger Owen would also very willingly have fixed him in Shropshire. Ibid. p. 38, 39.

(L) This was the more extraordinary, as the salary of Lincoln's-inn was at first but forty pounds a year, and never exceeded sixty. It is worth notice, that the change of the lecture for Sundays, from seven o'clock in the morning to the usual hour of

morning service, was occasioned by one of Mr. Gataker's sermons, wherein he observed, that it was as lawful for the husbandman to follow his tillage, as for counsellors to confer with their clients, and give advice upon that day; and the Wednesday's lecture was also transferred, at the same time, to Sunday in the afternoon.

of

of Lincoln and others (M). 'Tis true some mistakes therein are corrected by his correspondent, who, however, thought the whole very worthy of his notice; and they are mentioned here chiefly as they shew at once both his own modesty and erudition, as well as the esteem which that learned archbishop had for him. All this however passed in private, his modesty being yet unconquerable by any sollicitations to publish any thing from the press; but this backwardness was at length subdued in 1619.

He had, it seems, in some of his discourses at Lincoln's Inn, delivered his opinion concerning lots and lotteries, and shewn the lawfulness of the lufurious and the unlawfulness of divinatory lots; this being misrepresented by some of his auditors or others, who by request had seen the MS., and the author moreover abused and traduced on this account, forced him out into the public in his own defence, as the best if not the only way to clear himself from those unjust and undeserved aspersions. In this principle he published his "Discourse of the nature and use of Lots, a treatise historical and theological in 1619," 4to. This piece made a great noise in the world, and drew him afterwards into a controversy. But before that happened, he made a tour through the Low Countries in company with two friends, and a nephew of his then a young student. They set out July 13, 1620, and arriving at Middleburgh in Zealand, Mr. Gataker preached in the English church there, to their great satisfaction, and in his travels confuted the English papists in Flanders. His mother, who was then alive, was apprehensive of some mischief befalling him, as he was a known adversary to the Popish cause, but he returned with his companions safe on the 14th of August following, having viewed the most considerable places in the Low Countries. During this short stay he had an opportunity of seeing the distressed state of the Protestants in Holland, with which he was so much affected, that he even thought it behoved the English to give up some national interests then disputed by them, for fear of ruining the Protestant cause; which shews him to be not so much of a sound politician as of a pious divine (N).

Some time after his arrival at Rotherhithe, several objections being made to his vindication of lufurious lots, he pub-

(M) Collection of letters to that prelate, subjoined to his life by Dr. Parr, in 1688, fol. p. 37. & 76. Selden's Mare Clausum, by order of the long parliament, and the appendix.

(N) See the English translation of

lished, in 1623, a just defence, &c. of it against Mr. Balmford. This defence was owing in some measure to the behaviour of Mr. Balmford and his friends, who had spread a report that the doctor, by whom Mr. Gataker's book was licensed, was sensible of the wrong done to Mr. Balmford, and had declared, that if the treatise on lots was to be licensed again, he would not do it. These speeches seem indeed to be made for Dr. Featly, who was the licenser as archbishop's chaplain. However, 'tis certain that gentleman, though he agreed with our author's opinion, and allowed him to have proved it beyond exception, yet did not approve the prudence of his conduct in publishing it to the world, and advised him not to carry it any further, but rather employ his pen against popery (o). This advice had its due effect, and the following year our author printed a piece against transubstantiation; and his short catechism came out the same year.

In 1640, and the following years, he engaged in the controversy concerning justification; and being appointed one of the assembly of divines who met at Westminster, he gave his attendance there, and among other conferences offered the reasons for his opinion about the last mentioned article; but the point being determined by the majority against his sense, he submitted and subscribed the covenant also, though he had declared his opinion in favour of Episcopacy (p). He engaged

(o) Dr. Featly's words are worth remembring. To deliver you my judgment and advice in a word, says he, *satis factum est*, you have sifted this point of lots to the bran. Let me advise you hereafter, *non reciprocare terram contentioni de ludis fortuariis*, but rather employ your able pen against the forcerers of Egypt, now abounding in every place, and making advantage of the least difference among us, who hold the like precious faith, purged from the dross of their superstitions. Mr. Balmford too, in his preface, had exclaimed in these terms: How will gamesters insult the scrupulous, now they have so learned a patron of their gaming. Several objections were also made to the treatise of lots by foreigners, in answer to whom our author published, *Thomæ Gatakeri Londinatis Antithesis partim Guli-*

elmi Amesii, partim Gisberti Voetii de sorte thesibus reposita, Lond. 1637. 4to.

(p) That is, for what is called moderate Episcopacy, denying the distinction of that order from that of Presbyters, and divesting the prelates of their baronies, and seats in the house of lords, and abolishing the rest of the hierarchy. Apolog. Discourse. Where he professes that he was never an advocate for the power and splendor of the prelate, but on the other hand, had ever inclined to a moderate Episcopacy: That as for the sake of doing good in his generation, he had submitted to the bishops, so when they were taken away by the supreme power, he had submitted to that likewise, but never sought any, on the contrary had refused, preferment from both sides."

Here

engaged likewise with the assembly in writing annotations upon the bible, wherein those upon Isaiah, Jeremiah, and the Lamentations, fell to his share, which in the opinion of Mr. Calamy, are exceeded by no commentator ancient or modern on those books. In the mean time, upon the removal of Dr. Comber, he was offered the mastership of Trinity college in Cambridge, by the earl of Manchester, but he declined it on account of his health.

However the ill state thereof did not hinder him from prosecuting his studies. Though confined to his chamber he drew up his treatise, “*de Nomine Tetragrammato*,” in defence of the common way of pronouncing the word Jehovah in England (Q). This was printed at London 1645, and was followed the ensuing year by another discourse, “*de dipthongis five bivocalibus*,” wherein he endeavours to shew that there are no dipthongs, and that two vowels can never unite in such a manner as to form one syllable (R). Mr. John Saltmarsh having published a treatise, the preceding year, in defence of the Antinomian doctrine, concerning “*free grace* ;” our author this year, 1646, wrote an answer to it, intitled “*A mistake or misconstruction removed, &c.*” wherein he ridicules that affectation of quaint witticisms then in vogue, in treating theological subjects, observing, to use his own words, that it seemed a thing much to be feared, that the course affected by some, and much delighted in by others, of extracting divinity in a kind of chymical way, into quaint and curious, but groundless and useless speculations, and as he ventures to call them, even chimerical conceits, would if it held on, as much corrupt the simplicity of the gospel and the doctrine of faith, as ever the quirks and quilllets of the old schoolmen did.

In 1647 he recovered in strength so far as to be able to go to church, and he ventured into the pulpit, where in preaching he burst a vein in his lungs, the mischief of which was

Here we have the sum of our author's political principles, both in regard to church and state, and we have seen in note (A), the bent of his genius to criticism.

(Q) It was reprinted in his *Opera Critica* in 1698, and again with several dissertations by different authors, upon the same subject in 1707, by Adrian Reland, under the following title, *Decas exercitationum*

philosophicarum de vera pronuntiatione nominis Jehovah, quarum quinque priores Joh. Drusii, Sextini Amamæ, Lud. Capelli, Joh. Buxtorfii, & Jac. Altingii, lectionem nominis Jehovah impugnant, posteriores quinque, Nic. Fuller, Tho. Gatakeri, & ternæ Joh. Leusdeni tuentur.

(R) This also was reprinted in his *Opera Critica*.

however

however prevented for the present, by letting blood, and he soon after resumed his preaching; but this threw him into a relapse of spitting blood, which, though relieved again by opening a vein, made the pulpit duty too dangerous. Yet he continued to administer the sacraments, and to give his usual short discourses at funerals, suitable to the occasion. Being thus disabled to preach, he supplied that defect as far as possible, by publishing several learned works, most of which, besides others already mentioned, were printed among his "Opera Critica" at Utrecht in 1668, fol.

He was the first of the forty seven ministers, who in 1648 subscribed the remonstrance to the army and the general, against the design of trying and executing the king. He was not at all pleased with the principles and proceedings of the independent faction, which prevailed then, and afterwards; and declared his opinion in defence of the doctrine and discipline of the Presbyterian polity, both in private conferences, and openly from the pulpit. Among these he had some friends still in power, that maintained him in the possession of his legal rights. But as soon as it appeared that he was rather suspected than countenanced by the state, some of his parishioners refused payment of their share of the composition for the tythes of their houses, which upon an amicable law suit, had been decreed him in the court of Exchequer, and in satisfaction for which, he consented to accept of 40 l. per ann. This refusal he bore with patience, and diverting himself in his study, produced several other learned works; among which his edition of "Marcus Antoninus's Meditations, with his preliminary discourse of the philosophy of the Stoics, and commentary (s)," is most esteemed.

Before this time, being unable to perform the duties of his living, he was very willing to resign, and pressed it for several years together; and what aggravated his misfortunes, in 1653 he was drawn into a dispute with Will. Lilly the famous astrologer, about the certainty of his art, which he had maintained was revealed to mankind by the good angels. Our author in his annotations upon Jeremiah, taking notice of this profaneness, had used the astrologer a little roughly, calling him blind buzzard, &c. In return to this, Mr.

(s) The preliminary discourse was reprinted in his Opera Critica, and again in the edition of Marcus in 1697, by Stanhope, who observes, that they are an excellent repertory of the morality of the Stoics, which says he, Mr. Gataker collected with prodigious labour out of the ancients, and compared with that of the other Pagan philosophers.

Lilly in his “*Annus tenebrosus*” reflected upon the divine, to which our author replied, in “*A Vindication of the Annotations, &c.*” Lond. 1653, 4to. It seems he had thought proper before he published this piece, to consult Mr. Henry Briggs, (with whom he had been acquainted while that gentleman was mathematical lecturer in St. John’s college Cambridge, and afterwards at Gresham) for his opinion in the point, whereupon the professor returned a very round and ready answer, that he conceived it to be a mere system of groundless conceits: To this Mr. Lilly printing an answer, wherein he charged his antagonist with covetousness and prostituting his function to worldly views, our author wrote “*A discourse apologetical,*” vindicating himself from those calumnies (r).

This last piece was published in 1654, 4to. and the same year being seized with a fainting fit on Friday night July 7, as Mr. Aske says, or rather the 9th as his son assures us, about day break he was brought to himself by proper assistance, but continued very weak and feeble, and sensible of his approaching end. Accordingly three days after he was seized with a fever, and on the 28th he lost the use of the lower part of his body, but retained his senses perfectly to the last. Next day towards evening, his son prayed by him, in which he joined with great fervency, and being thrown soon after into his last agonies, he expired in the eightieth year of his age. His corps was interred at his own church, August ensuing, Mr. Simon Ashe preaching his funeral sermon, which was printed in 1655, 4to. with a narrative of Mr. Gataker’s life, which has been of service in drawing up this memoir. To the sermon was annexed several elegant poems both English and Latin, to his memory, by Dillingham, Du Port, Dugard, Stillingfleet, Twine, and others. He would never suffer his picture to be drawn, and probably ’tis owing to the same cause, that no stone marked the place of his burial (u).

Mr. Ashe gives him the following character. As to his person he was of a middle stature, a thin habit of body, a lively countenance, and fresh complexion, of a temperate diet, of a free and chearful conversation, addicted to study,

(r) This led him to give an account of several transactions of his life, and how he came by his preferments. He was very temperate in his diet and way of living, which was all the reason Lilly had for charg-

ing him with avarice. Yet the Astrologer in defence of his craft, persecuted him after his death. See his article.

(u) Aubrey’s Hist. of Surrey; in Rotherhithe.

but not secluding himself from useful company. Of a quick apprehension, sharp reason, solid judgment, and so extraordinary a memory, that though he used no common place book, yet he had all his reading in readiness, as his prodigious number of quotations shew. His piety and charity were very exemplary, and his modesty so great, that he declined not only large offers in the country, but also ecclesiastical dignities, and court preferments, and studiously waved the counsel of some that had given notice of him to prince Henry, son to king James I. and had it in design to make way for his admission to a chaplain's place to his highness. He was a man so moderate and conscientious, that he would not go the length of any party, which was the true reason of his not accepting preferments. M. Gataker's house was a private seminary for diverse young gentlemen of this nation, and many foreigners resorted to him, and lodged at his house for advice and direction in their studies.

In the reigns of James and Charles I. he disliked the high notions, that were regarded then by churchmen, as the maxims of the government, which he rightly foresaw would be fatal both to them and the church. This kept him at a distance from those that were in highest authority, and though his patrons at Lincoln's Inn would have procured him a prebend at least, yet he refused it, and when it appeared he was not to be gained, it was natural to hold him suspected, in which state he continued for many years. When he came to sit in the assembly of divines at Westminster, for which he never received any thing, he drew upon himself the dislike at least, if not the hatred of such as were zealous for the hierarchy. But when he declared himself in that assembly in favour of Episcopacy, and excepted against the solemn league and covenant till the words were so altered, as to be understood only of ecclesiastical courts, and what he and those of his opinion, took to be the exorbitant power of bishops, he lost the affections of the other party, who were for destroying episcopacy root and branch. His open declaration against the subsequent proceedings of those, who resolved all power and authority into that of the sword, heightened the aversion of the predominant faction, and exposed him to that ill treatment which he met with from their tools; who charged him with inconstancy, changing sides, and squaring his doctrine to the times: whereas he was always consistent in his principles, and instead of shifting from party to party, was never the instrument of any party: but lived contented upon

a very small provision, at most 100 l. a year, and was reviled for keeping that.

His extensive learning was admired by the great men abroad, as Salmasius and others, with whom he held a correspondence. Axenius styles him a man of infinite reading and exact judgment; and Colomies tells us, that of all the critics of that age, who have written for the advancement of polite learning, there is none superior to him in the talent of explaining authors, and that he was a man of extraordinary application and exactness (x): this character was forced from him, by the power of truth itself, for he has not spared such passages as he judged worthy of censure. Morhoff speaks of all our author's Latin works with high commendation (y). And Baillet has a chapter concerning his writings, in which he acknowledges his profound skill in the learned languages, his great accuracy and admirable sagacity, but adds, that he was too bold in his conjectures (z). Our author left several MSS. some of which were published by his son Charles, as will be shewn in the ensuing article.

In the course of his long life he had four wives successively. His first marriage already taken notice of, was to the widow of Mr. William Capper, to whose daughters he was so providentially kind in their education, and disposing in marriage to two divines of note, and continuing such a fatherly love to them and theirs; that the world mistook them for his own children, especially as he had bred them up with two children, sons of his own. This wife died in childbed of a son, who bore his father's name, and after he had seen the most remote parts of the world, returned home to his father, at whose house he died. His next wife was daughter to the Rev. Mr. Charles Pinner, who died in childbed of a son, Charles, afterwards an eminent divine. Many years were passed in widowhood, before he took for his third wife a gentlewoman of a considerable family, being sister to Sir George and Sir John Farewel, by whom he had three children, whereof a son and daughter died before their mother, but the third, a daughter, survived her father. His last wife, was the widow of a citizen, with whom he lived twenty four years, but without issue by her, and survived her two years within a few days.

G A T A K E R (CHARLES), son of the preceding, was born at Rotherhithe or Redriff in Surrey, ann. 1614. He

(x) Cimel liter Co. xx.

(y) Polyhist. Philos.

(z) Jugement de Scavans, vol. ii.

p. 279.

was first educated with great tenderness at home by his father, and then sent to St. Paul's school, whence at sixteen years of age, he was removed to Sidney college in Cambridge, and placed under the care of Mr. Richard Dugard, a particular friend and acquaintance of his father. By the assistance of so worthy a tutor, he prosecuted his studies with good success, till he took his bachelor of arts degree. But a few years after becoming acquainted with Lucius lord Falkland, that extraordinary nobleman pleased with Mr. Gataker's learning and open temper, made him his chaplain; and his lordship's seat being near Oxford, the chaplain entered himself a member of Pembroke college in that university, and took his master of arts degree there June 30, 1636. This was a very agreeable situation, and he had a very fair prospect of being preferred by the known generosity and honour of his noble patron, had not his lordship been unfortunately cut off in the civil wars. By that unlucky event, all Mr. Gataker's rising hopes were blasted at present, and he continued unpreferred till 1647, when Charles earl of Caernarvon procured him the rectory of Haggerston or Haggaston, near Winslow in Buckinghamshire.

He was now in the vigour of his age, and besides performing the duties of his parish, after some years he began to think of doing justice to those treasures of his father which had come into his hands. In this resolution, he published the remainder of a miscellaneous collection, the two first books of which had been printed by his father, with a promise of the rest in all six, under the title of "Cinnus five Adversaria miscellanea, &c." A collection of miscellaneous remarks, &c. Ann. 1651, 4to. but being prevented by sickness and infirmity which brought on his death, he soon thought himself obliged to compleat it, which he accordingly put into execution, with this title, "Adversaria miscellanea posthuma, &c." In English, A posthumous Collection of miscellaneous remarks, wherein many places of scripture, and thence also of other writings are explained, Lond. 1659, fol. This was followed by another posthumous piece of his father's, published in 1670, 4to. with the title of "An Antidote against error concerning justification: A discourse on Rom. iii. 28, too precious to be buried in obscurity"(A). To this he subjoined a treatise of his

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(A) This character seems to proceed from an over-weening fondness of a son's piety to his father. Bp. Bull observes, that herein he had not

own, on the same subject, entitled, "The way of truth and peace; or a reconciliation of St. Paul and St. James, &c." The same year was handed about in MS. some animadversions on Mr. (afterwards bishop) "Bull's Harmonia Apostolica," which our author concealing his name, communicated to several bishops by letter, urging them to make use of their authority in condemning the doctrines advanced in the Harmonia, as pernicious and heretical, and contrary to the decrees of the church of England, and of all other reformed churches (B). Mr. Gataker was thought herein to shew too much heat, and bishop Bull wrote an answer to the animadversions, in which he reflects severely on the son, for publishing his father's posthumous tracts just mentioned (C). Mr. Charles Gataker published some other controversial pieces, the titles of which may be seen below (D).

He was never removed by any preferment from Haggeston; and died there November 20, 1680, and was interred in the chancel of that church. He always adhered to the doctrine of Calvin, upon justification and predestination. Mr. Nelson observes, that he was a person of great violence in his temper, but one well intentioned, and a very zealous Protestant, and if he had preserved more coolness of thought, and read more of the Ancients, and fewer of the Moderns, would have made no inconsiderable writer (E).

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not consulted the reputation of a parent, who by his great critical knowledge, and other learning, had made himself more considerable, than to deserve that such crudities should be published under his name, at least by a son. Respon. ad Animadv. 7. p. 118. in Bull's Latin works, fol.

(B) Life of bishop Bull, p. 401.

(C) The bishop's answer is intitled, Examen Censuræ, &c.

(D) These are, 1. "An Answer to five captious questions propounded by a factor for the pa-

"pacy, &c." Lond. 1673, 4to. to which is added, a letter to Mr. Fr. M. ann. 1636, written by Lucius lord Falkland. 2. "the Papist's bait," or their usual method in gaining profelytes answered, Lond. 1674, 4to. to which is added a letter of the lord viscount Falkland to the same gentleman. 3. "Examination of the case of the Quakers, concerning oaths, &c." 1675, 4to. 4. "Ichnographia doctrinæ de Justificatione, &c."

(E) Life of bishop Bull, p. 145.

GAUDEN (JOHN), was son of John Gauden, vicar of Mayfield in Essex (A), where he was born in 1605. He had

(A) Newcourt's repertorium, vol. ii. p. 412.

his

his education at the Grammar-school at Bury St. Edmunds in Suffolk, whence he was removed at sixteen years of age, to St. John's-college in Cambridge, and having made a good proficiency in academical learning, he took his degrees in arts. About 1630, he married a daughter of Sir William Ruffel of Chippenham in Cambridgeshire, and was presented to that vicarage. He also obtained the rectory of Brightwell, near Wallingford in Berkshire, which bringing him near Oxford, he entered himself of Wadham college in that university, and became tutor to two of his father-in-law's sons; several other young gentlemen, and some noblemen were also put under his care. At the same time, in teaching others, he taught himself too, and even stole a good part of the night from his natural rest to prosecute his studies; so that he became distinguished as a person of excellent talents, and an admirable scholar. With this character he proceeded B. D. July 22, 1635, and D. D. July 8, 1641.

He had now been some years chaplain to Robert earl of Warwick. And that nobleman siding with the parliament against the king, was followed therein by his chaplain, who being appointed November 29, 1640, to preach before the house of commons, adapted his discourse so exactly to the humour of the prevailing party, that they made him a present of a large silver tankard, which was generally made use of in his house, with this inscription, "Donum honorarium populi Anglicani in parlamento congregati, Johanni Gaudenati." This was only an earnest of future favours. In that discourse he inveighed against pictures, images, and other superstitious usages of popery, and at the same time, expressed himself with great abhorrence of a civil war then approaching, and of separating the interests of the king and his people, exactly in the language of that artful and insinuating leader in the house, Mr. Hampden: and accordingly the parliament next year, presented our preacher to the rich deanery of Bocking in Essex. He accepted the nomination, but did not chuse to depend entirely upon it, and therefore made friends to Dr. Laud, archbishop of Canterbury, then the parliament's prisoner in the Tower, and procured a collation from his grace, undoubtedly the rightful patron (B).

Upon the abolition of the hierarchy, and establishment of the Presbyterian form of church government, he complied with the ruling powers, was chosen one of the assembly of

(B) Mr. Wood says the house of lords sent the archbishop an order to do it. Ath. Ox. vol. ii. col. 312.

divines, who met at Westminster in 1643, and took the Covenant (c) as enjoined by their authority; though he was far from approving of it, and offered to some principal authors thereof, his just scruples and objections against it, both as to matter and authority: and though his name was among those, who were to constitute the assembly of divines (D); yet, it was afterwards struck off the list, and Mr. Thomas Godwin put into his room; having published the same year, a piece intituled, "Certain scruples and doubts of conscience" about taking the solemn League and Covenant, tended to "the consideration of Sir Laurence Bromfield and Zacharias" "Craftern," 4to: and though at length, he forbore the use of the Liturgy of England, yet he persevered in it longer in his church than any of his neighbours. Nor did he continue any longer openly, to espouse the cause of the parliament, than they stuck to their first avowed principles of reforming only, and not rooting out monarchy and episcopacy.

In this spirit he was one of those divines, who signed the protestation which was presented to the army, against trying and destroying the king; and not content with joining among others in that cause, he distinguished himself above the rest by publishing a piece, intituled, "The religious and" "loyal protestation of John Gauden, doctor in divinity, a-" "gainst the present declared purposes, and proceedings of" "the army, and others about the trying and destroying our" "sovereign Lord the King; sent to a colonel, to be pre-" "sented to the lord Fairfax, and his general council of offi-

(c) Dr. Walker's true account of the author of *Εἰκὼν Βασιλική*, &c. p. 7. and Burnet's History of his own Times, vol. i. p. 50. Mr. Wood observes, that this was generally affirmed by the Presbyterians and Fanatics, yet the doctor positively denied it, for which he cites his *Anti-Baal-Berith*, p. 275, 276, where he assures the world, that he never took any oaths, but those appointed by law, no protestation, no engagement, no league, vow, or negative oaths, and for this Covenant he offered freely to some principal authors of it, his many just scruples and objections against it, &c. as above in the text, words which cannot be understood to mean any thing less than a denial that he ever took it, without

a shameful prevarication, which is but ill excused by not expressly mentioning the word Covenant; and it is more for his credit, and far from incredible in itself, notwithstanding, the order enjoining it to be taken by every minister, that he was passed over, - if we consider his openly espousing the parliament party, and particularly, his connexions with the earl of Warwick, who could easily influence such an exemption to his chaplain. So that the matter rests wholly upon the authorities here appealed to.

(D) He was recommended on this occasion by Sir Dudley North, and Thomas Chichley, Esq; Knights for the county of Cambridge. Wood ubi supra,

"cers,

“ cens, the 5th of January 1648.” London 1648. 4to. Nor did his zeal stop here, presently after the king’s death he wrote what he called, “ A just Invective against those of “ the army and their abettors, who murdered king Charles I. “ on the 30th of January 1648, with some other poetical “ pieces in Latin, referring to those tragical times, written “ February 10, 1648 ” (E).

He went farther still. For having got into his hands, his Majesty’s Meditations, &c. written by himself; he took a copy of the manuscript, and immediately resolving to print it with all speed, he prevailed with Mr. Royston, the king’s printer, to undertake the work. But when about half printed, a discovery was made, and all the sheets then wrought off were destroyed. However, this did not damp Dr. Gauden’s spirit. He attempted, notwithstanding to print it again, but could by no possible means get it finished, till some few days after his majesty’s destruction, when it came out under the title of Εἰκὼν Βασιλική, or, “ The portraiture of his sacred “ majesty in his solitude and sufferings.” Upon its first appearance, the powers then at the helm, were immediately sensible how dangerous a book it was to their cause, and therefore, set all their engines at work to discover the publisher; and having seized the manuscript which had been sent to the king, they appointed a committee to examine into the business. Dr. Gauden having notice of this proceeding, withdrew privately in the night from his own house to Sir John Wentworth’s, near Yarmouth, with a design to convey himself beyond sea. But, Mr. Symonds, his majesty’s chaplain, who had communicated the manuscript to the doctor (F), and had been taken up in a disguise, happening to die before his intended examination, the committee were not able to find out any thing, by any means whatsoever; hereupon, the doctor changed his resolution, and stayed in England (G): where he directed his conduct with so much policy, as to keep his preferments during the several periods of the usurpation, notwithstanding, he published several treatises in vindication of the church of England and its ministers, as may be seen below (H).

In

(E) This, however, was not published till after the Restoration in 1662.

(F) He was rector of Raine in Essex, which being in the neighbourhood of Bocking, he had contracted a friendship with our author.

Hollingworth’s Defence of Εἰκὼν Βασιλική, p. 16.

(G) Truth brought to Light, p. 39; a pamphlet by Ludlow.

(H) These are; 1. Hieraspistes, or, A Defence by way of Apology of the Ministers of the Church of England,

In 1659, as soon as the first dawn of the Restoration began to shew itself, the doctor printed *ἱερά δάκρυα*, *Ecclesiæ Anglicanæ suspiria*; "The tears, sighs, complaints and prayers, of the church of England, setting forth her former constitution, compared with her present condition, also the visible causes and probable cures of her distemper," in four books, fol. The same year upon the death of bishop Brownrigg, he succeeded him as preacher to the temple (1): and upon the return of king Charles II. he succeeded the same bishop in the see of Exeter, in November 1660, having been made king's chaplain before. The value of a bishopric was greatly enhanced at this time, by the long intermission that had happened in renewing the leases of their estates during the abolition of episcopacy. In this view, the nomination to Exeter might be looked upon as a present from his majesty of twenty thousand pounds, since our bishop received that sum in fines on the renewal of leases (K).

But he did not sit down content here, he thought his services deserved something more. He had already published his *Anti-sacrilegus*, or, "A Defensative against the plausible or gilded poison of that nameless paper, supposed to be the plot of Cornelius Burges and his partners, which tempts

England, Lond. 1693. 4to. 2. The case of ministers maintenance by tythes (as in England) plainly discussed in conscience and prudence. Lond. 1653. 4to. N.B. Tythes were abolished about this time. 3. Christ at the wedding, or, a treatise of Christian marriages to be solemnly blessed by ministers. N.B. Justices of the peace were empowered to perform that rite in those times. 4. A petitionary Remonstrance presented to O. P. [Oliver Protector] by John Gauden, D. D. a son, servant, and supplicant for the church of England, in behalf of many thousands, his distressed brethren, ministers of the Gospel, and other good scholars, who were deprived of all public employment [viz. by his declaration of January 1, 1655.] Lond. 1659. Archbishop Usher went to the protector at the same time to intercede for them. Besides these, he published with the same spirit of vindicating the doctrine of the church of England; A discourse concerning public oaths, and the lawfulness of swearing in judicial proceedings in order to answer the scruples of the Quakers. Lond. 1649, and again in 1662. (1) Wood *ibid.* That prelate died December 17, 1659, and his funeral sermon was preached by our author, who printed it with his life subjoined. (x) Several evidences in the controversy, concerning *Εἰκὼν Βασιλική*, by J. Young, p. 26. Lond. 1703. 4to. Ludlow tells us, that in order to procure a translation, he alledged to the king, that Exeter had a high rack but a low manger: if so, however, his ambition and greediness in the speech may be censured, yet the address to the witty king Charles II. was not ill judged. In the mean time, he seems not to have been wanting to his duty at Exeter, an instance of which, is implied in his counsel delivered to forty four Presbyters and Deacons, after they had been ordained by him January 13, 1660, published the same year in folio.

" plot

“the king’s majesty by the offer of 500,000 l. to make
 “good by an act of parliament, to the purchasers of bishops
 “lands, &c. their illegal bargain for ninety-nine years.”
 1660. 4to. As also his Analysis, against the Covenant in de-
 fence of the Hierarchy; and his Anti-Baal-Berith, or, “The
 “binding of the Covenant and all the Covenanters to their
 “good behaviour, &c. With an answer to that mon-
 “strous paradox of no sacrilege, no sin, to alienate church
 “lands, without, and against all laws of God and Man.”
 These were all printed before his promotion to the see of
 Exeter (M). His zeal continued to glow with equal ardor
 the two following years: In his life of the famous Hooker,
 prefixed to an edition of that great man’s works, published
 by him in 1661; and again in his “Pillar of gratitude,
 “humbly dedicated to the glory of God, the honour of his
 “majesty, &c. for restoring episcopacy.” In 1662. fol.
 But above all, he particularly pleaded his merit in respect to
 the *Εἰκὼν Βασιλική*. He applied to the earl of Clarendon,
 in a letter dated December 28, 1661, with a petition to the
 king; wherein, having declared the advantages which had ac-
 crued to the crown by this service, he adds, that what was done
 like a king, should have a king-like retribution. And in ano-
 ther letter to the duke of York, dated January 17, the same
 year, he strongly urges the great service he had done, and im-
 portunately begs his royal highness to intercede for him with
 the king. Lord chancellor Hyde thought he had carried his
 merit too far, with regard to the king’s book; and, in a letter to
 him, dated March 13, 1661. writes thus, “The particular,
 “you mention, has indeed been imparted to me as a secret: I
 “am sorry, I ever knew it, and when it ceases to be a se-
 “cret, it will please none but Mr. Milton” (N).

However,

(M) Mr. Wood observes, that king Charles II. taking notice that his chaplain had upon all occasions taken worthy pains in the pulpit, and at the press, to rescue his majesty and the church of England, from all the mistakes and heterodox opinions of several and different factions, as also, from the sacrilegious hands of those false brethren, whose scandalous conversation was consummate in devouring church lands, and then with impudence to make sacrilege lawful; I say, for these services his majesty

conferred on him the bishopric of Exeter. Ath. Ox. *ibid*.

(N) See an account of the controversy about the author of *Εἰκὼν Βασιλική*, in Biog. Brit. vol. iv. p. 2179. et seq. Rem. (H)

(O) Le Neve’s Fasti, p. 300. Our author, it seems, in his “Pillar of Gratitude,” had remarked, that the projects of Presbyterians have froth in their heads, and blood in their bottom, as the water of those that labour with the stone and strangury, and have their wounds from within.

This

However, he stuck close now to the court, and in compliance to the measures then upon the carpet, he drew up a declaration for liberty of conscience extending to Papists, of which a few copies were printed off, though presently called in; and, he was about the same time employed to draw up another declaration of indulgence to the Quakers, by an exemption from all oaths. He also wrote, "Considerations touching the Liturgy of the Church of England in reference to his Majesty's late declaration, and in order to a happy Union in Church and State," 1660. 4to. So that he obtained a removal to the see of Worcester, to which he was elected May 23, 1662, and confirmed the 10th of June following. But this promotion he was so far from being satisfied with, that he looked upon it as an injury. He had, it seems, applied to the king for the rich bishopric of Winchester, and having flattered himself with the hopes of a translation thither. The regret and vexation at the disappointment is thought to have thrown him into a violent fit of the stone and strangury, which put a period to his life, September 20, this year. His corps was interred in the choir of Worcester cathedral, and a handsome monument with an inscription, was afterwards erected to his memory.

After his death, his widow being left with five children, four sons and a daughter, in consideration of the short time he had enjoyed his great preferments, and the charge of removing from Exeter to Worcester, petitioned the king for the half year's profits of the last bishopric; but her petition was rejected as unreasonable, on account of the large fortune that came into the bishop's hands at his first coming to Exeter. As to his character, it is certain he was an ambitious man, which, as is usually the case, occasioned the moral part to be severely sifted. In which respect, the behaviour of his relict, though otherwise intended, was far from being of service to his memory. In a letter to one of her son's, after the bishop's

This being observed by one of that sect, when the bishop was seized with this distemper, he published what follows. "It pleased God, within a few days after the publishing of this book, to smite the bishop with that tormenting distemper, which he there makes use of to set off his false and scandalous impeachment, &c. He lay in a very great extremity of torture, and by reason of the stopping of his water, his life

was in great hazard, and he was forced to send for a surgeon who relieved him, when his water was froth at the top, and blood at the bottom." *Mirabilis Annus Secundus*, &c. Numb. xxi. p. 86, 87. Mr. Wood seems to doubt the truth of this story, and declares, he knew not what the disease was which took the bishop out of this world. *Ath. Ox.* vol. ii. col. 315.

death,

death, she calls the *Εἰκὼν Βασιλική*, The Jewel, and said, her husband had hoped to make a fortune by it; and that she had a letter of a very great man's, which would clear up that he writ it. This assertion, as the earl of Clarendon had predicted, was eagerly espoused by the anti-royalists, in the view of disparaging king Charles I., and that kindling the indignation of those who thought his majesty greatly injured thereby; these, in return, exposed the dark side of our bishop's picture to full view, and represented him as an unconstant, uncertain, ambiguous, and lukewarm person, covetous of preferment, hasty and impatient in the pursuit of it, and deeply tinctured with folly and vanity; and upon the whole, an unhappy blemish and reproach of the sacred order. Nor is bishop Kennet's censure less severe, though conveyed in a somewhat less intemperate language, when he tells us, that Dr. Gauden was capable of underwork, and made himself a tool to the court, by the most sordid hopes of greater favour in it. This charge is supported only by two instances, viz. his drawing up the two declarations, already mentioned, for liberty of conscience to the Papists, and indulgence to the Quakers, in respect to taking an oath. The latter of which we have seen passed into an act of parliament, and the policy and justice of the former attested by a connivance to all loyal Papists, or such as deny the Pope's power to dissolve their allegiance to their lawful sovereign, which was the express motive for making the declaration. The most candid character of him, is that left us by Mr. Wood, viz. that he was esteemed by all who knew him, to be a very comely person, a man of vast parts, and one that had strangely improved himself by unwearied labour, and was particularly much resorted to, for his most admirable and edifying way of preaching.

However, it is certain, he had too luxuriant an imagination, which betrayed him into a rankness of stile in the Asiatic way; and from thence, as bishop Burnet argues with others, it may be certainly concluded, that not he, but the king himself was the true author of the *Εἰκὼν Βασιλική*; in which, there is a nobleness and justness of thought, with a greatness of stile, that made it be looked on as the best writ book in the English language.

Soon after his death there came out written by him, "A Discourse of artificial beauty in point of conscience between two Ladies." 1662. 4to. This was followed by another tract published together, with some on the same subject by Whitgift, Hooker and Sanderfon, under the title of
 "Prophecies

"Prophecies concerning the return of Popery." 1663. 4to. These were aimed at the sectaries, who were said to be opening a door at which Popery would certainly enter. Lastly, in 1681, there appeared in 12mo. "The whole Duty of a Communicant," &c. with bishop Gauden's name prefixed to it.

GAY (JOHN), an original poetic genius, was descended of an ancient family, which derived his name from Gilbert le Gay of Hampton Gay in Oxfordshire, who in right of his wife, the daughter and heir of the family of Curtoyse, or Curtis, became possessed of the lordship of Goldworthy in Devonshire, the ancient seat of the name of Gay for many generations. Our author was born in the year of the Revolution 1688, near Barnstaple in that county, and put to the free-school there under an excellent master, who being bred at Westminster, taught in the method of that school. Thus he had the advantage of being imbued with a just taste of the classics; but the family estate being much reduced, his fortune was not sufficient to support him as a gentleman (A), and therefore, his friends chose to breed him to some genteel trade. Accordingly, he was put apprentice to a silk-mercator in London. But this step was taken without consulting the youth's taste and temper. The condition of an apprentice appeared too illiberal; he was not made it seems for a counter-caster. The shop soon became his aversion, he was seldom seen in it, and in a few years his master, upon the offer of a small consideration, willingly consented to give up his indentures: having thus purchased the ease of his mind, he indulged himself freely and fully in that course of life, to which he was irresistibly drawn by nature. Genius concurred with inclination; poetry was at once his delight and his talent; and he suffered not his muse to be disturbed, by any disagreeable attention to the expence of cultivating it.

These qualities recommended him to such company and acquaintance as he most affected; and among others, to dean Swift and Mr. Pope, who were exceedingly struck with the open sincerity, and undisguised simplicity of his manners, and the easiness of his temper. To this last gentleman he addressed the first fruits of his muse, intitled, *Rural Sports*, a Georgic, printed in 1711. This piece discovered a rich

(A) In his *Rural Sports* he says:

He never had been blest by fortune's hand,
Nor brighten'd plowshares in paternal land.

poetical

poetical vein, peculiar to himself, and met with some agreeable attestations of it's merit, that would have been enjoyed with a higher relish, had not the pleasure been interrupted by the ill state of his finances, which by an uncommon degree of thoughtlessness and cullibility (B), were reduced now to a low ebb. Our poet's purse was an unerring barometer of his spirits, which sinking with it, left him in the apprehension of a servile dependance, a condition he dreaded above any thing that could befall him. However, the clouds were shortly dispelled by the kindness of the duchess of Monmouth, who appointed him her secretary in 1712, with a handsome salary. This seasonable favour seating him in a coach, though not his own, kindled his muse into a new pregnancy. He first produced his celebrated poem, called, "Trivia, or, the Art of walking the Streets." And the following year, at the instance of Mr. Pope, he formed the plan of his Pastorals. There is not perhaps in history a more remarkable example of the force of friendship in an author, than was the undertaking and finishing this inimitable poem. Mr. Pope in his subscription of the Hanover-club to his translation of the Iliad, had been ill used by Mr. Philips their secretary, and his rival in this species of poetry: The translator highly resented the affront, and meditating revenge, intimates to his friend Gay, how greatly it was in his power to pluck the bayes from this envied rival's forehead. Our author immediately engages in his friend's quarrel, and executes his request even beyond his expectation. The rural simplicity neglected by Pope, and admired in Philips, was found in it's true guise only in the "Shepherd's Week." Here only nature was seen exactly such as the country affordeth, and the manner meetly copied from the rustical folk therein. This exquisite piece came out in 1714, with a dedication to lord Bolingbroke (C).

In the mean time, so noble a way of serving his friend, was the sure way of serving himself. The most promising views opened to him at court, he was caressed by some leading persons in the ministry, and his patroness rejoiced to see him taken from her house to attend the earl of Clarendon, as secretary in his embassy to the court of Hanover the same year. But, whatever were his hopes from this new advancement, it is certain, they begun

(B) These are the words of dean Swift many years afterwards, who there observes, that Providence never designed him, for this reason, to be above two and twenty. Letter 33d in Pope's Works, vol. ix. edit. 1742.

-(C) Dean Swift merrily calls this dedication, our author's original sin against the court, viz. in the succeeding reigns. Ibid. Lett. vi.

and ended almost together; for queen Anne died in fifteen days after their arrival at Hanover. However, this did not prove an irreparable loss; his present situation made him personally known to the succeeding royal family, and returning home he made a proper use of it, in a handsome compliment on the princess of Wales, consort to his present majesty king George II. at her arrival in England (D). This address procured him a favourable admittance at the new court, and that raising a new flow of spirits, he wrote his incomparable farce, "The what d'ye call it," which was brought upon the stage before the end of the season, and honoured with their royal highnesses presence. The profits, likewise, brought some useful recruits to his fortune, and his poetical merit being endeared by the sweetness and sincerity of his nature, procured him an easy access to persons of the first distinction, and he passed his time among the great with much satisfaction, notwithstanding the baulk of his expectation of some substantial favour from the new court, where he met with nothing better than a smile. In 1716, he made a visit to his native country at the expence of lord Burlington, and he paid his lordship with an humorous account of the journey. The like return was made for Mr. Pultney's [the present earl of Bath] favour, who took him in his company the following year to Aix in France (E).

This jaunting about with some decent appointments, was one of the highest relished pleasures of Mr. Gay's life (F), and never failed of calling forth his muse. Soon after his return from France, he introduced to the stage, "The three hours after marriage." His friends, Mr. Pope and Dr. Arbuthnot, had both a hand in this performance, and the two principal characters were acted by two of the best comedians at that time: yet, with all these helps and advantages, it was very ill received, if not condemned the first night (G). Our author stood the brunt with an unusual degree of magnanimity, which seems to be inspired by a hearty regard for his partners, especially, Mr. Pope, who was greatly affected with it: Mr. Gay continued as before to mix with

(D) See his "Epistle to a Lady" occasioned by the arrival of her royal highness the Princess of Wales;" printed in his Works.

(E) They are both printed in his Works. This last shews on which side his friends lay, for Mr. Pultney had resigned his place of secretary of war, in April preceeding. Salmon's

Chron. Hist. anno 1717.

(F) This foible is rallied by dean Swift, with his usual kind severity to our author. See Letters xlix. and lvii. in Pope's Works, vol. ix.

(G) Cibber's Lives of the Poets, who observes, the two players were Johnson and Mrs. Oldfield.

quality, and so encircled stood invulnerable. In 1718, he accompanied Mr. Pope to the lord Harcourt's seat in Oxfordshire, where they clubb'd wits in consecrating to posterity the death of two rustical lovers, unfortunately killed in the neighbouring fields by a stroke of lightening (H).

In 1720, he recruited his purse again by a handsome subscription to his poems, which he collected and printed in two vols. 4to. But falling into the general infatuation of that remarkable year, he lost all his fortune in the South-sea scheme, and consequently all his spirits. In reality, this stroke had almost proved fatal to him, he was seized with a violent cholic, and after languishing some time, removed in 1722, to Hampstead, for the benefit of the air and waters; but by the assistance of Dr. Arbuthnot, who constantly attended him, at length he recovered, and set about writing his tragedy called, "The Captives;" which when finished, he had the honour of reading from the manuscript to queen Caroline, then princess of Wales in 1724. Her royal highness also promised him further marks of her favour, if he would write some fables in verse for the use of the duke of Cumberland. Accordingly, he undertook the task, and published the fables in 1726, with a dedication to that prince. All this was done against the advice of Mr. Pope, the duke being then only an infant; and the result happened as that friend presaged, to be very disagreeable to him (I).

Upon the accession of his present majesty to the throne, he was offered the place of gentleman-usher to the then youngest princess Louisa; a post which he thought beneath his acceptance (K): and resenting the offer as an affront; in that ill-humour with the court, he wrote the famous "Beggars Opera," which being brought upon the stage in the beginning of November 1727, was received with greater applause than had ever been known on any occasion. For besides, being acted in London sixty-three days, without interruption, and renewed the next season with success, it spread into all the great towns of England, was played in many places to the thirtieth and fortieth time; at Bath and Bristol fifty, &c. It made it's progress into Wales, Scotland, and Ireland, where it was performed twenty-four days successively; and lastly, was acted in Minorca. The

(H) See Mr. Gay's letter to Elijah Fenton, in Biogr. Brit.

(I) Dean Swift observes, that in the Fables he was thought to be something too bold with the court. *Intelligencer*, No 211.

(K) He excused himself as being too far advanced in life. Dean Swift is very merry upon it, and observes to him, that O. Cromwell did not begin to appear till he was older. *Ibid*, Lett, xxix.

ladies carried about with them the favourite songs of it in fans, and houses were furnished with it in screens. The fame of it was not confined to the author only: the person who acted Polly, till then obscure, being all at once the favourite of the town; her pictures were engraved, and sold in great numbers; her life written; books of letters and verses to her published, and pamphlets made of her sayings and jests (L); and to crown all, after being the mother of several ante-nuptial children, she obtained the title and rank of a duchess by marriage. There is scarcely, if at all, to be found in history an example, where a private subject undistinguished either by birth or fortune, had it in his power to feast his resentment so richly at the expence of his sovereign. But this was not all: He went on in the same humour, and cast a second part in the like-fashioned mold; which being excluded from the stage by the lord Chamberlain, he was encouraged to print with the title of Polly, by subscription, and this too, considering the powers employed against it, was incredibly large (M). Neither yet did it end here. The duke and duchess of Queensberry took part in resenting the indignity put upon him by this last act of power, resigned their respective places at court, took our author into their house and family, and treated him with all the endearing kindness, of an intimate and much beloved friend.

These noble additions to his fame, his fortune, and his friendships, inspired him with fresh vigour, raised him to a degree of confidence and assurance, and he was even prompted to think that "The Wife of Bath," despised and rejected as it had been (N), might with some improvements, which he could now give it, be made to taste the sweets of this happy change in his fortune. In this temper he revised and altered it, and brought it again new dressed upon the stage in 1729, but had the mortification to see all his sanguine hopes of its success blasted; it met with the same fate in the play-house as formerly. This rebuff happened in March 1729-30: and thereupon, the evil spirit of melancholy entered into him; which with the return of his constitutional distemper the cholic, gave a new edge to the sense of his disappointments at court, with respect to the Beggars Opera. In that satire, he had it seems flattered himself with the hopes of awing the court into a

(L) Swift's *Intelligencer*, No. 111.

(M) It was said, that he got more this way, than he could have done by a bare theatrical representation.

Cibber, the father, in his *Apology*, p. 144.

(N) viz. In 1714. when it was first acted. Cibber's *Lives of the Poets*.

disposition to take him into favour, in the view of it's being necessary to keep so powerful a pen in good humour, and engaging it on their side.

This last refinement upon his misery, added to the former indignities, threw him into a dejection, which he in vain endeavoured to remove by another tour into Somersetshire, in 1731. In short, he grew incurable. But the state both of his body and mind, cannot be so satisfactorily described, as it is in his own account of it to Mr. Pope. "My melancholy (says he) increases, and every hour threatens me with some return of my distemper. Nay, I think, I may rather say, I have it on me. Not the divine looks, the kind favours and expressions of the divine duchess, who hereafter shall be in place of a queen to me, nay, she shall be my queen, nor the inexpressible goodness of the duke can in the least cheer me. The drawing room no more receives light from these two stars. There is now (what Milton says in Hell) darkness visible. O that I had never known what a court was. Dear Pope, what a barren soil (to me so) have I been striving to produce something out of! Why did not I take your advice before my writing fables for the duke, not to write them, or rather to write them for some young nobleman? It is my hard fate, I must get nothing, write for them or against them." In this disposition, it is no wonder that we find him rejecting a proposal, made to him by this last mentioned friend in 1732, of trying his muse upon the Hermitage, then lately built by queen Caroline in Richmond-gardens: to which he answers with a fixed despondency, that "he knew himself unworthy of royal patronage."

However, in the sweetly delightful retirement of Amesbury, a seat of his noble patron, near Stonehenge upon Salisbury plain, he found lucid intervals enough to finish his opera called, Achilles, and coming with the family to his grace's house in Burlington-gardens, to pass the winter season, he gave that piece to the play-house, and the week after was suddenly seized with a violent inflammatory fever, which ending in a mortification of his bowels, in three days put a period to his life, December 11, 1732. In his short illness he was attended by two physicians, besides Dr. Arbuthnot, who particularly observed, that it was the most precipitate case he ever knew; meaning, after the fever shewed itself: for there were prognostics enough to predict his approaching end long before, and he himself was sensible of it. In the beginning of October, he sent Mr. Pope the last gift, as a token to be kept in remembrance of his dying friend, declaring, that he

found by many warnings he had no continuing city here.
 “ I begin (says he) to look upon myself as one already
 “ dead, and desire, my dear Mr. Pope, whom I love as my
 “ own soul, if you survive me, as you certainly will, if a
 “ stone should mark the place of my grave, see these words
 “ put upon it :

Life is a jest, and all things shew it,
 I thought so once, but now I know it.

“ With what else you may think proper.” This dying request was executed by that friend with remarkable piety (o), and the whole epitaph inscribed on a very handsome marble monument, erected to his memory by the duke and duchess of Queensberry, who took care to have his body interred with a suitable funeral solemnity. The corps was brought by the company of upholders, from his grace’s house to Exeter-change in the Strand, where after lying in a very decent state, it was drawn in a hearse trimmed with plumes of black and white feathers, attended with three mourning coaches and six horses to Westminster-Abbey, at eight o’clock in the evening, on the 23d of December : the pall was supported by the earl of Chesterfield, the lord viscount Cornbury, the honourable Mr. Berkely, general Dormer, Mr. Gore, and Mr. Pope; the service being performed by the then dean, Dr. Wilcox, bishop of Rochester, the choir attending. He was interred in the South-cross-isle, against the tomb of Chaucer, near the place where stands his monument.

The opera of Achilles was brought upon the stage soon after his death, and met with a very good reception, which was greatly promoted by the duke of Queensberry, who was uncommonly assiduous in patronizing it; and who, as Mr. Pope observes, acted in this, and every thing else, more than the part of a brother to his deceased friend. It was also, through the influence of his example, that the profits of the representation were given by the managers of the play-house to our author’s two widow sisters, Katherine and Johanna, relict’s of Mr. Ballet and Mr. Fortescue, who as heirs at law, shared his fortune (about the sum of 3000 l.) equally between them; which disposition was agreeable to his own desire, and

(o) His moral character is particularly insisted on; perhaps, the more, as it had been aspersed by Jacob in his Lives of the poets; which, how-

ever, had been revenged by Pope in the Dunciad, lib. iii. ver. 149, 150. first edition.

therefore it was that he made no will. He left several manuscripts behind him, some of which came into the hands of Mr. Pope, who for that part of them, took care no doubt (as he promised dean Swift) to suppress such as he judged unworthy of him. A few years after his death, there was published under his name a comedy, called, "The Distressed Gen. Dict. Biograph. Britan. Wife," the second edition of which was printed in 1750; and in 1754, there appeared a humorous piece inscribed to him, with the title of "The Rehearsal at Gotham."

G A Z A (THEODORE), a very eminent man at the time of the resurrection of letters in Europe, was born at Thessalonica in Greece in the year 1398. Some have called him Fabric. Bibl. Gr. vol. ix. Nicéron, &c. tom. xxix. Theodore de Gaza, as if he had been a native of that village; but they were wrong in so doing. His country being invaded by the Turks, he was obliged to quit it; and in the year 1430, he went into Italy, to seek that tranquillity abroad, which was denied him at home. He applied himself immediately on his arrival there to learn the Latin tongue; and for that purpose, put himself under the tuition of Victorinus de Feltre, who taught it at Mantua. He was, indeed, past the age, when languages are most easily attained, yet he made himself such a master of the Latin, that he spoke and wrote it with the same facility and elegance, as if it had been his native tongue: though Erasmus is of opinion, that he In Cicero-niano. could never fairly divest himself of his Greek idiom. His uncommon parts and learning soon recommended him to public notice: and particularly, to the patronage of cardinal Bessarion. Gaza had taken a very fair and exact copy of Homer's *Iliad*; for transcribing ancient authors was a means, which the learned for want of a better, frequently had recourse to, before the invention of printing, to support themselves and their families. This copy, done by so illustrious a hand, the cardinal was extremely desirous to purchase; and he did obtain either that, or one like it, which is still extant in his library at Venice.

About the year 1450, he went to Rome, being called thither by pope Nicholas V. with many other professors of the Greek tongue, scattered about Italy, in order to translate the Greek authors into Latin. Great jealousies and dissensions arose among these learned thus assembled; and an actual quarrel broke out between Gaza and Georgius Trapezuntius in Hody de Græcis illustribus, &c. p. 61. Lond. 1742. particular. Paul Jovius, however, assures us, that he not only far surpassed all the Greeks his fellow-labourers and contemporaries in learning and solidity of judgment, but also,

in the knowledge of the Latin; which, says Iovius, he attained to that supreme degree of perfection, that it was not easy to discern, whether he wrote best in that or his own native tongue. On account of these extraordinary qualities no doubt it was, that he was admitted to such a familiarity with cardinal Bessarion, as to be called by him in some of his writings his friend and companion.

Nicholas V. dying in the year 1456, Gaza went to Naples, where he was honourably received by king Alphonfus, to whom he had been well recommended; but this prince dying in 1458, he returned to his patron the cardinal at Rome, who soon after gave him a benefice in Calabria. This would have been a very competent provision for a man so temperate in all things as he was, but yet he was always poor and in distress; for he was so extremely attentive to his literary profession, that he left the care and management of his substance and revenues to servants; which was as sure a way to grow needy, as if he had spent them in the most extravagant manner himself. There goes a story, that towards the latter end of his life, he went to Rome, with one of his performances finely written upon vellum, which he presented to pope Sixtus IV. expecting to receive from his holiness an immense reward for so curious and valuable a present. But the pope, it is said, having coolly asked him the expence he had been at, gave him but just what was sufficient to defray it: which moved the indignation of Gaza to that degree, that he could not forbear saying, that “it was high time to
“ return to his own country, since these over-fed asses at Rome
“ had not the least relish for any thing but weeds and
“ thistles, their taste being too depraved for what was good
“ and wholesome.” Pierius Valerianus, who relates this in his book *De infelicitate literatorum*, adds, that Gaza flung the money into the Tiber, and died soon after of disappointment and grief. He died at Rome, and in the year 1478, which might, for any thing we know, be soon after the presentation of his book: he might die too of disappointment, though there is no reason to impute it to that, for he was eighty years of age; but that out of vexation, be it ever so great, he should fling any sum of money into the Tiber, and at a time too, when he could not but be in the extremest want of it, is highly improbable, and carries much the air of a fable.

His works may be divided into original pieces and translations, of the former æra; 1. *Grammaticæ Græcæ libri quatuor*. Written in Greek, and printed, first at Venice in

1495: afterwards at Basil in 1522, with a Latin translation by Erasmus. 2. Liber de Atticis Manibus. Græce. By way of supplement to his grammar, with which it was printed with a Latin version. 3. Epistola ad Franciscum Philelphum de origine Turcarum, Græce, cum versione Leonis Allatii. Printed in the Symmieta of the Translator at Cologne in 1653. His translations are also of two sorts; from Greek into Latin, and from Latin into Greek. Of the latter sort are Cicero's pieces, De Senectute, and De Somnio Scipionis: both printed in Aldus's edition of Cicero's works in 1523. 8vo. Of the former sort are, Aristotelis libri novem Historiæ Animalium: de partibus animalium libri quatuor: et de generatione animalium libri quinque. Latine versi. Venet. 1476. It was Aristotle's History of Animals, which seems to have laid the foundation of the enmity, between Gaza and George Trapezuntius. Trapezuntius, it seems, had translated the same work before Gaza: and though Gaza had made great use of Trapezuntius's version, yet in his preface he boasts, that he had neglected to consult any translations whatever and he declared contemptuously withal, that his design was not to enter the list with other translators, or to vie with those, whom it would be so easy to conquer. This Trapezuntius repented, and took an opportunity of abusing him for. The same history of animals, or rather, as Pierrius Valerianus says, his divine elucubrations upon it, were memorable on another account; for it is said to have been the work, which he presented in a Latin translation to pope Sixtus, and for which he underwent so severe a disappointment. He translated also several other Greek pieces into Latin: as, Aristotelis Problemata, Theophrasti Historiæ plantarum libri decem, Alexandri problematum libri duo, Æliani liber de instruendis aciebus, Joannis Chrysostomi Homiliæ quinque de incomprehensibili Dei Natura. There is also a piece or two, which has never been published.

There is no man of learning, spoken of in higher terms, and more universally, than Gaza. Scaliger used to say, that
 “ of all those who revived the belles lettres in Italy, there
 “ were not above three, that he was inclined to envy: the
 “ first was Theodore Gaza, who was certainly a great and
 “ learned man, though he has committed some mistakes in
 “ his version of Aristotle's history of animals. The second
 “ was Angelus Politianus; and the third was Picus of Mi-
 “ randula.” In another place, he calls him doctissimus, a

Scaligerana,
Prima,
p. 102.

most learned man; commends his grammar; and says, that
 “ he ought to be ranked among the best translators of Greek

Scaligerana,
Posterior.

De Claris
Interpreti-
bus.

“ authors into Latin.” Huetius, in a book written on purpose to determine the merit of translators, observes, that “ though he does not differ from the judgment of Joseph Scaliger, in regard to Gaza’s translations, where he allows that some things might be better, and some entirely altered ; yet, that upon the whole he should be glad, if all translators would do as well, would exhibit the same fidelity, perspicuity, and elegance, that Gaza has done.” All these elogies, notwithstanding, Gaza was one of those, whom Pierius Valerianus thought proper to record in his book, *De infelicitate literatorum* : in short, he was, as we have said, poor and frequently distressed ; which, however, was not owing to his learning, but to his neglect in cultivating the art of oeconomy, an art of infinitely more value by itself, than the knowledge of all the languages in the world without it.

GELASIUS the forty-eighth bishop of Rome, was chosen in the beginning of the year 492, in the room of his predecessor Felix, after a vacancy of five days only. He was the son of one Valerius, by birth an African according to some, and as others say a Roman (A). He was no sooner installed, than he wrote a most respectful letter to Anastasius the emperor, to acquaint him with his promotion, and recommend to his protection the Catholic Church, and the faith of Chalcedon. To this letter the emperor returned no answer (B) : but Euphemius, bishop of Constantinople, to whom the pope had not condescended to notify his election, as was customary, wrote to him the first, to let him know that he must not think of having the name of Acacius struck out of the diptychs, which the people of Constantinople would never suffer (C), since Acacius had never been guilty of any heresy, that his faith had never been so much as suspected, that he had indeed communicated with Mongus (D), but not till Mongus had publicly abjured the errors with which he was charged ; that Acacius had been tried,

(A) Perhaps he was a native of Africa, but born a Roman (for so he styles himself *Gelas. ep. viii. Cecil. tom. i. p. 318.*) in the sense that St. Paul was a Roman, though born in Tarsus.

(B) Anastasius was strongly inclined to the doctrine of Eutyches, and began his reign with granting liberty

of conscience to all his subjects. *Evagr. lib. iii. c. 29. Theodor. Lect. p. 558.*

(C) The same thing had been denied to Gelasius’s predecessor Felix. See his article.

(D) Mongus was patriarch of Alexandria, and had been condemned for Eutichyanism. *Ibid.*

condemned,

condemned, and deposed, without the concurrence, nay, without the knowledge of his colleagues in the East ; and consequently, in defiance of the known laws and practice of the church. However, if the pope still insisted on his name being erased out of the sacred register, he advises him to write to the people of Constantinople, or to send legates into the East capable of disposing them to consent to his request. He closes his letter, with conjuring the pope to take the will of God alone for the rule of his conduct, without suffering himself to be swayed in an affair of such infinite consequence, by any engagements he might apprehend his see to be under.

This letter the pope answered in a most arrogant, imperious, and peremptory stile ; declaring, that so long as the name of Acacius was suffered to remain in the diptychs, he would upon no consideration, whatsoever, be reconciled to the church of Constantinople. He allows Acacius to be no heretic; but, nevertheless, pretends that he had forfeited his dignity by communicating with heretics; and lays it down as a general rule, that an excommunicated person infects such as communicate with him; and such as communicate with him, infect all who communicate with them. Upon this principle, he peremptorily refuses to communicate with Euphemius, so long as he kept the name of Acacius in the diptychs, and thereby communicated with one who had excommunicated himself, by communicating with an excommunicated person, meaning Mongus.

This letter gave great concern to Euphemius. He had flattered himself that the new pope might be more peaceably inclined than his predecessor, but he found Gelasius more obstinate than Felix himself, and more untractable ; he therefore, despaired of seeing an end put to the schism in this pope's days, and wrote no more.

*Acerbus.
Asper, nimis
durus, difficilisque.*

Nor did Gelasius falsify his presages. For the following year 493, in a letter addressed to all the bishops of the eastern empire, we find him labouring to convince them, that they are all heretics, and all alike excommunicated. In support of which sentence, among other reasons, after a long descant on the dignity and preheminance of the apostolic see, he concludes, that what St. Peter, that is the pope, had bound, no other power could loosen, and what St. Peter had loosened, no other power could bind.

The inflexible obstinacy of the pope gave great joy to the Greeks of the Eutychian party, who chose rather to live separated from, than united with, Rome ; and triumphed, in seeing their enemies in the East, thus deprived of the assistance they

they might receive from their orthodox friends in the West. Of this evil the Catholic bishops were well apprised, and therefore, applied again to the pope to persuade him to a reconciliation, but all in vain: so, that their endeavours proving fruitless, they separated themselves in their turn from the communion of Rome, struck the name of Gelasius out of the diptychs, and agreed to a man not to communicate with him, or any who did.

Thus the schism continued during the pontificate and life of Gelasius, who finding the bishops of East Illyricum, under his jurisdiction, not so unanimous in this point, and treating it as a matter of no such mighty moment, to mention or omit the name of a man [Acacius] who was no more, as to quarrel about it; addressed three long letters to them, to convince them that this was a matter of the last importance; and to exhort those who left the name of Acacius out of their diptychs, not to communicate with those who kept it in; but to look upon them as enemies to the church, and rebels to St. Peter, on pain of being themselves looked upon as such by the apostolic see; which was obliging them to quarrel either among themselves, or with him. And they seem to have chosen the latter. These letters of Gelasius written in 495, were the last he wrote concerning Acacius.

He held, indeed, a council this year as usual at Rome, consisting of forty-six bishops, wherein Misenus of Cumæ, formerly deposed for communicating with Acacius, was unanimously re-admitted to the communion of the church, restored to his rank, and re-instated in his see. On which occasion the pope gave a remarkable instance of his animosity against the Greeks; for before he would grant the wished for pardon to the penitent bishop, he required him solemnly to protest and declare in the presence of the council, that he condemned, anathematized, abhorred, and for ever execrated, Dioscorus, Ælurus, Petrus Mongus, Petrus Fullo, Acacius, all their successors, accomplices, abettors, and all who communicated with them. This was cursing at once the better half of the church, the emperor living; and what is more, many persons at this very time eminent in the East for their sanctity (E).

The

(E) As St. Sabas, St. Theodosius, St. Elias, bishop of Jerusalem, St. Daniel Stylites, the Thaumaturgus of his age, &c. These all flourished at this very time, had all communi-

cation with Acacius, lived in the communion of his successor, died out of the communion, nay, under the curse of Rome, yet (strange inconsistency of that church) they are now honoured

The pope made a long speech to the bishops of the present assembly, before the sentence of absolution was pronounced in favour of Misenus, in which he alledged a new reason why he could not suffer the name of Acacius to be kept in the diptychs, because that would be absolving him after his death; which, he says, it was not in his power and authority to do. It is a little surprizing, that Gelasius should pretend to have no such power, since this was the usual way, and practised long before his time, of condemning the guilty, and absolving the innocent, after their death, of cutting off the former from, and restoring the latter to the communion of the church. Thus, pope Innocent, one of the predecessors of Gelasius, peremptorily insisted on the name of Chrysostom being inserted in the diptychs after his death; and had not Atticus, then bishop of Constantinople yielded at last, the keeping a name out had been attended with a no less fatal division in the church, than that we have seen occasioned by the keeping a name in. For Innocent was no less obstinate than Gelasius: And indeed, it was a maxim with them all, never to yield.

The following year 496, Gelasius died, and is said to have been buried in the church of St. Peter. As his life, we may say, was a constant warfare for the dignity of his see, as he maintained with an inflexible and unshaken firmness what his predecessor had done; I need not tell the reader, that he has been distinguished with the same honours, and is now worshipped as a saint. He wrote several letters besides those I have mentioned, but they only relate to some particular points of the ecclesiastical discipline, and contain nothing that is either material or new.

In his time the Manichees began to spring up again, notwithstanding the pains Leo I. had taken to root them out. They held wine to be the gall of the prince of darkness (F), therefore, received the Eucharist in one kind only, as the Roman Catholics do now in compliance with the decrees of Constance and Trent. But that practice Gelasius condemned in the strongest terms, ordering such as did not receive in both kinds, to be excluded from both: because, one and the same mystery cannot be divided without great sacrilege (G).

Besides the letters of Gelasius, there are four tracts composed by him at different times: 1. Of the bond or tie of the

honoured by her as saints of the first rate, and invoked by the successors of those by whom they were cursed.

(F) See their tenets in the article Manes.

(G) Gelasius apud Gratian de consecrat. distor. c. xii.

Anathema,

Anathema, De Anathematis vinculo (H). In this treatise he observes, that antiently the royalty and priesthood were often united in one person, among the Jews as well as the Gentiles; but, that since the coming of Christ, these two dignities and the different powers that attend them, have been vested in different persons; and thence he concludes, that neither ought to encroach on the other; but that the temporal power should be left intire to the princes, and the spiritual to the priests, it being no less foreign to the institution of Christ, for a priest to usurp the functions of sovereignty, than it is for a sovereign to usurp those of the priesthood (I).

2. The second treatise is a kind of remonstrance against a Roman senator, named Andromachus, and others, who were for restoring the Lupercalia. That solemnity, lewd and scandalous as it was, the popes had suffered to be kept yearly under their eyes, till the time of Gelasius. He suppressed it in 496; but the city proving that year very sickly, the Romans, who it seems were yet but half Christians, and had only grafted the Christian religion on the old stock of Pagan superstition, ascribed the maladies with which they were afflicted to the suppression of that festival, and it was to confute this notion that Gelasius wrote the present treatise (K).

The third treatise was composed by Gelasius to confute the doctrine of the Pelagians, that a man may live free from sin.

But of all the writings of this pope, that which he published of the two natures, against Eutyches and Nestorius, is by far the most esteemed. In this treatise, highly commend-

(H) It is imperfect, confused, and hardly intelligible; but seems to have been written with a design to justify, or rather explain, an expression in the sentence pronounced by his predecessor against Acacius, viz. That he never should, nor ever could be absolved from that anathema, there being no bond that may not be loosened by the power of the keys. But his explanation is as unintelligible as the expression itself.

(I) Let Baronius and Bellarmine reconcile, if they can, the maxims of Gelasius with those of his successors.

(K) The Lupercalia were Pagan feasts in honour of Pan. The feast of the purification of the virgin Mary, or Candlemass-day, is thought

by some to have been introduced in their room, being kept on the same day. It is true, there is no conformity between the ceremonies of the two festivals; but it is likewise true, that though the heathenish rites were, generally speaking, retained almost intire in the Christian feasts, and only sanctified by a change of the object, as the statues were by a change of the name; yet sometimes, it happened, that in the room of the Pagan, a Christian superstition was introduced intirely different from the Pagan; the people only wanting to riot and revel, no matter to whose honour, or with what ceremonies, as their Pagan ancestors had done, at the same stated times and seasons of the year.

ed by all the ancients (L), Gelasius undertakes to prove the reality of the two natures in Christ, notwithstanding their union, and argues thus: The sacraments of the body and blood of Christ which we receive, are certainly a divine thing; and by them, we are made partakers of the divine nature; but yet, the substance or nature of bread and wine do not cease to be in them. Indeed, the image and similitude of the body and blood of Christ, is celebrated in the mysterious action: we are, therefore, to believe the same thing in our Lord Christ as we profess, celebrate, or take in his image, viz. that as by the perfecting virtue of the Holy Ghost, the elements pass into a divine substance, while their nature still remains in its own propriety; so in that principal mystery (the union between the divine and human natures), whose efficacy and power these represent, there remains one true and perfect Christ; and both natures, of which he consists, remain in their properties unchangeable. This passage is alleged by the Protestants, to shew, that the church in those days, or, at least, that Gelasius was utterly unacquainted with the doctrine of transubstantiation; but the Papists have not wanted means to refute them (M).

To the other writings of Gelasius, we may add the decree which he published, concerning the canonical and apocryphal books of the Scripture and the primacy of the Roman see. He there places among the canonical books, those which we reject as apocryphal, and which the church rejected in St. Jerome's time. He mentions but one book of the Maccabees, and that he makes canonical as his predecessor Innocent had done.

As to the primacy of the Roman see, it was now high time for the popes to think of changing the foundation on which it had hitherto stood, the dignity of the imperial city and the decrees of the councils. Constantinople was now superior in dignity to Rome: it was the sole imperial city in the whole Christian world; and Rome only the metropolis of a small kingdom, the kingdom of Italy (N). The councils
had

(L) See Gennadius de Script. Eccles. c. 14. addressed to pope Gelasius.

(M) Baronius for instance, and Bellarmine, too observes, that by the word substance, the pope meant nothing more than the accidents, but did not know how to express himself accurately, as the books of the

schoolmen were not then written; and the pope expressly declares, that he did not pique himself about the propriety of words. Baron. Annal. ad ann. 496. p. 2, 3. et seq. Bellarm. de Euch. lib. ii. c. 27.

(N) Theodosius, king of the Ostrogoths, was now king of Italy, having been proclaimed by his Goths after

had all founded the preheminance, honours and privileges, granted by them to the see of Rome, on the dignity of the city, and the regard and respect that was due to the metropolis and seat of the empire. That foundation was now withdrawn; and Gelasius did not know, but as two oecumenical councils (of Constantinople and Chalcedon), had placed the rival see next in dignity to the see of Rome; a third might upon the same principle, raise it even above the see of Rome; as it had been already raised above those of Alexandria and Antioch. To prevent this, and lay a foundation that could not be removed, as being independent of councils, and at the same time might support the primacy whatever became of the city, he enacted the present decree; boldly declaring, as if all records had been destroyed, and men knew nothing of what happened a few years before, That it was not to any councils, or the decrees of any, that the holy Roman Catholic and apostolic church owed her primacy, but to the words of our Saviour, saying in the Gospel, "Thou art Peter," &c. and thereby, building the church upon him, as upon a rock that nothing could shake; that the Roman church not having spot or wrinkle, was consecrated and exalted above all other churches, by the presence, as well as by the death, martyrdom, and glorious triumph of the two chief apostles, St. Peter and St. Paul, who suffered at Rome under Nero, not at different times, as the heretics say, but at the same time, and on the same day; and that the Roman church is the first church, because founded by the first Apostle, &c.

Gelasius is said to have written some other tracts on different subjects (o), but none of his works are now extant, besides what have been already mentioned, and a Sacramentarian which passes under his name, and was printed at Rome in 1681, from a manuscript thought then to be nine hundred years old. His style is elevated but obscure, and in some places absolutely unintelligible. In his writings is a great deal of false reasoning, as Du Pin has observed (p), and he often supposes for certain, what is absolutely groundless, or very ill grounded.

Bower's
History of
the Popes.

after the conquest of it, in which he was confirmed by Anastasius at his own request, who sent him the ensigns of royalty. Whence it is manifest, that he himself owned, he held his kingdom of the emperors of

the East; and by them he even suffered the Roman consuls to be named. Procop. de bell. Gothiq. lib. ii. c. 6.

(o) Gennad. as before.

(p) Bib. Eccles. under Gelasius.

GELDEN.

GELDENHAUR (GERARD), a very learned German, was born at Nimeguen in the year 1482. He studied classical learning at Deventer, and went through his course of philosophy at Louvain with such success, that he was chosen to teach that science there. It was in this famous university, that he contracted a very strict friendship with several learned men, and in particular with Erasmus. He made some stay at Antwerp, from whence he was invited to the court of Charles of Austria, to be reader and historian to that prince: but not loving to change his abode often, he did not think proper to attend him into Spain, but disengaged himself from his service, and entered into that of Philip of Burgundy, bishop of Utrecht. He was his reader and secretary twelve years, that was, to the year 1624; after which, he executed the same functions of the court of Maximilian of Burgundy. He was sent to Wittemberg in the year 1526, in order to enquire into the state of the schools, and of the church there. He faithfully reported what he had observed in that city, and confessed he could not disapprove of a doctrine so conformable to the Scriptures, as that which he heard there: and upon this he forsook the popish religion, and retired towards the Upper Rhine. He married at Worms, and taught youth there for some time. Afterwards he was invited to Augsburg, to undertake the same employment; and at length, in the year 1534, he went from thence to Marburg, where he taught history for two years, and then divinity to his death. He died of the plague on the 10th of January 1542. He was a man well skilled in poetry, rhetoric and history. The most considerable of his works are, *Historia Batavica*, Strasburg, 1533; but Vossius mentions an edition of the year 1520. *De Batavorum Insula*. *Germaniæ Inferioris Historia*, Strasburg 1532. *Epistola de Zelandia*. *Satiræ Octo*, printed at Louvain, in 1515. Melchior Adam, de Vit. Theol.

His changing his religion, and some writings which he published against the church of Rome, occasioned a quarrel between him and Erasmus. Erasmus called him a seditious fellow, and blamed him for publishing scoffing books, which only irritated princes against Luther's followers. He blamed him also for prefixing the name, and some notes of Erasmus to certain letters, the intent of which was to shew, that heretics ought not to be punished. This was exposing Erasmus to the court of Rome, and to the popish powers: for it was saying in effect, that Erasmus had furnished the innovators with weapons to attack their enemies. Nothing could be
more

more true ; but Erasmus did not like to have such ill offices done him. Age had made him a coward, if he was not one naturally ; and he was afraid to avow principles, which he secretly maintained. He abused Geldenhaur, therefore, in very severe terms ; compared him to the traitor Judas ; and instead of assisting him in his necessity, put him off with raillery. “ But, my dear Vulturius,” for so he nick-named him, “ since you have taken the resolution to profess an evangelical life, I wonder you find poverty uneasy ; when St. Hilarion not having money enough to pay his boat-hire, thought it cause of glory, that he had undesignedly arrived at such Gospel perfection. St. Paul also glories, that he knew how to abound, and how to suffer need ; and that having nothing, he professed all things. The same apostle commends certain Hebrews, who had received the Gospel, that they took the spoiling of their goods joyfully. Add that, if the Jews suffer none to be poor among them, how much more does it become those who boast of the Gospel, to relieve the wants of their brethren by mutual charity : especially, since evangelical frugality is content with very little. Those who live by the spirit want no delicacies, if they have but bread and water : they are strangers to luxury, and feed on fasting. We read, that the apostles themselves satisfied their hunger with ears of corn rubbed in their hands. Perhaps, you may imagine I am jesting all this while,”—very likely—“ but others will not think so.”

Erasm.
Epist xlvii.
lib. 31.
Dated the
4th of November,
1529.

It is proper to observe, that Gerard Geldenhaur was better known by the name of his country, than by that of his family ; for he was usually called Gerardus Noviomagus : and Erasmus, in his letters to him, gives him no other name.

GELENIUS (SIGISMUND), a very learned and excellent man, was born of a good family at Prague about the year 1498. He began very early to travel through Germany, France, and Italy ; and easily made himself master of the languages of those countries. In Italy, he confirmed himself in the knowledge of the Latin tongue, and learned the Greek under Marcus Musurus. In his return to Germany, he went through Basil ; and became acquainted with Erasmus, who conceived an esteem for him, and recommended him to John Frobenius for corrector of his printing-house. Gelenius accepted of that charge, laborious as it was ; for he had a great number of Hebrew, Greek, and Latin books, which

which Frobenius was printing, to correct. He acquitted himself well in this employment till his death, which happened at Basil in 1554, or 1555; for authors are not agreed about the year. He had married in that city, and left behind him two sons and a daughter. He was a tall man, and very corpulent. He had an excellent memory, and a ready sharp wit. He was wonderfully mild and goodnatured, so that he could scarce ever be put into a passion. He never bore any man a grudge; was not curious to pry into other people's affairs, nor at all mistrustful; but endowed with primitive, yet not weak, simplicity.

Curio, in
Præfat. ad
Appian.
Alexand.

The reader may wonder at our recording a man, who seems to have been remarkable for nothing but his extreme good temper and industry: but he is still to be farther informed. Gelenius was not content with correcting the press, but set up for a translator and critic; and few learned men have translated so many works from Greek into Latin as he has done. Hear what an able judge, no less than the celebrated Henry Valesius, has said in his favour; where, having mentioned Accursius and Gelenius, he says, that “both
“of them were men of very great learning, as their writings testify; but that Gelenius had a greater strength of
“genius, and a more discerning judgment. This appears
“from many valuable works of his, and particularly, from
“his Latin translations of Dionysius Halicarnassensis, Appian, Philo, Josephus, Origen, and others; all which
“shew him to have been a man of excellent parts and singular learning: as likewise does his edition of Ammianus
“Marcellinus's history; wherein he has made a great number of judicious and ingenious emendations, and with admirable dexterity restored the strange transposition of pages,
“which is to be found in all the manuscript copies, and appears in Accursius's edition. Wherefore, I willingly give
“him this public testimony of applause, that no one has as yet deserved better of Ammianus Marcellinus than he.”

He first published a dictionary in four languages, the Greek, Latin, German, and Slavonian: after which he wrote annotations on Livy and Pliny. Erasmus does not speak so advantageously of his performance on Pliny: but on the contrary gives an indifferent character of it. Gelenius, he says, “was strangely imposed on by a manuscript copy, wherein
“some smatterer had altered whatever he thought fit out of
“his own head, and given us as it were a new Pliny. I advised him not to trust to that copy, but he would not hearken

Hénr. Val.
in Præfat.
ad Marcell.

Epist. lxi.
lib. 30.
Dated May
the 21st,
1535.

Adversaria,
lib. 44. c. 1.

De Claris
Interpres.

Epist.
xxxviii.
lib. 27.
ad ann.
1554.

“ to me. Hermolaus Barbarus would not venture to alter
“ Pliny’s text. Gelenius fancied that he had done a won-
“ derful thing; but I take it to be an unpardonable crime.”
He published also an edition of Arnobius, which has likewise
been very much condemned. Barthius calls him “ a most
“ ingenious but most bold man, and one who has taken un-
“ bounded liberties in his edition of Arnobius, which he has
“ reformed, or rather transformed, according to his own
“ fancy.” and the prefacer to the Leyden edition of 1651,
charges him with “ trusting too much to his own abilities,
“ with inserting his conjectures into the text, with rejecting
“ the ancient readings on his own single authority, and with
“ dressing up an Arnobius in no wise resembling the true
“ one.” The judgment of Huetius seems to allow some
foundation for these censures; who says, that Gelenius “ has
“ left more monuments of his skill in translating, than al-
“ most any one else. He is in particular esteemed copious
“ and elegant; bold in bringing several periods into one, or
“ breaking them into more; and he gives a new turn to
“ passages, when he does not happen to understand them.”

It is incredible, what a disregard this great and good man
had for riches and honours. The employments, which were
offered him in other places, could not tempt him to quit his
peaceful situation at Basil. Lucrative professorships he could
not be prevailed on to accept; and when he was invited to
the king of Bohemia’s court, he preferred his own quiet and
humble life to the splendid dignities he would have been
troubled with there. Though Erasmus judged Gelenius
worthy of a better fortune, yet he durst not wish to see him
rich; for fear it should abate his ardor for the advancement
of learning. According to Thuanus, he struggled all his
life with poverty.

GELLIBRAND (HENRY), professor of Astronomy
at Gresham college in the last century, was the eldest son of
Henry Gellibrand, A. M. and sometime fellow of All-Souls
college in Oxford, and afterwards entering into matrimony,
his wife brought him this son November 17, 1597. He was
born in the parish of St. Botolph, Aldersgate, in London:
but his father settling upon a paternal estate at Paul’s Cray
in Kent (A), he had the rudiments of his education probably

(A) Our author’s grandfather John Gellibrand, died at Paul’s Cray, November 5, 1588, the year of the
defeat of the Spanish Armada by Sir Francis Drake.

in those parts; however that be, it is certain he removed from school to Oxford in 1615, and was entered a commoner in the stile of Generosi filius in Trinity-college, under the tuition of Mr. Hannibal Potter. He was now eighteen years of age, but being one of that kind of geniuses whose parts do not open very early, he made no distinguishing figure, before he took his first degree in arts, November 25, 1619. After which he entered into holy orders, and became curate of Chiddingstone in Kent: but, having taken a fancy for Mathematics, by hearing one of Sir Henry Saville's lectures in that science, he grew so deeply enamoured with it, that though he was not without some good views in the church, he resolved to forego every thing in that way, that might have been procured by a suitable attention thereto; and obtaining a certificate of his piety and learning from the rector of his parish and the neighbouring clergy, he contented himself with his private patrimony, which came into his hands on the death of his father, the same year that he became a student at Oxford; and made his beloved Mathematics his sole employment.

In this leisure, he prosecuted his studies with so much diligence and success, that before he proceeded master of arts, which was May 6, 1623, he excelled in that science, and was admitted to the company and acquaintance of the most eminent masters. Among others, Mr. Henry Briggs, lately appointed Savilian professor of Geometry at Oxford by the founder, shewed him particular countenance and favour. This, in a few years, was improved into a degree of intimate friendship, in so much that the professor communicated to him all his notions and discoveries; and upon the death of Mr. Edmund Gunter, recommended him to the trustees of Gresham-college, where he once held the geometric lecture, for the Astronomy-professorship there. Thus encouraged, he applied to his own society of Trinity for a testimonial, which was readily granted, recommending him both for his studious and virtuous manners, his extraordinary zeal and love for the Mathematics, and his readiness and dexterity in freely communicating to any of that society his knowledge in those studies. This testimonial was dated November 22, 1626; and our candidate was elected Astronomy-professor at Gresham, January 22d following. His friend, Mr. Briggs, dying in 1630, before he had finished his *Trigonometria Britannica*, recommended the completing and publishing that capital-work to our author: who, thereupon, the same day, in order to satisfy the public of his abilities, and to perform his

friend's dying request, procured another ample attestation signed by the president and fellows of Trinity college, wherein among other things very much in his favour, it is said, that Mr. Briggs having had a very perfect knowledge of Mr. Gellibrand's good understanding in the Mathematics, did most affectionately sollicit for the electing of him into Gresham-college, and prevailed, as well for the honour of that college, as for the laudable employment of so fit a person in that profession, and that he continually entertained conference with him ever afterwards, and did much delight to impart his long experience and knowledge unto him, as a father to his son, hoping that this man's younger years, might keep and hold up on foot, many of his own private commentations after his death, which he commended unto him, as one who intirely singled himself from all other distractions, to intend that kind of study for these seven years.

As Mr. Gellibrand was puritannically inclined, while he was engaged in this work, his servant William Beale, by his encouragement, published an almanack for the year 1631, wherein the popish saints, usually put into our kalendar, were omitted (B); and the names of other saints and martyrs, mentioned in the book of martyrs, were placed in their room as they stand in Mr. Fox's kalendar. This gave offence to Dr. Laud, then bishop Laud, who being then bishop of London, cited them both into the High-Commission Court. But when the cause came to a hearing, it appeared that other almanacks of the same kind had formerly been printed; whereupon, both master and man were acquitted by archbishop Abbot, and the whole court, bishop Laud only excepted; which was afterwards one of the articles against him at his own trial.

This prosecution did not hinder Mr. Gellibrand from proceeding in his friend's work, which he completed in 1632, and procured it to be printed by the famous Ulacque Adrian, at Gouda in Holland, in 1633. fol. with a preface, containing a just encomium of Mr. Briggs, expressed in such elegant language, as shews him to have been a good master of the Latin tongue (C). While he was abroad on this business, he had some discourse with Dr. Philip Lansberg, an eminent

(B) Wood in Ath. Oxon. vol. i. col. 613. who tells us, particularly, that the Epiphany, Annunciation of our Lady, &c. were omitted in this almanack.

(C) Our author did the second book, which was translated into English, and published in an English treatise with the same title, Trigonometria Britannica, &c. the first part by John Newton in 1658. fol.

brother astronomer in Zealand, who affirming, that he was fully persuaded of the truth of the Copernican system. Our author observes, “ that this so stiled a truth, he should receive as an hypothesis, and so be easily led on to the consideration of the imbecillity of man’s apprehension as not able rightly to conceive of this admirable opifice of God, or frame of the world, without falling foul on so great an absurdity :” so firmly was our author fixed in his adherence to the Ptolemaic system.

He wrote several things after this, chiefly tending to the improvement of navigation (D), which would probably have been further advanced by him, had his life been continued longer, but he was untimely carried off by a fever on the 9th of February 1636, in the fortieth year of his age. His corpse lies interred in the church of St. Peter’s the Poor, London, without any inscription to his memory. His tutor, Dr. Hannibal Potter (E), then president of Trinity-college, preached his funeral sermon, wherein he gave a handsome commendation of his piety and worth.

However, to be impartial, as to his character in the learned world, which is that of a mathematician, it must be confessed that whatever progress he made therein, was chiefly the produce of a plodding industry, without much genius. Hence we see, that he was not capable of discerning the true weight and force of the reasoning on which the Copernican system was built in his time ; and to the same cause, must undeniably be ascribed that confusion and amazement he was thrown into, in considering the change (then, indeed, hardly well discovered) in the variation of the magnetic needle :

(D) These are, 1. An Appendix concerning Longitude. Lond. 1633. 4to. Subjoined to the voyage of captain Thomas James into the South-Sea. It is reprinted in Harris’s Voyages, Lond. 1748. fol. vol. ii. p. 435. 2. A Discourse mathematical, on the variation of the magnetic needle : together with the admirable diminution lately discovered. Lond. 1635. 4to. 3. An Institution trigonometrical, explaining the dimensions of plain and spherical triangles, by sines, tangents, secants, and logarithms, &c. with an appendix concerning the use of the fore-staff, quadrant, and nocturnal, in navigation. Lond. 1634. 8vo. and again with additions by William

Leybourn in 1652, 8vo. 4. A Latin Oration in praise of the Astronomy of Gassendi, spoken in the hall of Christ-Church college, Oxford, sometime before he left the university. There is of his a MS. intitled, *Diatriba Lunaribus*, in the British library, and some others mentioned in Birch’s History of the Royal Society, vol. iv.

(E) This gentleman had himself a turn to Mathematics, and his brother Francis, who was his pupil and contemporary with Gellibrand, set up the dial on the north side of the old quadrangle of Trinity college ; as Gellibrand did that on the east-side. Wood’s Ath. Ox.

A state of mind, which is the characteristic of a narrow genius, as is further observed in the course of this work (r). Mr. Gellibrand had four younger brothers, John, Edward, Thomas, and Samuel; of whom John was his executor, and Thomas who was a major in the parliament-army, and was the evidence mentioned by Mr. Prynne, in archbishop Laud's trial, and grandfather to Samuel Gellibrand, Esq; late under-secretary to the plantation-office.

(r) See Dr. Halley's article.

Niceron,
Hommes
Illustres,
tom. xviii.

Baillet,
Jugemens
des Savans,
tom. iii.
p. 190.
edit. 1722.

GELLI (JOHN BAPTIST), an eminent Italian writer, and very extraordinary person, was born of mean parents at Florence in the year 1498. His condition was such, that he was obliged to have recourse to a trade for a livelihood; and accordingly, he was brought up a taylor. Such, however, was the acuteness and greatness of his genius, that this did not hinder him from acquiring more languages than his own, and making an uncommon progress in the belles lettres. Thuanus says, indeed, that he did not understand Latin, but that historian is certainly mistaken: for Gelli translated, from the Latin into Italian, the life of Alphonso duke of Ferrara, by Paul Jovius, and a treatise of Simon Porzio, De coloribus oculorum, at the request of those writers; and it cannot be imagined, that such a request would have been made, if it had not been known, that he understood the Latin tongue more than ordinarily well. It is not certain, that he understood the Greek; nay, it is pretty well-agreed that he did not: for though, he translated the Hecuba of Euripides into Italian, he was known to do it from the Latin version. He excelled, however, in his native tongue, and acquired the highest reputation by the works he published in it. He was acquainted with all the wits and learned of Florence; and his merit was universally known. He was chosen a member of the academy there; and the city, to do him all the honour they could, made him one of their burgessees. Nevertheless, he continued the exercise of his profession to the end of his life; and he tells us, in a letter to F. Melchiori, dated the 3d of March 1553, that he devoted working days to the care of his body, and Sundays and festivals to the culture of his understanding. The same letter shews the modesty of this surprising man, whom we find reproaching his friend therein, for giving him honourable titles, which did not agree with the lowness of his condition. He died upon the 24th of July 1563, in the 65th year of his age.

In the year 1546, he published, at Florence, *Dialoghi*, in 4to. There are but seven dialogues here: but in the fifth edition, which was printed in 1551, in 8vo. and is the best, there are three more added. It must be observed, that he changed the title from *Dialoghi*, to *J. Capricci del Bottai*,—*La Circe*, 1549, and 1550, 8vo. This work consists of ten dialogues, and treats of human nature: where the author makes Ulysses and some other Greeks, who were transformed by the sorceress Circe into various beasts, to dispute about the excellence and misery of man and other animals. It has been translated into Latin, French, and English. These dialogues, like the rest of Gelli's, are written after Lucian's manner.—*Le Lezioni fatte da lui nell' Academia Fiorentina*, 1551. 8vo. These Dissertations are employed upon the poems of Dante and Petrarch. He published also several letters upon Dante's *Inferno*,—*Ragionamento sopra le difficoltà del mettere in Regole la nostra lingua*, without date. He was the author also of two comedies, *La Sporta* and *Lo Errore*; and of some translations, as we have already observed.

GELLIUS (AULUS), or, as some have called him, Agellius, a celebrated grammarian of antiquity, who lived in the second century under Marcus Aurelius, and some succeeding emperors, and is now known by his *Noctes Atticæ*. This work is divided into books and chapters, and is nothing but a collection of observations on authors, which he gathered up from reading or conversation, and put together for the use of his children. Out of twenty books the eighth is intirely lost; nothing but the heads of the chapters remaining. He called it *Noctes Atticæ*, because it was composed in the evenings of a winter, which he spent at Athens. The chief value of it is, that it has preserved many facts and monuments of antiquity, which are not to be found elsewhere: otherwise, the author has not shewn any great judgment in the choice of his materials, which are little else but grammatical remarks of trifling consequence. His stile does not want force; but it abounds with improper and barbarous words, which often make it obscure. The critics and grammarians have bestowed much pains upon this author; and have in general agreed to speak well of him. We say, in general: for some have spoken of him not quite so well. Thus, Ludovicus Vives, calls him a downright rhapsodist, a confused collector, a prater without learning, affected in his words and sentences, and in short a writer for the most part
L. Vives de
tradend.
disciplin.
lib. iii.

frivolous and sometimes false. Vossius, however, tells us, that a spirit of resentment made Vives and some other Spaniards, express themselves thus warmly against Gellius, because he had treated their countryman Seneca in a manner they did not like: that is, coldly, if not maliciously. After many editions of this author, he was published by James Proust, for the use of the dauphin, at Paris in 1681, 4to; and by James Gronovius at Leyden in 1706. 4to.

GENTILESCHI (HORATIO), an eminent Italian painter, was born at Pisa, a city of Tuscany, about the middle of the sixteenth century. After having made himself famous at Florence, Rome, Genoa, and other parts of Italy, he removed to Savoy; from whence he went to France, and at last, upon the invitation of Charles I. came over to England. He was well received by that king, who appointed him lodgings in his court, together with a considerable salary; and employed him in his palace at Greenwich, and other public places. The most remarkable of his performances in England, were the ceilings of Greenwich and Yorkhouse. He did also a Madonna, a Magdalen, and Lot with his two daughters, for king Charles; all which he performed admirably well. His most esteemed piece abroad, was the portico of cardinal Bentivoglio's palace at Rome. He made several attempts in face-painting, but with little success; his talent lying altogether in histories, with figures as big as the life. He was much in favour with the duke of Buckingham, and many others of the nobility. After twelve years continuance in England, he died here at eighty-four years of age, and was buried in the queen's chappel at Somerset-house. His print is among the heads of Vandyke, he having been drawn by that great master.

He left behind him a daughter, Artemisia Gentileschi, who was but little inferior to her father in history-painting, and excelled him in portraits. She lived the greatest part of her time at Naples in much splendor; and was as famous all over Europe for her gallantry and love-intrigues, as for her talent in painting. She drew many history-pieces as big as the life, among which, the most celebrated, was that of David with the head of Goliath in his hand. She drew also the portraits of some of the royal family, and many of the nobility, of England.

GERBIER (Sir BALTHAZAR), a painter of Antwerp, born in the year 1592. He painted small figures in distemper;

per; and Charles I. king of England, was so pleased with his performances, that he invited him to his court. The duke of Buckingham, perceiving that he was a man of very good sense, as well as a good painter, recommended him zealously to his majesty; who knighted him, and sent him to Brussels, where he resided a long time in quality of agent for the king of Great-Britain.

GESNER (CONRAD), an eminent physician and natural philosopher, was the son of Vasa Gesner and Barbara Frick, who gave him birth in Zurich in Switzerland in 1516, and he received the first rudiments of the Latin and Greek languages there. He discovered a happy genius, and made a very quick progress in these elements of learning; but his father being in circumstances not sufficient to breed him a scholar, was determined to ease himself from any further expence in that way, when John James Ammien, professor of the Latin tongue and eloquence at Zurich, took him to his own house, and charged himself with the care of his education. Gesner continued three years with this patron, and followed his studies with admirable diligence; wherein, he had at the same time, the advantage of hearing the lectures of Mr. Ralph Collins upon Quintilian's Institutes and Plutarch's lives.

He was not above fifteen years of age when he lost his father, who was killed in the civil wars of Switzerland, and his mother not having wherewithal to maintain him, he was reduced to the last extremity, especially, as he fell at the same time into a leucophlegmatic dropical disorder. However, as soon as he recovered his health, being destitute of other friends, he resolved to seek his fortune, young as he was, in foreign countries. In this disposition he went to Strasburg, and entering into the service of Wolfgang Fabricius Capito, he resumed the study of the Hebrew language, of which he had learned something at Zurich. After some months stay at Strasburg he returned to Switzerland, where the public tranquillity being restored, he procured a pension from the academy of Zurich, which enabled him to make the tour of France.

Thither, he therefore travelled together with John Frisius, who had from the first beginning been the companion of his studies, and whom he always called his brother. He passed a year at Bourges, applying with great attention to the Greek and Latin classic authors, and as his pension was not sufficient to maintain him, he helped it out by teaching school; wherein he also taught himself. The following year he went to

to Paris. He was now eighteen years of age, and very capable of making all possible advantages in every kind of science, but though that city abounded with good masters in every way, yet Gesner mispent his time there, and did not make that progress as might be expected.

From Paris he returned to Strasburgh in hopes of getting some employ by the friends, which he had made there. But in this project he was happily prevented by the university of Zurich, who recalled him thence, in order to set him at the head of a school in that town. He was no sooner settled in this post, than he began to think of a wife, and meeting [with a person to his mind he married her. But was quickly made sensible of his indiscretion, having neither years nor substance enough to conduct or support that state with decency. In short, his present appointments were not sufficient to maintain a couple; and he was obliged to seek out some other resource.

He had from his infancy a great inclination to physic, and he now resolved to apply himself to that study in good earnest. Accordingly, he spent all the time he could spare from his school, in reading books in that faculty. By this means, the school became distasteful, he grew tired of it, and at length, obtained leave to quit it, and to go to Basil to prosecute the study of Physic, being allowed his pension to support him there. At Basil, in order to qualify himself for reading the Greek physicians, he employed some part of his time in perfecting the study of that language (A); by this means, he became so much master of it, that he left that university in a year's time, being made professor of Greek at Lausanne, where an university had just been founded by the senate of Berne. As this post was endowed with a considerable salary, he was now set more at large, and found himself not only in

(A) At this time, for a necessary supply to his pocket, he made an extract of several Greek words out of Phavorinus's Lexicon, which he sold to a bookseller, to insert them into a new edition of a Lexicon compiled by different hands, which was published under the title of Lexicon Græco-Latinum. Basil, 1537. fol. However, the too crafty bookseller, it seems, took into this edition a part only of these additions, intending to insert the rest by degrees, in the subsequent editions of the book.

But as he was robbed of his device soon after, by that great confounder of all human devices, death: so Gesner's additions happened to be lost in the confusion; by which accident, he came to reap the fruits of the bookseller's defeated cunning. For the dictionary being reprinted several times afterwards, Gesner was always applied to for a new supplement. The last edition, in which he had a hand, was published at Basil in 1560. fol.

a condition to maintain his family, but also to gratify his inclination in proceeding with the study of physic; since he was now so much master of the Greek, that he could dispatch his ordinary lectures without any extraordinary preparation.

Having past three years in this post, he thought it high time to finish his studies in medicine. Accordingly, in that view he went to Montpellier: where at his first arrival, being sensible of the advantage of conversing with persons learned in the faculty, he tried to procure a lodging in some physician's house, and finding that favour not to be obtained, he made no long stay, but satisfying himself with studying Anatomy and Botany for some time, he returned to Basil, and was admitted to a doctor's degree. Thus qualified he returned to Zurich, immediately entered upon the practice of his profession, and in a little time after was made professor of philosophy; a charge which he filled with great reputation for the space of twenty-four years, that is, as long as he lived, which was till the year 1565, when the plague spreading it's infection in that country, our doctor was seized therewith on the 9th of December. Being soon persuaded that his case was desperate, he made his will, by which, among other bequests, he left such of his books as were unfinished to Dr. Gaspar Wolfius a physician, and his friend, desiring him to compleat and publish them. When he found his last hour approaching, he gave orders to be carried into his study, that he might meet death in a place, which had been most agreeable to him all his life; where, after a five days struggle with that merciless distemper, he gave way to fate on December 13, 1565, at the age of forty-nine years. He was interred by the side of his constant friend, already mentioned, John Frisius, who died the preceding year.

Our doctor left no issue, except those of his pen which are very numerous (B) and at the same time so many proofs, that

(B) There are no less than sixty-six, upon these various subjects: Grammar, Botany, Pharmacy, Medicine, Natural Philosophy, and History, besides his Bibliothecae, intitled, *Bibliotheca Universalis*, five catalogus omnium scriptorum locupletissimus in tribus linguis, Latina Græca et Hebraica, extantium & non extantium, veterum et recentiorum, in hunc usque diem; doctorum et in-

doctorum; publicatorum & in bibliothecis latentium. Tiguri. 1545. fol. Gesner was the first that undertook a work of this kind, and his piece has been a model to all subsequent writers in this way. But these, not to be meer servile copyers, have added some account of the lives of the authors, whereof our leader gave only the names. It was found so useful a work, that several abridgments were

that he was possessed of an extraordinary share of learning, and we are told also, that this perfection was endeared by a great degree of humanity, modesty, and sweetness of temper. His life was published by Josias Simler (c), in 1566. 4to. to which is added, an epistle of Gesner, wrote to William Turner, a divine and physician in England (D), concerning the books he had published. Of these, his chef d'œuvre, or master-piece, is his *Bibliotheca Universalis*: wherein, he makes this frank confession, that his pieces are not finished with that care and exactness that might be wished, since he had been obliged to compose them for a livelihood. Wherefore, being hard pressed by two inexorable deities, poverty and necessity, he had not time to put them into so perfect a condition, as he could have done, had he wrote only for his reputation; however, concludes he, lest this confession should bring the books into contempt, I am bold to maintain, that in some things they surpass, whatever had been done before on the same subjects.

were made of it. The first by Conrad Lycosthenes, intituled, *Elenchus Scriptorum omnium*, &c. Basil, 1555. 4to. The next by Josias Simler, intituled, *Epitome Bibliothecæ Conradi Gesneri*, &c. Tiguri. 1555. fol. and again, with large additions in 1574. fol. The third by John James Frisius: this is said to be the best, it was printed at Zurich in 1583. fol. Frisius had also disposed the work in the order of the several subjects treated of in them, but that was never published. Nicéron, however, took the hint, and put it in execution. Fourthly, Anthony Verdier subjoined to his *Bibliothèque Francoise* printed in 1585, A supplement to the *Epitome* of Gesner by Frisius. Fifthly, John Hallervord, de Königsburg in Prussia, gave a new supplement in his *Bibliotheca Curiosa Regiomonti*. 1676. 4to. Lastly, Robert Constantine, made an Index, as well both of Gesner's *Bibliothèque* as of his *Pandects*, intituled, *Nomenclator insignium Scriptorum*, &c. Paris 1555. These *Pandects* are a continuation of the *Bibliothèque*, as their titles import, viz. *Pandectarum*, &c. Qui

secundus Bibliothecæ Universalis. Tomus est, Tiguri. 1548. fol. Et Pandectarum, lib. xxi. five ultimus de Theologia Christiana. Ibid. 1549. fol. This is only a small volume of ninety leaves, and is generally bound up with the former. The books in the Bibliotheca Universalis are here distributed under various heads, according to the subjects treated of.

Next to Gesner's *Bibliothèque* in credit, are his pieces of Natural History, of plants, fossils and animals; of which there are seven upon the two former, and eight upon the latter. Our author also wrote the life of Galen, prefixed to the Latin edition of his works at Basil, 1592. fol.

(c) It is from this life that Nicéron compiled his account, which has furnished the materials of this article.

(D) This is one instance of a well known, though not less memorable truth, that in England, the Priests, or Jesuits, had once nearly monopolized the other two faculties of Law and Physic, as well as Divinity,

GETHIN (Lady GRACE), an English lady of uncommon parts, was the daughter of Sir George Norton of Abbots-Leigh in Somersetshire, and born in the year 1676. She had all the advantages of a liberal education, and became the wife of Sir Richard Gethin, of Gethin-Grott in Ireland. She was mistress of great accomplishments natural and acquired, but did not live long enough to display them to the world: for she died the 11th of October 1697, in the 21st year of her age. She was buried in Westminster-Abbey, where a beautiful monument with an inscription is erected over her: and moreover, for perpetuating her memory, provision was made for a sermon to be preached in Westminster-Abbey, yearly, on Ash-wednesday for ever. She wrote, and left behind her in loose papers, a work, which soon after her death was methodized and published under the title of, “*Reliquiæ Gethinianæ: or, some remains of the*”
 “most ingenious and excellent lady, Grace lady Gethin,
 “lately deceased. Being a collection of choice discourses,
 “pleasant apophthegms, and witty sentences. Written by her
 “for the most part, by way of Essay, and at spare hours.”
 Lond. 1700. 4to. with her picture before it. This work consists of discourses upon Friendship, Love, Gratitude, Death, Speech, Lying, Idleness, The World, Secrecy, Prosperity, Adversity, Children, Cowards, Bad Poets, Indifferency, Censoriousness, Revenge, Boldness, Youth, Age, Custom, Charity, Reading, Beauty, Flattery, Riches, Honor, High Places, Pleasure, Suspicion, Excuses, &c. and as it is very scarce, and not easily to be procured, the following extract from it may properly be produced as a specimen of the author’s abilities and manner. “Reading,
 “(says she) serves for delight, for ornament, and for ability:
 “it perfects nature, and is perfected by experience: the
 “crafty condemn it, simple admire it, and wise men use it.
 “Some books are to be tasted or swallowed, and some few
 “to be chewed or digested. Reading makes a full man,
 “conference a ready man, and writing an exact man. He
 “that writes little, needs a great memory: he that confers
 “little, a present wit: and he that reads little, needs much
 “cunning to make him seem to know that which he does
 “not. History makes men wise, poetry witty, mathematics subtle, philosophy deep, morals grave, logic and rhetoric able to contend; nay, there is no impediment in the
 “wit, but may be wrought out by fit study, where every
 “defect of the mind hath its proper receipt.” Among Mr.
 Congreve’s

Congreve's poems are to be found, "Verses to the Memory of Grace lady Gethin, occasioned by reading her book, intituled, Reliquiæ Gethinianæ;" in which that agreeable poet, after speaking of the shortness of life, and the difficulty of attaining knowledge, proceeds thus:

Who'ere on this reflects, and then beholds
 With strict attention what this book unfolds,
 With admiration struck shall question, who
 So very long could live so much to know?
 For so compleat the finished piece appears,
 That learning seems combined with length of years;
 And both improved by purest wit, to reach
 At all, that study or that time can teach.
 But to what height must his amazement rise,
 When having read the work, he turns his eyes
 Again to view the foremost opening page,
 And there the beauty, sex, and tender age
 Of her beholds, in whose pure mind arose
 Th' etherial source, from whence this current flows?

CONGREVE'S Works, vol. iii.

Niceron's
 Hommes
 Illustres,
 tom. xxxviii.

GEVARTIUS (JOHN GASPAR), a very learned critic, was the son of an eminent lawyer, and born at Antwerp on the 6th of August 1593. Many authors have called him simply John Gaspar, and sometimes he himself was content with doing this; so that, perhaps, he is better known by the name of Gaspar than Gevartius. His first application to letters was in the college of Jesuits at Antwerp, from whence he removed to Louvain, and then to Doway. He went to Paris in 1617, and spent some years there in the conversation of the learned. Returning to the Low Countries in 1621, he took a doctor of law's degree in the university of Doway, and afterwards went to Antwerp, where he was made town-clerk: a post, he held to the end of his life. He married in May 1625, and died in 1666, aged seventy-two years and upwards. He had always a taste for classical learning, and devoted a great part of his time to pursuits in this way. In 1616 he published at Leyden, in 8vo. *Lectionum Papinianarum libri quinque in Statii Papinii Sylvas*; and at Paris in 1619, 4to. *Electorum libri tres*, in quibus plurimæ veterum Scriptorum loco obscura & controversa explicantur, illustrantur, et emendantur. These, though published when he was young, have established his reputation as a critic: but he was also a poet, and gave many specimens of his skill

in

in versifying; witness among others a Latin poem, published at Paris 1618, upon the death of Thuanus, *Historiæ sui temporis scriptoris incomparabilis*, as he justly calls him. He kept a constant correspondence with the learned of his time, and some of his letters have been printed; one to Grotius, in a collection *ex Musæo Joh. Brant'* published at Amsterdam in 1702; and twelve to Nicholas Heinsius, in the *Sylloge Epistolarum* by Burman. Our Bentley mentions Gaspar Gevartius as a man famous in his day; and tells us, that "he undertook an edition of the poet Manilius, but
Preface to Dissertation upon Phalaris's Epistles, p. xlv.
 " was prevented by death " from executing it.

GHILINI (JEROME), an Italian writer, born at Monza in Milan, on the 19th of May 1589, was trained up under the Jesuits at Milan in the study of polite literature and philosophy. He went afterwards to Parma, where he began to apply himself to the civil and canon law; but was obliged to desist on account of ill health. He returned home, and upon the death of his father, married: but losing his wife, he became an ecclesiastic, and resumed the study of the canon law, of which he was made doctor. He lived to be fourscore years of age, and was the author of several works; the most considerable of which, and for which he is at present chiefly known, is his *Theatro d' Huomini Letterati*. The first part of this was printed at Milan 1633, in 8vo. but it was reprinted and enlarged into two volumes 4to. at Venice in 1647. Baillet says, in his *Jugemens des Savans*, that this work is esteemed for its exactness, and for the diligence which the author has shewn, in recording the principle acts and writings of those he treats of: but this is not the opinion of M. Monnoye his annotator, nor of the learned in general. It is pretty well agreed, that, excepting a few articles where more than ordinary pains seems to have been taken, Ghilini is a very injudicious author, deals in general and insipid panegyric, and is to the last degree careless in the matter of dates. This work, however, for want of a better, has been made much use of; and is even quoted at this day by those, who know it's imperfections.
tom. ii. p. 26. Paris 1722.

GHIRLANDAIO (DOMENICO), a Florentine painter, born in the year 1449, was at first intended for the profession of a goldsmith, but followed his more prevailing inclinations to painting with such success, that he is ranked among the prime masters of his time. Nevertheless, his manner was Gothic and very dry; and his reputation is not
 so

so much fixed by his own works, as by his having had Michael Angelo for his disciple. He died at forty-four years of age, and left three sons, David, Benedict, and Rhodolph, who were all of them painters.

Wood's
Athen.
Oxon.
vol. ii.
p. 905.

GIBSON (EDMUND), bishop of London, was son of Edward Gibson of Knipe in Westmoreland, where he was born in 1669, and having laid the foundation of classical learning at a school in that county, he became a servitor of Queen's-college in Oxford in 1686. The study of the northern languages being then particularly cultivated in this university, Mr. Gibson came early into the list; and applied himself vigorously to that branch of literature, wherein he was assisted by the learned Dr. Hicks, a great master of those languages. And the quick proficiency that he made, appeared to the public in a new edition of William Drummond's *Polemio-Middiana*, and James V. of Scotland's *Cantilena Rustica*, which he published in 1691, at Oxford in 4to. with notes, which discover a considerable knowledge in those languages. At the same time, his observations on those facetious tracts, stand as a monument of his abilities in the witty way, and the singular learning shewn in the annotations is really valuable. But his inclination led him to more solid studies; and in a short time after, he translated into Latin the *Chronicon Saxonicum*, and published it together with the Saxon original, and his own notes on the whole, at Oxford in 1692. 4to. This work he undertook by the advice of the late Dr. Mill, the learned editor of the Greek Testament in folio, and it is allowed by the learned to be the best remains extant of Saxon antiquity. In the same year appeared a treatise, intituled, *Librorum Manuscriptorum in duabus insignibus Bibliothecis, altera Tenisoniana Londini, altera Dugdaliana Oxonii Catalogus*. Edidit E. G. [i. e. Edmundus Gibson] Oxonii 1692. 4to. The former part of this catalogue, consisting of some share of the learned Sir James Ware's manuscript collection, was dedicated to Dr. Thomas Tenison, then bishop of Lincoln, as at that time placed in his library.

This step was taken by our author, in the view of introducing himself into the knowledge of that prelate, in which he was so fortunate, that it proved the foundation of his being, after some years, and further services, admitted into his family, when he was archbishop of Canterbury, and of gradually acquiring his esteem and patronage. Thus we find our author, did not, like many other scholars, want the prudence

to join to his learned studies, that commendable one of making the best advantage of them to himself. He had a natural inclination to researches into the antiquities of his country, and having laid a necessary foundation for such researches in the original languages of it, he applied himself for some years thereto with the greatest diligence, as appears by the books which he published in the succeeding years. These were closed by his piece, intituled, *Reliquiæ Spelmanianæ*, being the posthumous works of Sir Henry Spelman, relating to the laws and antiquities of England, published by our editor, together with his own life of the author at Oxford in 1698, folio. See the Catalogue of his Works, in Note (c).

This piece he likewise dedicated to Dr. Tenison, now become archbishop of Canterbury, whose patronage and encouragement he very gratefully acknowledges; and probably, about this time or soon after, he was taken into the archbishop's family as a domestic chaplain. The favour of his grace, which he so worthily acquired by his learned labours and superior abilities, was ever afterwards returned with new additional obligations, in the several preferments in the church, which were gradually conferred upon him with a liberal hand; accordingly, we find him not long after, by the munificence of the same patron, both rector of Lambeth and archdeacon of Surry.

Being thus become a member of the convocation, he engaged in defence of his patron's rights, as president thereof. This controversy, which was chiefly carried on by the members of both houses among themselves, about the forms and extent of their respective powers, grew very warm; and our author, now become doctor of divinity, distinguished his zeal above others, by writing on the occasion, in the space of three years, no less than ten pamphlets, to which he added another in 1707. His patron, the archbishop, could not but be well pleased with the spirit and learning he had shewn in regard to the particular rights and privileges of the clergy in their legislative capacity; and no doubt, it was by his lordship's encouragement, that he formed and carried on his more comprehensive scheme of all the legal duties and rights of the clergy in general, which was published under the title of *Codex Juris Ecclesiastici Anglicani*, in 1711. folio. (A)

Archbishop Tenison dying on the 14th of December 1715, Dr. Wake, bishop of Lincoln, was nominated archbishop

(A) The writer of his life says, rectors from time to time for the that he received intimations and di- improvement of it from his Grace.

of Canterbury on the 17th of that month, and Dr. Gibson to succeed him in the see of Lincoln (B). After this advancement, he went on indefatigably in his labours, in defence of the government and discipline of the church of England: and upon the death of Dr. John Robinson in 1720, was promoted to the bishopric of London. Dr. Gibson's talents seem to be perfectly well suited to the particular duties, and equal to all the difficulties of this important station, upon the right management of which so much depends, in respect to the peace and good order of the civil, as well as the ecclesiastical state of the nation. It is well known, that he had a very particular genius for business, which he happily transacted by means of a most exact method that he used on all occasions: this is a talent that rarely falls to the share of men of great learning, who are generally better suited to matters of speculation than of a practical nature. And this he pursued with great advantage, not only in the affairs of his own diocese in England, which he governed with the most exact regularity, but of a vastly larger district, namely, in his great care in promoting the spiritual affairs of all the church of England colonies in the West-Indies: and the ministry at this time, were so sensible of his great abilities in transacting business, that there was committed to him a sort of ecclesiastical ministry for several years, and more especially, on occasion of the long decline of health of body and vigour of mind of archbishop Wake; when almost every thing that concerned the church, was in a great measure left to the care of the bishop of London.

The writer of his life, among many instances which he declares might be assigned, of his making a proper use of that spiritual ministry he was honoured with, specifies some few of a more eminent kind. One was his occasional recommendation of several worthy and learned persons to the favour of the secular ministry, for preferments suited to their merits, as he had frequently the disposal of the highest dignities in the church. Another instance, is that of his procuring an ample endowment from the crown, for the regular performance of divine service in the royal chappel at Whitehall, by a succession of ministers selected out of both universities with proper salaries.

The same writer, mentions it as a third memorable instance of our prelate's service to the church of England, that he constantly guarded against the repeated attempts of some

(B) Salmon's Chron. Hist. under that year.

persons to procure a repeal of the corporation and test acts. By baffling the attacks made on those fences of the church, he thought he secured the whole ecclesiastical institution: for it was his fixed opinion, that it would be an unjustifiable piece of presumption to arm those hands with power, that might possibly employ it, as was done in the days of our fathers, against the ecclesiastical constitution itself. He was intirely persuaded, that there ought always to be a legal establishment of the church, to a conformity with which some peculiar advantages might be reasonably annexed; and at the same time, with great moderation and temper he approved of a toleration of Protestant Dissenters; especially, as long as they keep within the just limits of conscience, and attempt nothing that is highly prejudicial to, or destructive of the rights of the establishment in the church, in competition with those that conform to it's rules, and adhere to the real interests of it. But he was as hearty an enemy to persecution in matters of religion, as those that have most popularly declaimed against it.

Lastly, one more service of the church and clergy, done by the bishop of London, well claims their grateful acknowledgments; namely, his distinguished zeal (after he had animated his brethren on the bench to concur with him) in timely apprizing the clergy, of the bold schemes that were formed by the Quakers, in order to deprive the clergy of their legal maintenance by tythes; and in advising them, to avert so great a blow to religion, as well as so much injustice to themselves, by their early application to the legislature, to preserve them in the possession of their known rights and properties. But though the designs of their adversaries were happily defeated, yet it ought ever to be remembered, in honour to the memory of the bishop of London, that such umbrage was taken by the then great minister, on occasion of the advice given by him and his brethren, to the clergy in that critical juncture, as in fact soon terminated in the visible diminution, if not the intire sinking of the superior interest and authority of his lordship. Hitherto he had long been looked on, to use Mr. Whiston's phrase (c), as heir apparent to the see of Canterbury upon the demise of Dr. Wake, but from this period that prospect intirely vanished, upon this disgrace at court; in the church much pains were taken to fix the character upon him of a haughty persecutor, and even a secret enemy to the civil establishment. To this end, a passage in

(c) Memoirs of his own life, vol. i. p. 219. 2d edit. 1753.

the introduction to his Codex, hinting the independency of the spiritual court, upon any temporal one, was severely handled by the direction of the then chief justice of the King's-bench (D), as derogatory to the supreme power and superintendency of that court over all others. And there were likewise not wanting great numbers to join in a general cry of persecution against our prelate, for hindering the promotion of a friend of the then lord high chancellor to an English bishopric, on a suspicion of Deism (E). To these public mortifications, may be added a private disgust, said to be taken by the king, for his censuring with an episcopal boldness, the abuse which was frequently made of masquerades: a diversion to which his majesty shewed a particular liking (F).

However, neither any, nor all these, nor yet many more discouragements which he met with, were able to break his vigilant and steady attention to the duties of his pastoral office; in writing and printing pastoral letters, addressed both to the clergy and laity, in opposition to infidelity and enthusiasm; in visitation charges, as well as occasional sermons, besides some lesser pieces of a mixt nature, and several small particular tracts against the prevailing immoralities of the age; in the repeated editions of which last, he took more satisfaction in his decline of life, than in his larger volumes of a disciplinarian and more controversial nature (G).

He

(D) The present earl Hardwick, who encouraged Sir Michael Forster, now puisne judge of that court, then recorder of Bristol, to write a piece upon the subject.

(E) Dr. Rundle, a particular friend of lord Talbot, then lord high chancellor, Whiston's Memoirs, p. 218.

(F) He had not only preached against this diversion in the former reign, but procured an address to the king from several of his brethren the bishops, to put them down.

(G) For the reader's satisfaction we shall insert here a catalogue of his works as follows: An edition of W. Drummond's Polemiodiana, &c. in 1691. 4to. has been already mentioned, as also his translation into Latin of the Chronicon Saxonicum in 1692. 4to. and his Librorum

manuscriptorum Catalogus, printed the same year, and all three at Oxford; where he likewise published a piece, intitled, Julii Cæsaris Portus Iccius Illustratus, a tract of W. Somner with a dissertation of his own in 1694, when he styles himself B.D. an edition of Quintilian de arte oratoria, with notes. Oxon. 1693, 4to. A translation of Camden's Britannia into English, Lond. 1695, fol. and again with large editions in 1722, in two vols. fol. Vita Thomæ Bodleii Equitis Aurati & Historia Bibliothecæ Bodleianæ, prefixed to a book, intitled, Catalogi librorum manuscriptorum in Anglia & Hibernia in unum collecti. Oxon. 1697, in 2 tomes fol. Reliquiæ Spelmannianæ, &c. mentioned above, with the life of Sir Henry Spelman, by our editor, Oxon. 1698, folio. Codex

He was very sensible of the decay of nature for some time before his death, in which he complained of a languor that hung about him. As, indeed, in the best sense of that word, he had made free with his constitution by incredible industry, in a long course of study and business of various kinds; he had well nigh exhausted his spirits, by his unintermitted labours, and worn out a constitution which was naturally so vigorous, that life might, otherwise, have probably been protracted to several more years than seventy-nine; towards the end of which year of his age, namely, on the 6th of September 1748, he departed out of this life with true christian fortitude, an apparent sense of his approaching dissolution, and in a perfect tranquility of mind, during the intervals of his last fatal indisposition at Bath, after a very short continuance there. His lordship, in the vigour of his age, was married to a sister of the wife of Dr. John Bettesworth, dean of the arches, and judge of the prerogative court of Canterbury, whom he appointed joint executor of his last will, with George Gibson, Esq; his eldest son, besides

Codex Juris Ecclesiastici Anglicani, &c. Lond. 1713. fol. A short state of some present questions in Convocation, Lond. 1700. 4to. A Letter to a friend in the country, concerning the proceedings in Convocation in the years 1700 and 1701. Ibid. 1703. 4to. The right of the Archbishop to continue or prorogue the whole convocation. A summary of the arguments in favour of the said right. Ibid. *Synodus Anglicana, &c.* Ibid. 1702. A parallel between a Presbyterian assembly, and the new model of an English provincial synod, Ibid. 4to. Reflections upon a paper, intituled, the Expedient proposed, Ibid. 4to. The schedule of prorogation reviewed, Ibid. 4to. The pretended independence of the Lower house upon the Upper-house a groundless notion, Ibid. 1703. 4to. The marks of a defenceless cause, in the proceedings and writings of the lower house of Convocation, Ibid. 4to. An account of the proceedings in Convocation in a cause of Contumacy, upon the Prolocutor's going into the country without the leave of the archbishop, commenced April 10,

1707. All these upon the disputes in Convocation, except the *Synodus Anglicana, &c.* are printed without his name, but are generally ascribed to him. Visitations parochial and general, with a Sermon, and some other tracts, Lond. 1717. 8vo. Five pastoral Letters, &c. Directions to the Clergy, and Visitation Charges, &c. in one vol. 8vo. Family Devotion; A Treatise against Intemperance; Admonition against Swearing; Advice to Persons that have been Sick; Trust in God; Sinfulness of neglecting the Lord's day; Against Lukewarmness in Religion; Several occasional Sermons; Remarks on part of a bill brought into the house of Lords by the earl of Nottingham in 1721, intituled, a bill for the more effectual suppression of blasphemy and profaneness, is also ascribed to the bishop; as is also, The case of addressing the earl of Nottingham, for his treatise on the Trinity, published about the same time. Lastly, A collection of the principal treatises against Popery, in the papal Controversy, digested into proper heads and titles, with some prefaces of his own, Lond. 1738. 3 vols. fol.

whom, he had several children of each sex, who were all handsomely provided for by him.

We shall give a sketch of the bishop's character, as drawn by Mr. Whilton (H), whose impartiality in his favour, is beyond the reach of suspicion. "I must say somewhat of
 " bishop Gibson, one of quite another character than the
 " afore-mentioned bishop, (Hoadly, i. e. with respect to the
 " care of, and residence upon his diocese) one that I think
 " married but once, (he had before censured Hoadley for re-
 " marrying, and that with a young woman in his old age)
 " and changed his diocese but once; one who has written
 " several devotional and practical manuals with good repu-
 " tation; one who performed divine offices in a sober, and
 " grave, and solemn way, becoming a christian bishop; one
 " of such great generosity, that he freely gave the 2500 l.
 " left him by Dr. Crow, once his chaplain, to Dr. Crow's
 " own relations [who were very poor]; and one who in the
 " reign of king George I. preached, and procured an ad-
 " dress to the king from several of his brethren the bishops,
 " to put down that gross court foolery of masquerades,
 " which, in my opinion, was an action both very bold and
 " very meritorious. This bishop also published several sober
 " pastoral letters to his diocese against infidelity. Yet,
 " continues that warm anti-athanasian, all this is done in
 " such a way of gross ignorance of primitive christianity, as
 " if he had never heard of any other standard but modern
 " popish canons, and parliamentary laws, and political in-
 " junctions of princes; like the infamous doctrine of Mr.
 " Hobbs of Malmesbury.—I have said it not unfrequently,
 " that this bishop seemed to think the church of England,
 " as it just then happened to be, established by modern
 " laws and customs, came down from heaven with the Atha-
 " nasian Creed in its hand."

(H) In his Memoirs as before, p. 214, 215, 216.

GIBSON (RICHARD), commonly called the dwarf, was an eminent English painter, in the time of Sir Peter Lely, to whose manner he devoted himself, and whose pictures he copied to admiration. He was originally servant to a lady at Mortlack, who observing, that his genius led him to painting, put him to Mr. de Cleyn to be instructed in the rudiments of that art. De Cleyn was master of the tapestry-works at Mortlack, and famous for the cuts which he designed for some of Ogilby's things, and for Mr. Sandys's translation

translation of Ovid. Gibson's paintings in water colours were well esteemed; but the copies he made of Lely's portraits, gained him the greatest reputation. He was greatly in favour with king Charles I. to whom he was page of the back-stairs: and he also drew Oliver Cromwell several times. He had the honour to instruct in drawing queen Mary and queen Anne, when they were princesses; and he went over to Holland to wait on the former for that purpose. He was himself a dwarf; and he married one Mrs. Anne Shepherd, who was also a dwarf. King Charles I. was pleased, out of curiosity or pleasantry, to honour their marriage with his presence, and to give the bride. The celebrated Mr. Waller wrote a poem on this occasion, intituled, "Of the marriage of the dwarfs," which begins thus:

"Design or chance makes others wive,
 "But Nature did this match contrive.
 "Eve might as well have Adam fled,
 "As she denied her little bed
 "To him, for whom Heaven seem'd to frame
 "And measure out this only dame, &c."

Mr. Fenton, in his notes on this poem, tells us, that he had seen this couple painted by Sir Peter Lely; and that they appeared to have been of an equal stature, each of them measuring three feet and ten inches. They had, however, nine children, five of which attained to maturity, and were well-proportioned to the usual standard of mankind. To recompense the shortness of their stature, nature gave them an equivalent in length of days: for Gibson died in Convent-Garden in the 75th year of his age; and his wife, having Waller's Works, by Fenton. survived him almost twenty years, died in 1709, aged eighty-nine years.

There was Mr. William Gibson, nephew to this Richard, who was instructed in the art of painting both by him and Sir Peter Lely, and became also eminent. His excellency, like his uncles, lay in copying after Sir Peter Lely; although, he was a good limner, and drew portraits for persons of the first rank. His great industry was much to be commended, not only for purchasing Sir Peter Lely's collection after his death, but, likewise, for procuring from beyond sea, a great variety of valuable things in their kind: insomuch, that his collection of prints and drawings, was not inferior to any persons of his time. He died of a lethargy in 1702, aged fifty-eight.

Mr. Edward Gibson, his kinsman, was instructed by him, and first painted portraits in oil; but afterwards finding more encouragement in crayons, and his genius lying that way, he applied himself to them. He was in the way of becoming a master, but died when he was young.

Bayle's
Dict.

GIFANIUS (HUBERTUS, or OBERTUS), a learned critic and great civilian, was born at Buren in Gelderland in the year 1534. He studied at Louvain and at Paris, and was the first who erected the library of the German nation at Orleans. He took the degree of doctor of civil law in that city, in the year 1567; and went from thence to Italy in the retinue of the French ambassador. Afterwards he removed to Germany, where he taught the civil law with high repute. He taught it first at Strasburg, where he was likewise professor of philosophy; then in the university of Altdorf, and at last at Ingoldstadt. He forsook the Protestant religion to embrace the Roman Catholic. He was invited to the imperial court, and honoured with the office of counselor to the emperor Rodolph. He died at Prague on the 26th of July 1609, if we believe some authors; but Thuanus, who is more to be depended on, places his death in 1604. Besides notes and comments upon authors of antiquity, he wrote several pieces relating to civil law; and was on all hands allowed to be a very great, though, as it should seem, not a very good man. Scaliger says, that "he was coun-
"fellow to the emperor; and because a married man must
"keep house, he sent away his wife to Nuremberg. He
"was worth a great deal of money; yet he lived in a garret,
Scaligerana, "and made his children supply the place of servants." This, if true, was most sordid avarice.

Mit. ad
an. 1566,

As to his literary character, he has been accused of a notorious breach of trust, with regard to the manuscripts of Fruterius. Fruterius was one of the greatest geniuses of his age, and had collected a great number of critical observations; but died at Paris in 1566, when he was only twenty-five years of age. He left them to Gifanius to be published, but Gifanius acted fraudulently, and suppressed them as far as he was able: for which he is severely treated by Janus Douza in his satires, and elsewhere. The fact is also mentioned by Thuanus. He was charged with plagiarism, and had quarrels with Lambin upon this head. Gifanius, it seems, had inserted in his edition of Lucretius, all the best notes of Lambin, without acknowledging to whom he was obliged; and not only so, but had taken occasion to speak slightly, and

and with some contempt of Lambin : for which, however, Lambin, in a third edition of that author, has loaded him with all the hard names he could think of. He calls him audacem, arrogantem, impudentem, ingratum, petulantem, infidiosum, fallacem, infidum, nigrum, and what not? He had, also, another terrible quarrel with Scioppins, about a manuscript of Symmachus, which Scioppius, it is said, had taken away, and used without his knowledge. These quarrels are not worth relating. It is pity, that polite literature will not restrain the passions, and civilize the manners of its professors : but experience has shewn, that it will not ; which gives us reason to conclude, that human nature will be human nature still, and that its depravity will appear under some mode or other, in spite of all applications to correct it.

GILBERD, (WILLIAM) a learned physician who first discovered several of the properties of the load stone, was the eldest son of Hierome Gilberd, gent. of Clare in Suffolk, but removing to Colchester in Essex was admitted a free burgess there in 1553, and was afterwards recorder of that Borough (A), where he had this son, who was born in Trinity parish in the year 1540, and after a suitable education at the grammar school, was sent to Cambridge (B), and having studied physic there for some Time he travelled abroad for his further improvement, and in one of the foreign universities had the degree conferred upon him of Dr. of Physic. He returned to England with a considerable reputation for his learning in general, and especially had the character of being deeply skilled in philosophy and chemistry ; and resolving to make his knowledge useful to his country by practising in his faculty, he presented himself a candidate to the college of physicians in London, and was elected a fellow of that society about the year 1573.

Thus every way qualified for it he practised in this metropolis with great success and applause, which being well observed by queen Elizabeth, that excellent princess, who always distinguished persons of superior merit, sent for him to court, and appointed him her physician in ordinary, and, besides, gave him an annual pension to encourage him in his studies (C). In which, as much as his extensive business in his profession would give him leave, he applied him-

(A) Symond's collection in the Ath. Herald's office, vol. 1. fol. 437. eated at both universities. Ox. vol. 1. col. 322

(B) Mr. Wood says he was edu- (C) M. ibid.

self chiefly to consider and examine the various properties of the load stone; and proceeding in the experimental way, a method not much used at that time, he discovered and established several qualities of that admirable mineral not observed before. This occasioned much discourse and spreading his fame into foreign countries great expectations were raised of his treatise on that subject, which were abundantly fulfilled when it appeared in public.

He printed it in 1600 under the following title, “*De Magnete, magneticisque corporibus & de magno magnete tellure, physiologia nova;*” i. e. “Of the Magnet (or load stone) and magnetical bodies, and of that great magnet the earth.” It contains the history of all that had been observed and written on that subject before his time (D), and then reduces all the various phenomena under four heads. Its attraction; its direction to the poles of the earth and the earth’s verticity and fixedness to certain points of the world; its variation; and its declination: these several properties he derives from the magnetical nature of the earth which he supposes to be a great magnet. Upon the whole, it is the first regular system on this curious subject, and may not unjustly be stiled the parent of all the improvements that have been made therein since.

In this piece our author shews the use of the declination of the magnet which had been discovered by Mr. Norman in finding out the latitude (E), for which purpose also he contrived two instruments for the sea. This invention was published by Thomas Blondville in a book intitled, “*Theoriques of the planets, together with the making of two instruments for seamen for finding out the latitude without sun, moon or stars, invented by Dr. Gilbert, London 1624.*” But the hopes from this property, however promising at first, have by a longer experience been found to be deceitful (F). After the demise of queen Elizabeth the doctor was continued in the place of chief physician to king James

(D) Among these are Harriot, Hues, Wright, Kendal, Barlow, and Norman, which shews Wood’s observation to be uncandid at least when he tells us, that Barlow had knowledge in the magnet twenty years before Dr. Gilbert’s book came out; and whatever was the intention of the Antiquary’s remark, ’tis certain from his own account that Dr. Gilbert first improved this know-

ledge to that degree of perfection as to be fit for public view and use, since Barlow did not publish his magnetical advertisement till 1616. Ath. Ox. vol. 1. col. 435. See also the article Barlow William, in Biog. Brit.

(E) What these are may be seen in Dr. Halley’s article.

(F) See more of this in William Whiston’s article.

I. but he enjoyed that honour only a short time, paying his last debt to nature, Nov. 30, 1603, aged 63, having practised physic in London above 30 years (G). His corps was interred in Trinity church at Colchester, where he was born, and where there is a handsome monument raised to his memory (H). A print of which is to be seen in the History and Antiquities of Colchester by Mr. Morant. By a picture of him in the school gallery of Oxford he appears to have been tall of stature and of a chearful countenance (I).

All that is left us in regard to his character has been said on the occasion of his famous book, on which account we have the highest encomiums such as are usually made by one author upon another. Thus Nic. Carpenter tells us that he had trodden out a new path to philosophy (K). Sir Kenelm Digby, apparently by reason of the seemingly sympathetic virtue of the magnetic needle, does not stick to compare him with Dr. Harvey, the famous discoverer of the circulation (L). Dr. Isaac Barrow ranks him with Galileo, Gassendus, Mersennus and Des Cartes, whom he represents as men resembling the ancients in sagacity and acuteness of genius and almost equal to them in those respects (M). These attestations of his high merit are indeed given him by his countrymen; but that they may not be suspected of extravagant partiality (N), it may be observed that there is good reason to believe his fame was still more celebrated among foreigners (O), of which this is one very strong confirmation,

(G) Inscription on his monument.

(H) There is also a Latin inscription, declaring it to be erected by his two brothers Ambrose and William, who therein give the deceased the title of Armiger, or Esquire, as well as his father.

(I) Ath. Ox. vol. 1. col. 321.

(K) In a book intitled, Geography delineated, &c. in two books, b. 1: c. 3.

(L) Treatise of bodies, c. 20.

(M) Opuscula, p. 87.

(N) The remark of lord Bacon is the least free from that censure. This great man frequently mentions our author's book with applause, and in one place particularly styles it a painful and experimental work,

Advancement of learning, l. 1. c. 13. words, which in his lordship's mouth have a singular force and extent of meaning, and are handsomely illustrated by the compliment of Mr. Wright prefixed to the book: by which it appears that our author spent no less than 18 years in bringing it to perfection, quamplurimis laboribus, studiis vigiliis, artificiiis, sumptibusque non modicis per tot continuos annos e tenebris demum densaque caligine otiose exiliterque philosophantium, infinitis artificiose adhibitis experimentes eruta.

(O) This is intimated by the following expression in his epitaph, *Librum de magnete apud exteros celebrem in rem nauticam composuit.*

Besides

that the famous Peiresk often lamented that when he was in England he was not acquainted with our philosopher (P).

Besides his principal work printed in his life time he left another treatise in MS. which coming into the hands of Sir William Boswell, knt. was from that copy printed at Amsterdam in 1651, 4to. under this title, *De mundo nostro sublunari philosophia nova*.

As he was never married he gave by his last will all his library, consisting of books, globes, instruments, &c. and a cabinet of minerals to the college of physicians; and this part was punctually performed by his brothers Ambrose, William, Hierome, and George, who inherited his estate, which must have been somewhat not inconsiderable. Mr. Wood observes he was the chief person in his parish at Colchester.

(P) *Gassendi in vita Peireskii.*

GILPIN, (BERNARD) a very worthy and exemplary parish priest in England, was descended of an ancient and honourable family in Westmorland, being the son of Edwin Gilpin, whose elder brother was slain in the battle of Bosworth-field, being heir in the fifth descent to Richard Gilpin, who in the reign of king John was enfeoffed in the lordship of Kentmire-hall in that county by the baron of Kendal, for his singular deserts both in peace and war. Our author's mother was Margaret daughter of William Laton of Delain in Cumberland, sprung from an ancient family famous in that martial age for military prowess. Mr. Gilpin was born at Kentmire in 1517. There happened an incident in his childhood which discovered both the turn of his genius and disposition. A mendicant friar, according to the rules of his order, coming to the door for relief was taken into the house, where being entertained with a good supper and plenty of good liquor, he forgot his professed sanctity to such a scandalous degree as to make himself most beastly drunk. Next morning however being Sunday as if nothing of this had passed, he ordered the bell to toll for sermon, and mounting the pulpit, he put himself into a great heat against the sins of the times, and among the rest thundered boldly against drunkenness; young Gilpin, who had but newly got the use of his tongue, hearing this as he sat near his mother's lap, cries out, "Oh, mama, do you hear how this fellow dares
" speak against drunkenness, and was drunk himself yester-
" night

“night at our house!” His mother immediately stopt the child’s mouth with her hand. But both parents in full delight through the fondest hopes from this and many other such earnest of their future happiness in him resolved to breed him to the church.

In this view they put him to the grammar school, where he passed through all the classes with great approbation, and being sent thence to Oxford was admitted a poor child, i. e. a scholar on the foundation of Queen’s college in 1533. In the university he stuck close to his study, and made himself good master of Erasmus’s works, which were then the vogue; at the same time cultivating logic and philosophy he became a distinguished disputant in the schools. To these acquisitions he added a singular knowledge in the Greek and Hebrew tongues. In which last he was instructed by Thomas Neale, then fellow of New college who afterwards became Hebrew professor. March 21, 1541, he proceeded master of arts, having taken his bachelor’s degree at the usual term before. He was now also chosen fellow of his college, being much beloved for the sweetness of his disposition and unaffected sincerity in his manners. At the same time his eminence for learning was such that he was made choice of for one of the first masters to supply Christ church college after the completing of its foundation of Henry VIII.

As he had been bred in the Roman catholic religion, so he continued hitherto steady to that church, and in defence thereof while he resided at Oxford, held a disputation against Hooper afterwards bishop of Worcester, and martyr for the Protestant faith. But in Edw. VI’s time being prevailed upon to hold a disputation with the famous Peter Martyr, against some positions maintained by him in his divinity lecture at Oxford, Mr. Gilpin was staggered a little therein (A), and began more seriously to read over the scriptures and writings of the fathers, expecting to confirm himself by stronger arguments in his received opinions; but, on the contrary, the first result of his enquiries was the cooling of his zeal for

(A) He was pushed upon this dispute by three of his acquaintance, Chedsey, Weston, and Morgan. But afterwards Peter Martyr said he was not troubled for them, but as for that Gilpin, says he, I am very much moved concerning him, for he doeth and speaketh all things with an upright heart. The rest are carried away with every blast of ambition or covetousness, but Gilpin resting firmly upon gravity of manners and the testimony of a most laudable life seems, with his own goodness, to honour the cause which he undertakes.

popery, and kindling desire toward the new religion. In this temper he applied for further instruction to Cuthbert Tonstal, bishop of Durham, who was his mother's uncle. That prelate told him that in the matter of transubstantiation pope Innocent III. had done unadvisedly in making it an article of faith, and confessed that the pope had also committed a great fault in taking no better care than he had done in the business of indulgencies and other things. After this Mr. Gilpin conferred with one Dr. Redman, whose virtue and learning he had a great opinion of; and this friend affirming that the book of common prayer was a holy book and agreeable to the gospel. These things threw him into many distracting thoughts. Afterwards one of the fellows of Queen's college in Oxford told him, that he had heard Dr. Chedsey, one of our author's old acquaintance, say among his friends, the protestants and us must compound the matter, they must grant us the real presence, and we must give way to them in the point of transubstantiation. Dr. Weston also another of his fellow students made a long oration to shew that the eucharist should be administered in both kinds, and Mr. Morgan, a third brother Oxonian, told him that Dr. Ware, a man most famous for life and learning, had affirmed to him, that the principal sacrifice of the church of God was the sacrifice of thanksgiving. Mr. Gilpin further observed, that the most learned bishops at that time confuted the primacy of the pope both in words and writing. And to conclude, one Harding being newly returned home out of Italy in a long and famous oration so plainly set out and painted to the life the friars and unlearned bishops, who had met at the counsel of Trent in their green gowns, that it abated in him as well as in very many others, a great deal of that opinion and confidence, which they had reposed in general councils.

Hence continuing his diligence in searching the scriptures and the fathers he began to observe many great abuses, and some enormities in popery, and to think reformation necessary.

Whilst he was going on in this course, having taken holy orders from the bishop of Oxford, he was overruled by the persuasions of his friends to accept, against his will, of the vicarage of Norton in the diocese of Durham: This was in 1552, and being a grant from king Edward VI. before he went to reside he was appointed to preach before his majesty, who was then at Greenwich. His sermon was greatly approved

proved (B), and recommended him to the notice of many persons of the first rank, particularly to Sir Francis Russel and Sir Robert Dudley, afterwards earl of Bedford and Leicester, and to secretary Cecil, afterwards lord treasurer Burleigh, who obtained for him the King's licence for a general preacher during his majesty's life, which however happened to be not much above the space of half a year after. Thus honoured he repaired to his parish, entered upon the duties of it, and, as occasion required, made use of the king's licence in other parts of the country. But here he soon grew uneasy: however resolved as he was, against popery, he was scarcely settled in some of his religious opinions; he found the country overspread with popish doctrines, the errors of which he was unable to oppose. In this unhappy state he applied to bishop Tonstall (then in the Tower.) That prelate advised him to provide a trusty curate for his parish, and spend a year or two abroad in conversing with some of the most eminent professors on both sides the question. The proposal was just. Mr. Gilpin's own wish with regard to travelling abroad, which he therefore resolved upon, but, at the same time, determined to resign his living, as he accordingly did, to a person very deserving of it. This done he set out for London to receive the bishop's last orders and embark.

His resignation gave his lordship much concern, it was done out of a scruple of conscience very uncommon, and which the bishop could see no foundation for, since he could have procured him a dispensation. However, after some words of advice to look better to his interest, he was reconciled, promised to support him abroad, and at parting put into his hands a treatise upon the Eucharist, which the times not suiting to be printed here, he desired might be done under his inspection at Paris (C). With this charge he embarked for Holland, and upon landing went immediately to Malin to visit his brother George, who was then a student there. But after a few weeks he went to Louvain, which he pitched on for his residence, proposing to make occa-

(B) It was preached on the first Sunday after Epiphany upon Luke ii. v. 41 to 48. and was chiefly levelled against sacrilege. It was printed at London in 1581, 8vo. and there again in 1630, 4to.

(C) It was written in Latin with this title, *De veritate corporis &*

sanguinis Christi domini in eucharistia, and contained a defence of the real presence in the gross sense, an opinion which Mr. Gilpin, who had a great reverence for his uncle, seems to have imbibed from him, and to have retained ever after.

sional excursions to Antwerp, Ghent, Brussels, and other places in the Netherlands. Louvain was then one of the chief places for students in divinity, some of the most eminent divines on both sides of the question resided there; and the most important topics of religion were discussed with great freedom. Our author made the best use of his time, soon began to have juster notions of, and greater satisfaction in the doctrine of the reformed, when he was alarmed with the news of king Edward's death, and the accession of queen Mary to the throne.

However this bad news came attended with an agreeable account of bishop Tonstall's release from the Tower and re-establishment in his bishoprick. But the consequence of this was not so agreeable; for afterwards he received a letter from his brother George, inviting him to Antwerp upon a matter of great importance. Coming thither he found the business was a request of the bishop's to persuade our author to accept of a living of considerable value, which was become vacant in his diocese. George used all his endeavours for the purpose but in vain (D). Bernard was too well pleased with his present situation to think of a change, and excused himself to his patron on the same scruple of conscience as before against taking the profits while another did the duty. "And whereas, concludes he, I know well your lordship is careful how I should live, if God should call your lordship, being now aged, I desire you let not that trouble you. For if I had no other shift I could get a lectureship I know shortly, either in this university, or at least in some abbey hereby; where I should not lose my time, and this kind of life, if God be pleased, I desire before any benefice" (E). This letter was dated Nov. 22, 1554: the bishop was not offended at it: the unaffected piety of it led him rather to admire a behaviour in which the motives of conscience shewed themselves so superior to those

(D) He succeeded better in a request made afterwards at the instance of the earls of Bedford and Leicester to give him in writing an exact account of the progress of his change from the Romish religion, which was executed and is printed in his life by bishop Carleton. Hence appears the reason of our being so particular in describing this progress, which was then thought worthy so great notice. Our author's brother

George was now at the English court, but was employed as a minister from thence in the Low Countries, where he usually resided.

(E) He was much delighted with his present situation, which was near to a monastery of minorite friars, and had the use of an excellent library of theirs, and enjoyed the company of the best scholars, nor, says he, was I ever more desirous to learn.

of interest. In the mean time our author was greatly affected with the misfortune of the English exiles from Q Mary's persecution, and was not a little pleased to find that though unable personally to assist them, yet his large acquaintance in the country furnished him with the means of being useful to many of them by very serviceable recommendations.

He had been now two years in Flanders; and had made himself perfect master of the controversy as it was there handled. He left Louvain therefore and went to Paris. Where his first care was printing his patron's book (F), which he performed entirely to his lordship's satisfaction this same year 1554, and received his thanks for it. Here popery became quite his aversion, he saw more of its superstition and craft than he had yet seen, the former among the people, the latter among the priests, who scrupled not to avow how little truth was their concern. In this city he met with his old acquaintance and Hebrew master, Mr. Neal of New-college; he had always been a favourer of popery, and was now a bigot to it; and he tried his strength upon his quondam pupil, but found him above his match. This was the same Neal, who was afterwards chaplain to bishop Bonner, and distinguished himself by being the sole voucher of the silly story of the Nag's-head Consecration.

After three years absence, having satisfied his conscience in the general doctrines of the Reformation, Mr. Gilpin returned to England in 1556, a little before the death of queen Mary. As his return was probably at the bishop of Durham's request, so his lordship received him with great friendship, and in a very little time gave him the archdeaconry of Durham, to which the rectory of Easington was annexed. He immediately repaired to his parish, where, notwithstanding the persecution, which was then in its height, he preached boldly against the vices, errors, and corruptions of the times, especially in the clergy (G). This was an infallible way to draw vengeance upon himself; and accordingly, a charge consisting of thirteen articles was drawn up against him, and presented

(F) For this purpose, he took lodgings at the house of one Vascofan an eminent printer, to whom he had been recommended by his friends in the Netherlands. This learned man shewed him great regard, did him many friendly offices, and introduced him to the most considerable men in that city.

(G) He often preached against pluralities, and non-residence; upon which the popish clergy cried out, that all who broached that doctrine would quickly become heretics, and he was accordingly accused of heresy.

in form to the bishop. But Tunstal, who was a prelate of great discernment as well as humanity, and being much practised in the world, easily found a method of dismissing the cause in such a manner, as to protect his nephew, without endangering himself: The malice of his enemies could not however rest; his character, at least, was in their power, and they created him so much trouble, that not able to undergo the fatigue of both his places, he begged leave of the bishop to resign either the archdeaconry or his parish, which his lordship thought fit; to which the bishop answered, that the income of the former was not a support without the latter, and that they could not be separated. In the mean time he managed a dispute against transubstantiation with the bishop's chaplains, and in his presence, with so much prudence as well as learning, as greatly pleased his lordship (H); and the rich living of Houghton le Spring becoming vacant, he presented him to it, on his resignation of the archdeaconry, at his own request. This generous patron also, soon after urged him to accept of a stall then vacant, in the cathedral of Durham, telling him, there lay not the same objection to this as to the archdeaconry, that it was quite a sine-cure, &c. But he urged in vain; our author told the bishop, he had already more wealth than he was afraid he could give a good account of, and begged not to have an additional charge.

He now lived retired, and gave no immediate offence to the clergy; the experience he had of their temper, made him more cautious not to provoke them. Indeed, he was more cautious than he could afterwards approve, for in his future life he would often tax his behaviour at this time with weakness and cowardice. But all his caution availed nothing. He was soon formally accused to the bishop a second time. And was again protected by his lordship; who, however, thought proper, perhaps in the view of his own safety, to shew his dislike of his nephew's conduct, by striking him out of his will, of which he had before made him the executor.

(H) Having obtained this concession, that the Catholic Faith was unchangeable, he shewed that the church of Rome had changed its faith in this article. That first, it was no article of faith at all before Peter Lombard's time, who introduced it; that a man might have been a good Catholic, without acknowledging the doctrine till then; and that for a long time afterwards,

the only meaning of it was a conversion of the bread into flesh, and the wine into blood, as Lombard taught; and thus it remained, till Thomas Aquinas introduced his notion of concomitancy, when this doctrine underwent another change, both flesh and blood were then it seems, contained really and substantially in the bread alone.

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This loss gave Mr. Gilpin no concern; he was at a great distance from all worldly mindedness; it was not less than he expected, nor more than he was well provided for. His enemies were not thus silenced: enraged at this second defeat, they delated him to Dr. Bonner, bishop of London; here they went the right way to work. Bonner was just the reverse of Tunstal, and immediately gave orders to apprehend him. Mr. Gilpin had no sooner notice of it, but, being no stranger to this prelate's BURNING zeal, he prepared for martyrdom, and commanding his house-steward to provide him a long garment, that he might go the more comely to the stake, he set out for London. It is said, that he happened to break his leg in the journey, which delayed him; however that be, it is certain, that the news of queen Mary's death met him on the road, which proved his delivery.

Upon his return to Houghton, he was received by his parishioners with the sincerest joy, and though he soon after lost his patron, bishop Tunstal (1), yet he quickly experienced, that worth like his could never be left friendless. When the popish bishops were deprived, the earl of Bedford recommended him to the queen for the bishopric of Carlisle, and took care that a conged'elire, should be sent down to the dean and chapter for that purpose. But Mr. Gilpin declined this promotion, on account of the particular inconvenience of it to himself, as having so many friends and acquaintances in that diocese, of whom he had not the best opinion, that he must either connive at many irregularities, or draw upon himself so much hatred, that he should be less able to do good there than any body else; declaring, that if he had been chosen in like manner to any bishopric elsewhere, he would not have refused it, in the view of being able to do more good in that station. But in this he was never tried; and indeed, he could not be a stranger to the court maxim, that he who refuses the first kindness, forfeits all pretensions to a second. It is true, this refusal has been ascribed chiefly to lucrative motives by some, who have observed that Houghton was better than the bishopric (κ). However that be, it

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(1) Tunstal died in 1559, and was succeeded by Pilkington, with whom our author lived in great friendship; and his lordship was induced by Mr. Gilpin's example, to found a grammar-school in Lancashire, at the place of his birth.

(κ) Bishop Nicholson's Historical Library, and Dr. Heylin's Church History. In the mean time, others attributed this refusal to unfavourable sentiments of episcopacy; and in this opinion, the Puritans upon the publishing of Cartwright's book, tried

is certain, he refused an offer the following year, which seems to have been more to his taste. Queen Elizabeth at her accession to the throne, had procured one Dr. Francis, a protestant physician, to be chosen provost of Queen's-college. This was complied to with great reluctance by the fellows, who were attached to popery: and the doctor finding his situation uneasy among them, determined to resign, and made an offer of the place to Mr. Gilpin. But tho' he loved the university well, and this college in particular, of which he had been fellow, and was assured likewise, that the present fellows had a very great respect and esteem for him; yet all was not able to move him from his parsonage.

It is true, the rectory of Houghton, was of considerable value (400 l. per ann. at least), but the duty of it was proportionably laborious. It was so extensive, that it contained no less than fourteen villages. But this he looked on as an ample field, opened for exercising his faculties, and talents in the duties of a parish-priest, and he fulfilled them all. Upon taking possession, he found the parsonage-house gone so intirely to decay, that he could not reside in it; repairing of this was therefore his first business; part of it was fitted up as soon as possible for his reception; and he continued improving and enlarging it, till it became suitable to the hospitality he was resolved to keep in it. His house, says the bishop Chichester, was like a bishop's palace; superior, indeed, to most bishops houses, with respect both to the largeness of the building, and the elegance of the situation. In this house, his hospitable manner of living soon became the admiration of the whole country. He spent in his family every fortnight forty bushels of corn, twenty bushels of malt, and a

to make him a convert of theirs, to which purpose, that book was sent to him; but being sent for back before he had finished the perusal of it, in which he had not proceeded with so much ardour, as the piece was thought by the lender to deserve, he returned it with the following lines, which are given as a specimen of his poetical talents:

*Multa quidem legi sed plura legenda reliqui;
Posthac cum dabitur copia, cuncta legam.
Optant ut careat maculis ecclesia cunctis,
Præsens vita negat; vita futura dabit.*

Your volume half perused with cautious pains,
For future leisure what is left remains:
Zealous, you will the church, with ardor vain,
Free from each fault, and clear from every stain.
Perfection suits not with a state below;
That bliss a future only can bestow.

whole ox; besides a proportionable quantity of other kinds of provision. Every Thursday throughout the year, a very large quantity of meat was dressed wholly for the poor, and every day they had what quantity of broth they wanted. Twenty-four of the poorest were his constant pensioners. Four times in the year a dinner was provided for them, when they received from his steward a certain quantity of corn, and a sum of money: and at Christmas they had always an ox divided among them. Every Sunday from Michaelmas till Easter was a sort of a public day with him. During this season, he expected to see all his parishioners and their families. For their reception he had three tables well covered; the first was for gentlemen, the second for husbandmen and farmers, and the third for day-labourers. This piece of hospitality he never omitted, even when losses, or a scarcity of provision made its continuance rather difficult to him. Even when he was absent, no alteration was made in his family expences, the poor were fed, and his neighbours entertained as usual. Strangers and travellers found a chearful reception; all were welcome that came; and even their beasts had so much care taken of them, that it was humorously said, If a horse was turned loose in any part of the country, it would immediately make its way to the rector of Houghton's (L).

It is true, in general encomiums there is often more of friendship than of strict truth. But that is not the case here, we are able to produce an actual and uncontestible proof of it. Some affairs in Scotland obliging queen Elizabeth to send lord Burleigh thither; in his return, drawn by Mr. Gilpin's fame, and also of his manner of living in it, he made a visit to Houghton: and though he came without any previous notice, yet he was received with so much true politeness, and treated with his whole retinue, in so affluent and generous a manner, that he would often afterwards say, he could hardly have expected more at Lambeth. While he staid, he took great pains to acquaint himself with the order and regularity with which every thing was managed. The house contained

(L) Nothing, perhaps, can exhibit a stronger idea of his hospitality, than the following legacy in his will: "I give to my successor and to his successors; first, the great new brewing lead in the brew-house, with the gile fat, and mash fat; likewise in the kiln, a large new steep lead, which receives a chauldron of corn

at once: likewise in the larder-house, one great salting-tub, which will hold four oxen, or more." He likewise leaves one long table, in the great chamber over the parlour; another in the parlour, and three in the hall standing fast, with their forms to them.

a very large family, and was besides continually crowded with persons of all kinds, gentlemen, scholars, workmen, farmers, and poor people, yet there was never any confusion; every one was immediately carried into proper apartments, and entertained, directed, or relieved, as his particular business required. His lordship was so much pleased with his entertainment, and every thing he saw, that at parting he took his leave with this remark; that he had heard much of Mr. Gilpin by the report of others, but what he had heard, fell infinitely short of what he had now seen and experienced. “ If (added he) Mr. Gilpin, I can ever be of any service
 “ to you at court, or elsewhere, use me with all freedom,
 “ as one you may depend upon.” When he had got to Rainton-hill, which rises about a mile from Houghton, and commands the vale, he turned his horse to take one more view of the place; and having kept his eye fixed upon it for some time, his reverie broke out into this exclamation: “ There is the enjoyment of life indeed!—Who can blame
 “ that man for not accepting of a bishopric!—What doth he
 “ want to make him greater, or happier, or more useful to
 “ mankind?”

To any one who knows that hospitality was the boast of the Romish Clergy before the Reformation; the prudence of this part of our author’s conduct, will appear in its proper light. And the rest was of a piece with this. He set out with making it his endeavour to gain the affection of his parishioners. To succeed in it, however, he used no servile compliances. His behaviour was free without levity, obliging without meanness, insinuating without art. To this humanity and courtesy, he added an unwearied application to the immediate duties of his function. Not satisfied with the advice he gave in public, he used to instruct privately, and brought his parishioners to come to him with their doubts and difficulties; he laid himself out in forming the youth to virtue, suffering none to grow up in ignorance of their duty. He was very assiduous in preventing all law-suits, and his hall is said to have been often thronged with people, who came on that account; he shewed such a hearty concern for all under affliction, that he was considered as a good angel by all such.

He used to interpose, likewise, in all acts of oppression, and his authority was such, that it generally put a stop to them: for instance, after the rebellion raised by the earls of Westmoreland and Northumberland was quelled, though the rebels had forced him to withdraw (M), and in his absence

(M) He went to Oxford.

had

had ravaged and plundered his house and grounds at Houghton ; yet, when he saw too much severity used against them by the marshal, Sir George Bowes, he interceded for them so earnestly, that either persuaded by what he said, or paying a deference to his character, the marshal grew more mild, and shewed many instances of mercy not expected from him.

Farther, there was a person against whom the country greatly exclaimed, one Barnes, a near relation, if not a brother of Dr. Barnes, bishop of Durham (N), who made him his chancellor. This man was the tyrant of the country ; considering his power only, as the means of gratifying his vitious inclinations ; among which, as avarice bore a ruling part, oppression was its natural effect. Between this man and Mr. Gilpin, there was a perpetual opposition for many years ; the latter endeavouring to counteract the former, and to be the redresser of those injuries, of which he was the author. Several traces of these contests remain among Mr. Gilpin's papers ; which shew what a constant check upon his designs, Mr. Barnes found him : though he was never treated by him with any bitterness, but always in a mild and even affectionate manner, yet with such a resolution and spirit, as did not fail at length of producing a good effect. The bishop once requiring him, upon his canonical obedience, to preach a visitation sermon, he found himself obliged to comply ; though without any previous notice, and after the clergy were assembled.

This prelate was a well meaning, but a weak man, and wholly in the hands of his chancellor ; Mr. Gilpin thought this no unfavourable opportunity to open his lordship's eyes, and induce him to exert himself, where there was so great reason for it ; private information had often been given him without success, Mr. Gilpin was now resolved, therefore, to venture upon a public application. In this spirit, before he concluded his sermon, turning towards the bishop, he thus addressed him : “ My discourse, now reverend Father, must
 “ be directed to you. God hath exalted you to be bishop of
 “ this diocese, and requireth an account of your govern-
 “ ment thereof. A reformation of all those matters which
 “ are amiss in the church, is expected at your hands. And
 “ now, lest perhaps, while it is apparent, that so many
 “ enormities are committed every where, your lordship
 “ should make answer, that you had no notice of them given
 “ you, and that these things never came to your knowledge

(N) He succeeded Pilkington in 1577.

[for this, it seems, was the bishop's common apology to all complainants]; " behold, I bring these things to your knowledge this day. Say not then, that these crimes have been committed by the fault of others, without your knowledge; for whatever, either yourself shall do in person, or suffer by your connivance to be done of others, is wholly your own. Therefore, in the presence of God, his angels, and men, I pronounce you to be the author of all these evils: yea, and in that strict day of the general account, I will be a witness to testify against you, that all these things have come to your knowledge by my means; and all these men shall bear witness thereof, who have heard me speak unto you this day." This freedom alarmed every one; the bishop, they said, had now got that advantage over him that had been long sought for. But when our preacher, before he went home, went to pay his compliments to his lordship, " Sir, (said the bishop) I purpose to wait upon you home myself." This he accordingly did; and as soon as Mr. Gilpin had carried him into a parlour, the bishop turned suddenly round, and seizing him eagerly by the hand, " Father Gilpin (says he), I acknowledge you are fitter to be bishop of Durham, than I am to be parson of this church of yours.—I ask forgiveness for past injuries.—Forgive me, father.—I know you have enemies, but while I live bishop of Durham be secure, none of them shall cause you any farther trouble."

Notwithstanding all this painful industry, and the large scope it had in so extended a parish, our pastor thought the sphere of his benevolence yet too confined: it grieved him extremely, to see every where in the parishes round him so much ignorance and superstition, occasioned by the very great neglect of the pastoral care in the clergy of those parts (o). These bad consequences, induced him to supply as far as he could, what was wanting in others. For this purpose, every year he used regularly to visit the most neglected parishes in Northumberland, Yorkshire, Cheshire, West-

(o) The following instance shews how low preaching ran at this time; Mr. Tavernour of Water-Eaton in Oxfordshire, high-sheriff of the county, came, it is said, in pure charity, not out of ostentation, and gave the scholars at Oxford, a sermon in St. Mary's-church, with his gold chain about his neck, and his sword by his side, and accosted them thus: "Arriving

" at the mount of St. Mary, in the
 " stony stage where I now stand, I
 " have brought you some fine biscuits
 " baked in the oven of charity, and
 " carefully conserved for the chickens
 " of the church, the sparrows of
 " the spirit, and the sweet swallows
 " of salvation." Fuller's Church History.

moreland

moreland and Cumberland: and that his own parish in the mean time might not suffer, he was at the expence of a constant assistant. And as he had all the warmth of an enthusiast, though under the direction of a very calm judgment, he never wanted an audience, even in the wildest parts; where he roused many to a sense of religion, who had contracted the most inveterate habits of inattention, to every thing of a serious nature. One thing he practised which shews the best disposed heart. Wherever he came, he used to visit all the jails and places of confinement, few in the kingdom at that time, having an appointed minister; and by his labours, and affectionate manner of behaving, he is said, to have reformed many very abandoned persons in those places. He would employ his interest, likewise, for such criminals, whose cases he thought attended with any hard circumstances, and often procured pardons for them.

There is a tract of country upon the borders of Northumberland, called Reads-dale and Tine-dale, of all barbarous places in the north, at that time the most barbarous. Before the union, this place was called the debateable land, as subject by turns to England and Scotland, and the common theatre where the two nations were continually acting their bloody scenes. It was inhabited by a kind of desperate banditti, rendered fierce and active by constant alarms; they lived by theft, used to plunder on both sides of the barrier, and what they plundered on one, they exposed to sale on the other; by that means escaping justice. Such adepts were they in the art of thieving, that they could twist a cow's horn, or mark a horse, so as its owners could not know it, and so subtle that no vigilance could guard against them. For these arts they were long afterwards famous. A person telling king James I. a surprizing story of a cow, that had been driven from the north of Scotland into the south of England, and escaping from the herd, had found her way home: The most surprizing part of the story, replied the king, you lay the least stress on, viz. that she passed unstolen through the debateable land.

In this dreadful country, where no man would even travel that could help it (P), Mr. Gilpin never failed to spend some part of

(P) Mr. Camden describing these places writes thus: "Both these
"dales breed notable bog-trotters,
"and have such boggy-topped moun-
"tains, as are not to be crossed by
"ordinary horsemen. We wonder
"to see so many heaps of stones
"in them, which the neighbour-
"hood believe to be thrown toge-
"ther in memory of some persons
"there

of every year: he generally chose the holidays of Christmas for this journey, because he found the people at that season most disengaged, and most easily assembled. He had set places for preaching, which were as regularly attended, as the assize town of a circuit. This was a very difficult and laborious employment on several accounts; the country was so poor, that what provision he could get, extremity only could make palatable; the badness of the weather, and the badness of the roads through a mountainous country, and at that season covered with snow, exposed him, likewise, very often to great hardships. The Saxon custom of deciding differences by the sword prevailed here. Nay, these wild Northumbrians went beyond the ferocity of their ancestors; they were not content with a duel, each contending party used to muster what adherents he could, and commence a kind of petty war; so that a private grudge would often occasion much bloodshed.

It happened that a quarrel of this kind was on foot once when Mr. Gilpin was at Rothbury, in those parts; during the two or three first days of his preaching, the disputants observed some decorum, and never appeared at church together; at length, however, they met. One party had been early at church, and just as Mr. Gilpin began his sermon the other entered; they stood not long silent; inflamed at the sight of each other, they began to clasp their weapons, for they were all armed with javelins and swords, and mutually approach. Awed, however, by the sacredness of the place, the tumult in some degree ceased: Mr. Gilpin proceeded; when again, the combatants began to brandish their weapons, and draw towards each other. As a fray seemed near, he stepped from the pulpit, went between them, and addressing the leaders, put an end to the quarrel for the present; but could not effect an entire reconciliation. They promised him, however, that till the sermon was over they would make no further disturbance. He then went again into the pulpit, and spent the rest of the time, in endeavouring to make them ashamed of what they had done. His behaviour and discourse affected them so much, that at his farther intreaty, they pro-

“ there slain. There are also in both
 “ of them, many ruins of old forts.
 “ The Umfranvils held Reads-dale,
 “ as Dooms day book informs us, in
 “ fee and knight’s service, for guard-
 “ ing the dale from robberies. All
 “ over these wastes you see, as it

“ were, the ancient Nomades, a
 “ martial people, who from April to
 “ August lie in little tents, which
 “ they call sheals or shealings, here
 “ and there dispersed among their
 “ flocks.” Camden’s Britannia.

miscJ

promised to forbear all acts of hostility, while he continued in the country. And so much respected was he among them, that whoever was in fear of his enemy, used to resort where Mr. Gilpin was, esteeming his presence the best protection.

One Sunday morning coming to a church, before the people were assembled, he observed hanging up a man's glove; and being informed by the sexton, that it was meant as a challenge to any one that should take it down; upon the sexton refusing, he took it down himself, and put in his breast. In his sermon he took this occasion to rebuke them for these inhuman challenges. I hear, says he, that one among you hath hanged up a glove even in this sacred place, threatening to fight any one who takes it down; see here, I have taken it down: and holding it out to the congregation, he shewed how unsuitable such practices were to christianity, and pressed them by the most affectionate persuasives to mutual love. The disinterested pains he thus took among these barbarous people, added to his good offices and charities to them, which were so liberal, that though he set out on this journey with ten pounds in his purse, yet he returned twenty nobles in debt, which he always paid in a fortnight, drew from them the sincerest expressions of gratitude. Indeed, he was little less than adored. Of this we have one pregnant instance. By the carelessness of a servant, his horses were one day stolen. The news was quickly propagated, and every one expressed the highest indignation at it. The thief, however, was rejoicing over his prize, when by the report of the country, he found whose horses he had taken. Terrified at what he had done, he instantly came trembling back, confessed the fact, returned the horses, and declared he believed the devil would have seized him directly, had he carried them off when he knew they belonged to Mr. Gilpin.

Such actions as these are not, it is confessed, the brilliant and striking part of his historical memoirs; but they certainly are not the least useful. Persons in high life can be examples only to few, in comparison of those who move in a lower sphere, and fill an inferior station; and among these, there is no character so amiable, nor which spreads its influence so extensively, as that of a worthy parish-priest. Such, undeniably, was Mr. Gilpin's, and that to such a degree too, as deserves to be distinguished by particular notice to the present age, as much as he was distinguished in his own, when he merited and obtained the desirable titles of the Father of the Poor, and the Apostle of the North. But this character was not fully compleated in him, by the particulars hitherto mentioned,

tioned, extraordinary as they are. There is still another, which alone would have been sufficient to fill up the whole sphere of an ordinary activity, and which, therefore, neither justice to him, nor to the reader, will suffer to be omitted.

We have already mentioned the first method taken by our author, as being the most pressing and urgent to supply the want of able preachers. Queen Elizabeth was very sensible of this scarcity, and among other ways of providing a relief, recommended to her council the founding seminaries of good learning. No good work ever went forward, which Mr. Gilpin did not promote as far as he was able. In this he joined to the utmost of his abilities, and, as was commonly indeed thought, beyond them. His manner of living was the most affluent and generous; his hospitality made daily a great demand upon him, and his bounty and charities a much larger. His acquaintance, therefore, could not but wonder to find him amidst such great expences, entertain the design of building and endowing a Grammar-school: a design, however, which his very exact oeconomy soon enabled him to accomplish, though the expence of it amounted to upwards of five hundred pounds. The effects of this endowment were very quickly seen. His school was no sooner opened than it began to flourish, and to afford the agreeable prospect of a succeeding generation, rising above the ignorance and errors of their forefathers. That such might be its effects, no care on his part was wanting: he not only placed able masters in his school, whom he procured from Oxford, but himself, likewise, constantly inspected it; and that encouragement might quicken the application of his boys, he always took particular notice of the most forward; he would call them his own scholars, and would send for them into his study, and there instruct them himself. There was so great a resort of young people to this school, that in a little time the town was not able to accommodate them. Being thus, he fitted up a part of his own house for that purpose, where he seldom had fewer than twenty or thirty children; some were sons of persons of distinction, whom he boarded at easy rates: but the greater part were poor children, who could not so easily get themselves boarded in the town, and whom he not only educated, but cloathed and maintained: he was at the expence, likewise, of boarding many others in town.

One method used by him to fill his school was a little singular. Whenever he met a poor boy upon the road, he would make trial of his capacity by a few questions, and if he

he found it such as pleased him, he would provide for his education (Q). Thus he used to bring several every year from the different parts where he preached, particularly Reads-dale and Tine-dale. Nor did his care end here; from his school he sent several to the universities, where he maintained them wholly at his own expence; for that end he yearly set apart sixty pounds; this sum he always laid out, often more: his common allowance to each scholar was about ten pounds a year, which for a sober youth, was at that time a very sufficient maintenance; so that he never maintained fewer than six. To others who were in circumstances to do something for themselves, he would give the farther assistance they needed. By which means, he induced many parents to allow their children a liberal education, who otherwise would not have done it. Our author's care of them went still farther. He considered himself as their proper guardian, and seemed to think himself bound to the public for their usefulness. With this view he held a punctual correspondence with their tutors; and made the youths themselves frequently write to him; so solicitous, indeed, was he about them, that once every year, he generally made a journey to the universities to inspect their behaviour. Nor was this uncommon care unrewarded; few of his scholars miscarried, many of them, says the bishop of Chichester, became great ornaments to the church, and very exemplary instances of piety (R).

The settlement of this school, was the last business of a public nature in which he was engaged. It answered his expectations so well, that when he grew old it became his chief concern. His infirmities obliged him now to relax a little from those very great fatigues, he had undergone abroad,

(Q) It was in this manner that he first picked up in his road to Oxford, the famous Hugh Broughton, whom he sent to Cambridge and supported there; among other studies applying himself principally to the Hebrew tongue, he became by far the most eminent person in his time, he not only spoke it fluently himself, but taught several others to do the same. See Dr. Lightfoot's article in Biogr. Brit. But he acted a most base and ungrateful part to his benefactor. Insinuating himself into the bishop of Durham's [Barnes] favour, he found means to prejudice

him against Mr. Gilpin, in the view of supplanting him at Houghton. But the bishop was reconciled, as has been mentioned in the text, and promised that his enemy should not hurt him, meaning particular Broughton; who thereupon left Durham, and went to seek his fortune elsewhere. See a further account of him under his article.

(R) Among these were Dr. Henry Ayrey, provost of Queen's-college in Oxford, and Dr. Carleton, bishop of Chichester, who wrote our author's life, whence this memoir is chiefly extracted.

and to draw his engagements nearer home. His school situated near his house, afforded him when most infirm an employment, and he could hardly die in peace till he had settled it to his mind. What he had principally at heart, was to compose for it a set of good statutes, to provide it a better endowment, and fix all by a charter. As to the statutes, he was daily employed in improving his first draught. With regard to a better endowment, as it was not in his power to do any thing more himself, he applied to a neighbouring gentleman, John Heath, Esq; of Kepier (s), with whom he had lived many years in great intimacy, and prevailed with him to double the original endowment: this, with some other contributions, procured by him, raised the revenues answerable to his wishes. The last thing was to obtain a charter. For this, he applied to his friend the earl of Bedford, who easily procured it of the queen in March 1571.

Towards the latter part of his life, Mr. Gilpin went through his duty with great difficulty; his health was much impaired; the extreme fatigue he had during so many years undergone, had now quite broke his constitution, and while he was thus struggling with these difficulties, there happened a very unfortunate affair, which entirely destroyed his health. As he was crossing the market-place at Durham, an ox ran at him, and threw him down with such violence, that it was imagined he had received his death's-wound. He lay long confined; and though he got abroad again, he never recovered even the little strength he had before, and continued lame as long as he lived. But sickness was not the only distress which the declining years of this excellent man had to struggle with. As age and infirmity began to lessen that weight and influence he once had, the malice and opposition of his enemies of course prevailed more. He was charged by some with maintaining the unlawfulness of marriage in the clergy; others taxed him with hypocrisy; and a third, with refusing to pay his just debts: while chancellor Barnes laid aside all decency in oppressing him. Such a load of calumny, ingratitude, and ill usage (r), may justly be supposed

(s) Hence Mr. Gilpin calls it Kepier-school in his will, whereby he constitutes Mr. Heath, jointly with the bishop of Durham, and one Mr. Bellasis, trustees of it; and because the lands were not so surely established as he wished, he bequeathed in trust to the bishop, twenty

pounds to get it perfected.

(r) Among other ill usages, the following is singled out for reasons which will appear in the perusal. Through his application, the dean and chapter of Durham had bestowed a living of thirty pounds per annum, upon one of the masters of his

posed heavy upon him, already sinking under a weight of years. Yet he bore it with great fortitude, strengthening himself with such consolations, as a good heart hath in reserve for all extremities. His resignation, however, was not long exercised.

About the beginning of February 1683, he found himself so very weak, that he was sensible his end must be drawing near. He told his friends his apprehensions; and spoke of his death with that happy composure, which always attends the conclusion of a good life. He was soon after confined to his chamber; but his senses continued perfect to the last. A few days before his death, he ordered his friends, acquaintance, and dependants to be called, and being raised in his bed, he made several most pathetic discourses; first, to the poor, next to his scholars, and then to his servants; after which sending for several persons, who had hitherto made no good use of his advice, he pressed it now again, in hopes that his dying words might prove more effectual: his speech began to falter before he finished these last exhortations. The remaining hours of his life he spent in prayer, and in broken converse with some select friends; mentioning often the consolations of Christianity, declaring they were the only true ones, and that nothing else would bring a man peace at the last. He died upon the 4th of March 1683, in the 66th year of his age, and was interred in his own church.

As to his character. In his person he was tall and slender, in the ornament of which he was at no pains; he had a particular aversion to the fopperies of dress. In his diet he was very temperate, rather abstemious. His parts were very good. His imagination, memory and judgment, were lively, retentive and solid. His acquirements were as considerable. By an unwearied application he had amassed a great store of knowledge, and was ignorant of no part of learning at that time in esteem: in languages, history and divinity, he particularly excelled; he read poetry with a good taste, and was himself no mean poet; but he laid out little time in the pursuit of any study foreign to his profession. His temper was

his school. Soon after, Mr. Gilpin was nominated by the lord-keeper a referee, in a dispute between them and the archbishop of York [Sandys]; but excusing himself for some particular reasons, probably, because he thought the dean and chapter, who had been very disorderly, were in the wrong, they were so much irri-

tated, that out of meer pique at him, they took away two thirds from the allowance they had assigned to his friend. He did what he could to pacify them, and finding that could not be done, he insisted upon the schoolmaster's accepting from him a yearly satisfaction for his loss.

naturally warm, and in his youth there are instances of his giving way to passion, but he lived to correct this infirmity intirely. His disposition was serious, yet among his friends commonly chearful, sometimes facetious; his general behaviour very affable; his severity had no object but himself; to others he was humble, candid, and indulgent; never did virtue sit with greater ease on any one, had less of moroseness, or could mix more agreeably with whatever was innocent in common life. He had a most extraordinary skill in the art of managing a fortune, well knowing that frugality is the support of charity. His intimacies were but few; but where he professed a particular friendship, he was a religious observer of its offices; and was careful of the reputation of others. He used to express a particular indignation at slander, often saying, it deserved the gallows more than theft (v). His sincerity was such as became his other virtues; which, whatever they were, their lustre was greatly heightened by his humility. Thus far, however, he hath had many imitators. The principal recommendations of him, and the distinguishing parts of his character, are his conscientious discharge of the duties of a clergyman, his extensive benevolence, and his exalted piety. And it is remarkable, how much his example had its influence upon the rectors of Houghton; perhaps, few parishes in England, can boast such a succession of worthy pastors, as have been there since the death of Mr. Gilpin.

(v) Thus Shakespeare,

“ He that steals my purse, steals trash; 'tis something, nothing;
 “ ’Twas mine, 'tis his; and has been slave to thousands;
 “ But he, that filches from me my good name,
 “ Robs me of that, which not enriches him;
 “ And makes me poor indeed.”

Tragedy of OTHELLO.

GILDON (CHARLES), an English critic and poet, was born at Gillingham near Shaftesbury in Dorsetshire, about the year 1666: and was son of a gentleman, who was a member of Gray's-inn in London, and had suffered much by his adherence to king Charles I. He had the first rudiments of his education at the place of his nativity, from whence his relations, who were Roman Catholics, sent him to the English-college at Doway in Hainault, with a design to make him a priest: but after five years study, he found his inclinations tending another way. He returned to Eng-
 land

land at the age of nineteen; and as soon as he was grown up, and capable of enjoying the pleasures of life, falsely so called, he came to London. Here he spent the greatest part of his paternal estate; and to crown his other imprudencies, married a woman with no fortune at the age of twenty-three. During the reign of James II. he employed himself in reading the controversies of those times; and declared, that it cost him above seven years study, before he could overcome the prejudices of his education. Necessity constraining him, as he himself owns; he made his first attempt in the dramatic way in his 32d year; and, at length, produced three plays; none of which, however, had any success. He was the author of many other things, as Letters, Essays, Poems, &c. and, as he affected criticism above all things, published several works in that way. Among the rest, were “The Compleat Art of Poetry,” and “The Laws of Poetry, as laid down by the Duke of Buckingham in his Essay on Poetry, by the Earl of Roscommon in his Essay on Translated Verse, and by Lord Landsdown, on unnatural flights in Poetry, illustrated and explained.” He was also an author in the religious or philosophical way, and published in 1705, “The Deist’s Manual, or Rational Enquiry into the Christian Religion, with some animadversions on Hobbes, Spinoza, The Oracles of Reason, Second Thoughts,” &c. as he had in 1695, published, “The Miscellaneous Works of Charles Blount, Esq; to which he had prefixed the life of that gentleman, together with an account and vindication of his death.” By these publications we may be convinced, that however difficult he might find it, he certainly got rid of his popish prejudices; which, nevertheless, was not quite so well done of him, if it be true, that a bad religion is better than none. Mr. Gildon died on the 12th of January 1723; and Mr. Boyer, in his Political State, soon after gave the following account of him. “On Sunday, January 12, died Mr. Gildon, a person of great literature, but a mean genius: who having attempted several kinds of writing, never gained much reputation in any. Among other treatises, he wrote the English Art of Poetry, which he had practiced himself very unsuccessfully in his dramatic performances. He also wrote an English Grammar: but what he seemed to build his chief hopes of fame upon, was his late Critical Commentary on the Duke of Buckingham’s Essay on Poetry, which piece was perused and highly approved by his grace.” Mr. Gildon had been concerned

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p. 1024.

in some plot against Mr. Pope, which procured him a place in the Dunciad :

Ah Dennis ! Gildon ah ! what ill-starr'd rage
Divides a friendship, long confirm'd by age ?
Blockheads with reason wicked wits abhor,
But fool with fool is barbarous civil war, &c.

Lib. iii. ver. 173.

GIORGIONE, so called from his noble and comely aspect, was an illustrious painter, and born at Castel Franco in Trevisano, a province in the state of Venice, in the year 1478. Though he was but of an indifferent parentage, yet he had a fine genius and a large soul. He was bred up in Venice, and first applied himself to music ; in which he had so excellent a talent, that he became famous for singing and playing on the lute. After this, he devoted himself to painting, and received his first instructions from Giovanni Bellino ; but having afterwards studied the works of Leonardo da Vinci, he soon arrived at a manner of painting superior to them both. He designed with greater freedom, coloured with more strength and beauty, gave a better relieve, more life, and a nobler spirit to his figures ; and was the first among the Lombards, who found out the admirable effects of strong lights and shadows. Titian was extremely pleased with his bold and terrible gusto ; and intending to make his advantage of it, frequently visited him, under pretence of keeping up the friendship, they had contracted at their master Bellino's : but Giorgione, growing jealous of his intentions, contrived to forbid him his house as handsomely as he could. Upon this, Titian became his rival in his art, and was so careful in copying the life, that he excelled Giorgione in discovering the delicacies of nature. Titian thought, that Giorgione had passed the bounds of truth ; and though he imitated in some things the boldness of his colouring, yet he tamed, as one may say, the fierceness of his colours, which were too savage. He tempered them by the variety of tints, that he might make his objects the more natural : but, notwithstanding, his efforts to outdo his rival, Giorgione still maintained his character for the greatness of his gusto ; and it is allowed, that if Titian has made several painters good colourists, Giorgione first shewed them the way to be so. Giorgione excelled both in history and pourtraits. The greatest of his performances is at Venice, on the front of the house, wherein the German merchants have their meetings.

ings, on the side which looks towards the grand canal. He did this piece of painting, in competition with Titian, who painted another side of that building; but both these pieces being almost intirely ruined by age, it is difficult to form any judgment of them. His most valuable piece in oil is that of our Saviour carrying his cross, now in the church of San Rovo at Venice; where it is held in wonderful esteem and veneration. He worked much out of Venice, as at Castell Franco and Trivisano; and many of his pieces were bought up and carried to foreign parts, to shew, that Tuscany alone had not the prize of painting. Some sculptors in his time took occasion to praise sculpture beyond painting, because one might walk round a piece of sculpture, and view it on all sides; whereas, a piece of painting could never represent but one side of a body at once. Giorgione hearing this said, that they were extremely mistaken; for that he would undertake to do a piece of painting, which should shew the fore and hind parts, and the two sides, without being put to the trouble of going round about it, as sculptors are to view a statute: and he brought it about thus. He drew the picture of a young man naked, shewing his back and shoulders, with a fountain of clear water at his feet; in which there appeared by reflection all his fore parts: on the left side of him, he placed a bright shining armour, which he seemed to have put off, and in the lustre of that all the left side was seen in profile: and on his right side he placed a large looking-glass, which reflected his right side to view.

It being too common for men, who excell in the fine arts, to be subject to the amorous passion, Giorgione was not exempt from it. He fell extremely in love with a young beauty at Venice, who was no less charmed with him, and submitted to be his mistress. She fell ill of the plague; but not suspecting it to be so, admitted Giorgione to her bed, where the infection seizing him, they both died in 1511, he being but about thirty-three years of age.

GIOSEPPINO, an eminent painter, so called by contraction from Giuseppe d' Arpino, a town of Naples, where he was born in the year 1560. His father was an ordinary painter, who did business for the country people: but he being carried to Rome very young, and employed by some painters then at work in the Vatican to grind their colours, soon made himself master of the elements of design, and by degrees grew very famous. Having a great deal of wit and genius, he became a favourite with the popes and cardinals,

who found him business enough. He had particular respect shewn him by Gregory XIII. and was so well received by the French king Lewis XIII. that he made him a knight of the order of St. Michael. He has the character of a florid invention, a ready hand, and a good spirit, in all his works; but yet, having no sure foundation in the study of nature, or the rules of art, and building only upon fantastical ideas formed in his own head, he has run himself into a multitude of errors, and been guilty of many extravagancies necessarily attending those, who have no better a guide than their own capricious fancy. His battles in the Capitol are the most esteemed of all his pieces. He died at Rome in 1640, aged fourscore years.

GIOTTO, an eminent painter, sculptor, and architect, was born in the year 1276, at a little village near Florence, of parents who were plain country-people. When a boy, he was sent out to keep sheep in the fields; and, having a natural inclination for design, he used to amuse himself with drawing them after the life upon sand, in the best manner he could. Cimabue travelling once that way found him at this work, and conceived so good an opinion of his genius for painting from thence, that he prevailed with his father to let him go to Florence, and be brought up under him. He had not applied himself long to designing, before he began to shake off the stiffness of the Grecian-masters. He endeavoured to give a finer air to his heads, and more of nature to his colouring, with proper actions to his figures. He attempted likewise to draw after the life, and to express the different passions of the mind; but could not come up to the liveliness of the eyes, the tenderness of the flesh, or the strength of the muscles in naked figures. What he did, however, had not been done in two hundred years before, at least with any success and skill equal to his. Giotto's reputation was extended far and near, insomuch that pope Benedict IX. sent a gentleman of his court into Tuscany, to see what sort of a man he was; and withal to bring him a design from each of the Florentine painters, being desirous to have some notion of their skill and capacities. When he came to Giotto, he told him of the pope's intentions, which were to employ him in St. Peter's church at Rome; and desired him to send some piece of design by him to his holiness. Giotto, who was a pleasant ready man, took a sheet of white paper, and setting his arm close to his hip to keep it steady, he drew with one stroke of the pencil a circle so

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round

Round and so equal, that "round as Giotto's O", afterwards became proverbial. Then presenting it to the gentleman, he told him smiling, that "there was a piece of design, which he might carry to his holiness." The man replied, "I ask for a design:" Giotto answered, "Go, Sir, "I tell you his holiness asks nothing else of me." The pope, who understood something of painting, easily comprehended by this, how much Giotto in strength of design excelled all the other painters of his time; and accordingly, sent for him to Rome, and employed him. Here he painted a great many things, and among the rest a ship of Mosaic work, which is over the three gates of the portico, in the entrance to St Peter's church: which very celebrated piece is known to all painters, by the name of Giotto's vessel. Pope Benedict being dead, Clement V. succeeded him, and transferred the papal court to Avignon, whither, likewise, Giotto was obliged to go. After some stay there, having perfectly satisfied the pope by many fine specimens of his art, he was by him largely rewarded, and returned to Florence full of riches and honour in 1316. He was soon called to Padua, where he painted a new-built chappel very curiously; went from thence to Verona, and then to Ferrara. At the same time the famous poet Dante, hearing that Giotto was at Ferrara, and being himself then in exile at Ravenna, got him over to Ravenna, where he wrought several things; and perhaps, it might be here, that he drew Dante's picture, though the friendship between the poet and the painter was previous to this. In 1322, he was again invited abroad by Castruccio Castrucani, lord of Luca; and after that, by Robert, king of Naples. Giotto painted many things at Naples, and chiefly the chappel, where the king was so pleased with him, that he used very often to go and sit by him, while he was at work: for Giotto was a man of pleasant conversation and wit, as well as ready with his pencil. One day it being very hot, the king said to him, "If I were as you, "Giotto, I would leave off working this hot weather;" "And so would I, Sir," says Giotto, "if I were as you." He returned from Naples to Rome, and from Rome to Florence, leaving monuments of his art in almost every place he passed through. The number of his works is so great, that it would be endless to recount them. There is a picture of his in one of the churches of Florence, representing the death of the blessed Virgin, with the apostles about her; the attitudes of which story, Michael Angelo used to say,

could not be better designed. Giotto, however, did not confine his genius altogether to painting: he was, as we have said, a sculptor and architect. In 1327, he formed the design of a magnificent and beauteous monument for Guido Tarlati, bishop of Arezzo, who had been the head of the Ghibeline faction in Tuscany: and in 1334, undertook the famous tower of Sancta Maria del Fiore, for which work, though it was not finished, Giotto was made a citizen of Florence, and endowed with a considerable yearly pension.

The death of this uncommon person happened in 1336: and in honour to his memory, the city of Florence erected a statue in marble over his tomb. He had the esteem and friendship of most of the excellent men of the age he lived in; and among the rest of Dante and Petrarch. He drew, as we have said, the picture of the former; and the latter mentions him in his will, and in one of his familiar Latin epistles.

Epist.
lib. vi.

GIRALDI (LILIO GREGORIO), in Latin Gyraldus, an ingenious critic, and one of the most learned men that modern Italy has produced, was born at Ferrara, upon the 13th of June 1479, of an ancient and reputable family. He learned the Latin tongue and polite literature under Baptist Guarini, a celebrated grammarian of that time; and afterwards the Greek at Milan under Demetrius Chalcondyles. He retired into the neighbourhood of Albert Picus, prince of Carpi, and of John Francis Picus, prince of Mirandula; and having by their means access to a large and well-furnished library, he applied himself intensely to study. Then he went to Modena, and from thence to Rome: in which city he was, when it was plundered by the soldiers of the emperor Charles V. in the year 1527. He lost all he had in the general ruin; and, what was worse even than this, he lost soon after his patron cardinal Rangoni, with whom he had lived some time. He was then obliged to shelter himself in the house of the prince of Mirandula, not the great Picus, but a relation of the same name; but he had the misfortune to lose this friend and protector in the year 1533, when he was assassinated by a cabal, which his nephew was at the head of. Gyraldi was at that time so afflicted with the gout, that he had great difficulty to save himself from the hands of the conspirators; after having lost all which he had acquired since the sacking of Rome. He then returned to his own country, and lived at Ferrara in great intimacy with Cælio Calcagnini and John Manard, eminent

Niceron, &c.
Bouquet's
Censure Au-
thorum, &c.

eminent men and scholars. The gout tormented him so for the six or seven last years of his life, that, as he speaks of himself, he might be said rather to breath than to live. He was such a cripple in his hands and feet, that he was incapable of doing the common necessities of life, or even moving himself. Add to this dreadful state and condition, that he suffered extreme poverty. All this did not affect him so, but that he made what use he could of the intervals of ease, which his disorder allowed him, to read, and even write: and many of his books were composed in those intervals. He died at length of this dreadful malady in the month of February 1552: and was interred in the cathedral of Ferrara, where the following epitaph, composed by himself, was inscribed upon his tomb.

D. M.

Quid hospes adstas? tymbion
 Vides Gyraldi Lili,
 Fortunæ utriusque paginam
 Qui pertulit, sed pessima
 Est usus altera, nihil
 Opis ferente Apolline.
 Nil scire refert amplius
 Tua aut sua; in tuam rem abi.

His works consist of seventeen productions, which were first printed separately; but afterwards collected and published together in two volumes folio, at Basil in 1580, and at Leyden in 1696. The most valued pieces among them are, *Historia de Deis Gentium*,—*Historiæ Poetarum tam Græcorum quam Latinorum dialogi decem*,—and, *Dialogi duo de Poetis nostrorum temporum*. The first of these books is one of the last he composed, and is full of the deepest erudition. The other two, which make up the history of the ancient and modern poets, are written with great exactness and judgment. Vossius speaks highly of this work; declares, that the author has shewn great judgment and learning, as well as industry, in composing it; and observes, that though his professed design is to collect memoirs concerning their persons, characters, and writings in general, yet he has occasionally interspersed many things, which regard the very art of poetry, and may be useful to those, who intend more particularly to cultivate it. Joseph Scaliger, indeed, would persuade us, that nothing can be more contemptible than the judgment he passes on the poets he treats of: but as men who

De Poet.
Latin.
Confutatio
Fabul.
Burdon, &c.

E c 4

speak

Posterior. Scaligerana. speak from prejudice or passion, as Scaliger often did, are mighty apt to contradict themselves, so it is remarkable, that in another place this same Scaliger allows all the works of Gyraldus to be very good, and that no man knew better how to temper learning with judgment.

There is a work also by Gyraldus de annis et mensibus, cæterisque temporis partibus, una cum Kalendario Romano & Græco: written with a view to the reformation of the kalendar, which was afterwards affected by pope Gregory XIII. about the year 1582. There are likewise among his works a few poems, the principal of which is intitled, *Epistola in qua agitur de incommodis, quæ in direptione Urbana passus est, ubi item est quasi catalogus suorum, amicorum Poetarum, et defleatur interitus Herculis Cardinalis Rhagonis.* This poem is annexed to the Florentine edition of the “Two Dialogues concerning his contemporary poets;” and is curious and interesting, as it contains a kind of literary history of that time.

Not, in Diog. Laert. lib. viii. ad ann: 1552. The highest elogies have been bestowed upon Gyraldus, by authors of the first name. Caufabon calls him, *vir solide doctus, & in scribendo accuratus*, “a man solidly learned and an accurate writer.” Thuanus says, that “he was excellently skilled in the Greek and Latin tongues, in polite literature, and in antiquity, which he has illustrated in several works; and that, though highly deserving a better fate, he struggled all his life with ill health and ill fortune.”

GIRALDI (JOHN BAPTIST CINTIO), an Italian poet, of the same family with Lilio Giraldi, was born at Ferrara Nicéron, &c. in November 1504. His father being a man of letters, took great care of his education; and placed him under Cælio Calcagnini to study the languages and philosophy. He made an uncommon progress, and then applied himself to the study of physic: in which faculty he was afterwards a doctor. He must have been a very surprising person; for he was pitched upon, at twenty-one years of age, to read public lectures at Ferrara upon physic and polite literature. In 1542, the duke of Ferrara made him his secretary; which office he held till the death of that prince in 1558. He was continued in it by his successor: but envy having done him some ill offices with his master, he was obliged to quit the court. He left the city at the same time, and removed with his family to Mondovi in Piedmont; where he taught the belles lettres publicly for three years. Then he went to Turin;

Turin; but the air there not agreeing with his constitution, he accepted the professorship of rhetoric at Pavia; which the senate of Milan, hearing of his being about to remove, and apprised of his great merit, freely offered him. This post he filled with great repute; and afterwards obtained a place in the academy of that town. It was here, he got the name of Cintio, which he retained ever after, and put in the title-page of his books. The gout, which was hereditary in his family, beginning to attack him severely, he returned to Ferrara; thinking, that his native air might afford him some relief. But he was hardly settled there, when he grew extremely ill; and after languishing about three months, died on the 30th of December 1573.

His works are all written in Italian, except some orations, spoken upon extraordinary occasions, which are in Latin. They consist chiefly of tragedies: a collection of which was published at Venice 1583, in 8vo. by his son Celso Giraldi; who, in his dedication to the duke of Ferrara, takes occasion to observe, that he was the youngest of five sons, and the only one who survived his father. There are also some prose works of Giraldi: one particularly upon Comedy, Tragedy, and other kinds of poetry, which was printed at Venice by himself in 1554, 4to. As little as this Giraldi seems to be known, some make no scruple to rank him among the best tragic writers, that Italy has produced.

GIRALDUS (SILVESTER), a very learned and very eloquent man in his time, was born of noble parents, at the castle of Mainarpir, near Pembroke in South Wales, in the year 1145. Discovering an early inclination for the service of the church, he was put to books; and his uncle, who was bishop of St. David's, took special care of his education. When he had made a proper advancement, he was sent to France, and studied theology at Paris under Peter Comestor; for theology, it seems, was then its most flourishing state in that city. Having finished his own pursuits, he thought himself capable of reading lectures to others; and accordingly did so, upon the Belles Lettres and Rhetoric in the English-college there. He returned to England about the year 1172, and brought with him so high a reputation for his learning and zeal for the church, that Richard, archbishop of Canterbury, and the pope's legate, pitched upon him in 1175, to collect some neglected tithes, and reform some abuses, in the principality of Wales. He was invested with an extraordinary commission; and he exerted himself so

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so vigorously, that in the course of his progress, he suspended an archdeacon for keeping a concubine. In 1176, the bishop of St. David dying, he was named with three others, to be presented to the king, but declined it. The same year he went to Paris, in order to study the canon law. He spent three years upon it; and with so much success, that he was offered the professorship in the university there: but refused to accept it, as designing to go to Bologna to perfect himself in that science. He returned to England in 1180; and in 1184, became known to Henry II. who, moved with his great merit and abilities, sent him the year after, as secretary, with his son prince John into Ireland. John returned with his army the same year: but Girald stayed some months longer in Ireland, to search for antiquities, and to make a topography, or description of the isle; for which purpose he travelled all over it, and did not pass over to Wales till 1185. He afterwards spent some time in composing his own memoirs, and then went to Oxford; where he employed three whole days in reciting them publicly. The bishopric of St. David's becoming vacant in 1198, he was elected a second time: but a dispute arose about it, for the settling of which he himself went to Rome in the year 1200. He did not succeed, having a rich competitor to vie with: *erant tum enim omnia venalia Romæ*, for all things were then venal at Rome; as they were before, and have been ever since. He lived till he was above seventy years of age, and was the author of many works; some of which have been printed, some remain in manuscript. He was a prodigious enemy to the monks, whom he has treated very severely; and it was a common saying with him, a *Monachorum malitia libera nos, Domine*, "from the malice of the Monks, good Lord, deliver us." Bishop Tanner makes it almost a matter of wonder, that a man in such a dark and ignorant age, could be so universally learned, and withal so eloquent, as Giraldus was. However, he had other qualities in common with his neighbours: for he was credulous and superstitious in the highest degree; and there were no dreams or visions so senseless and extravagant, which he did not believe to be divine Revelations.

The only works of his, which a reader can have any curiosity to see, are his *Topographia Hiberniæ*, *five de Mirabilibus & Habitatoribus Hiberniæ libri tres*, ad Henricum II.—*Expugnatio Hiberniæ*, *five Historia Vaticinalis de expugnata ab Anglis Hibernia*.—*Itinerarium Cambriæ*.—*Descriptio Cambriæ*. These are all to be found in a collection published by

by Camden at Francfort 1602, in folio, under the title of *Anglica, Normannica, et Cambrica, a veteribus scripta*. His three books, *De rebus a se gestis*, together with other pieces, are published by Wharton in the second volume of *Anglia Sacra*: and in the Lambeth and Cotton libraries there are still extant some things in manuscript, as among others, *Liber Carminum & Epigrammatum*, and *De principis instructione Distinctiones tres*; which last, Cave tells us, ^{Hist. Lit. vol. ii.} is a pretty long work, but well deserving to be read.

GLANDORP (MATTHIAS), an eminent physician of Germany, was born in the year 1595 at Cologne, in which town his father was a chirurgion. His first application to letters was at Bremen; from whence he returned to Cologne, and devoted himself to philosophy, to physic, and chirurgery. He studied four years under Peter Holtzem, who was the elector's physician, and professor in this city; and he learned the practical part of chirurgery of his father. To perfect himself in these sciences, he went afterwards into Italy, and made some stay at Padua; where he greatly benefited himself by attending the lectures of the celebrated Jerome Fabricius, ab aquapendente, Adrian Spigelius, and Sanctorius. He was here made doctor of physic. After having visited the principal towns of Italy, he returned to his country in 1618, and settled at Bremen; where he practiced physic and chirurgery with so much success, that the archbishop of this place made him his physician in 1628. He was also made physician of the republic of Bremen. The time of his death is not precisely known: but the dedication of his last work is dated October the 8th, 1632, so that he could not be dead before, as some Journalists have asserted, though it is probable he was soon after. He published at Bremen, *Speculum Chirurgorum*, in 1619; *Methodus Medendæ Paronychiæ*, in 1623; *Tractatus de Polypo Narium affectu gravissimo*, in 1628; and *Gazophylacium Polypusium Fonticulorum & Setonum Reseratum*, in 1633. These four pieces were collected and published, with emendations, under the title of his works, at London, in 1729, 4to. with his life prefixed: and it must needs suggest an high opinion of this physician, when it is considered, that though he died a young man, yet his works should be thought worthy of a republication, a hundred years after; when such prodigious improvements have been made in philosophy, physic, and sciences of all kinds, of which he had not the benefit.

GLANVIL (JOSEPH) a learned and florid writer in the seventeenth century, was born in the year 1636, at Plymouth in Devonshire, where he probably received the first rudiments of his education, and at sixteen years of age he was sent to Oxford, and entered a Bachelor of Exeter-college, April 19, 1652; he was placed under Samuel Conant an eminent tutor, and having made a good proficiency in his studies, he proceeded bachelor of arts, Oct. 11, 1655. The following year, about Midsummer, he removed to Lincoln-college, probably upon some view of preferment. Taking his master of arts degree, the 29th of June 1658, he assumed the priestly office (A) and became chaplain to the famous Francis Rouse, Esq; then made provost of Eton-college by Oliver Cromwell, and designed for one of his upper-house [of Lords.] Had this patron lived a little longer, Mr. Glanvil's expectations would, no doubt, have been fully answered, since he intirely complied with the principles of the then prevailing party, to whom his very prompt pen must needs have been serviceable. But Mr. Rouse dying the same year, he returned to his college in Oxford, and pursued his studies there during the subsequent distractions in the state.

About this time, among others of his party, he became acquainted with the famous Mr. Richard Baxter, who entertained a great opinion of his genius, and continued his respect for him after the restoration, when he renounced his principles. The friendship was also still kept up on our author's side, who on the 3d of September, 1661, addressed an epistle to this friend, professing himself to be an admirer of his preaching and writings, he also proferred to write something in that friend's defence, but yielded to his advice, not to sacrifice his views of preferment to their friendship (B).

Accordingly he had the prudence to take a different method, and turning his thoughts to a subject not only inoffensive in itself, but entirely popular at that time, viz. a defence of experimental philosophy, against the national way of Aristotle and the schools; he published it this year under the title of "The vanity of dogmatizing, or Confidence in opinions manifested, in a Discourse of the shortness and uncertainty

(A) Assumed it, that is, without any kind of ordination, according to the principles of the sectaries at that time, of which his patron Rouse was a ring-leader. This added to Mr. Wood's silence about his having any orders, and his taking orders in the

church of England after the restoration, is the ground of the conjecture, that he assumed the priesthood.

(B) Baxter's true Defence of the meer Nonconformists, c. xiv. Lond. 1681. Kennet's Regist. p. 609.

“ of our knowledge and its causes, with some Reflections on Peripateticism, and an apology for Philosophy,” Lond. 1661, 8vo. Those meetings, which gave rise to the Royal Society, were much frequented at this time (c) and encouraged by learned men of all persuasions, so that this small discourse introduced him to the knowledge of the literary world in a very favourable light, and he had an opportunity of improving it by the weakness of an antagonist, whom he answered in an appendix to a piece called, “ Sceptis scientifica, or confessed Ignorance the way to Science, in an Essay on the vanity of Dogmatizing, and confident opinion,” Lond. 1665, 4to. Our author dedicated this piece to the Royal Society, in terms of the highest respect for that institution, and the Society being then in a state of infancy, and having many enemies as might be expected in a new design, seemingly threatening the ruin of the old notional way of philosophizing in the schools; the sceptis was presented to the council by Lord Brereton, at a meeting December 7, 1664, when his lordship also proposed the author for a member, and he was elected accordingly at the next meeting, held on the 14th of that month (d).

The truth is, he had promised so much from that noble plan, that there was an apprehension it might rather be a prejudice than any advantage to them, by raising expectations which they should not answer (e); but as Mr. Glanvil’s wit led him to means above the common road, so he was too fond of a gay colouring, which frequently betrayed him to overcharge his subject, his wit promptly running into excess. He observes, himself, in regard to his first piece, that it was a fortuitous, undesigned, abortive, and equivocal effect of a very diverse intention, his first design being only to correct

(c) Birch’s History of the Royal Society, vol. i. In the introduction. Mr. Wood says, he reflected with regret upon his university education, and wished he had been sent to Cambridge, where he should have had a free method of philosophizing, Athen. Ox. vol. ii. col. 664. This points evidently to Dr. Henry More, as will appear hereafter.

(d) Birch, vol. i. p. 500, 501, 504.

(e) Mr. Oldenburgh, secretary to that society, in a letter to Mr. Boyle on this occasion, dated December 10,

three days after the sceptis was presented to the society, writes thus concerning it; “ I was very glad to find it [the design of the Royal Society] to be so well understood at last by some. Though I fear the great expectation the [Glanvil] raiseth of the enterpize, may be of more prejudice than advantage to them, if they be not competently endowed with a revenue to carry on their undertaking.” Boyle’s Works, vol. v. p. 328. folio edition.

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enthusiasm (r) in a preface to another discourse upon the soul's immortality; but his considerations on that subject, which he thought a sheet would have comprised, grew so voluminous, that being too much for a preface, he was advised to print it apart; wherefore, reassuming his pen to make some additional enlargements to the beginning, where he had been most curt and sparing, his thoughts run out into that discourse.

Hence it appears, that the original plan of his design was first formed in the view of his intention, to conform to the re-establishment of the church at the restoration, in which spirit we find it was levelled against the dominant enthusiasm of the preceeding times; but that design, as he declares, being rendered less necessary, by his majesty's much wished for and seasonable return, occasioned the alteration, and accordingly, soon after its appearance in the new shape (G), he took orders in the church of England, and obtained the rectory of Winbush in Essex (H) that year. The act of conformity taking place in 1662, by virtue of which Mr. John Humphry was ejected from the vicarage of Frome-Selwood in Somersetshire, our author was presented to that living by Sir James Thynne (I) in the beginning of November. The same year, in defence of the doctrine of pre-existence, he published his *Lux Orientalis*, &c. wherein, after Origen, he endeavoured to shew that the souls of men were created all at once like the angels, that some of them having sinned and fallen, with

(r) However, he was not of a temper to throw away what he had written in that view; on the contrary, he made some additions to it, suitable to its tenour, and first preached, and afterwards printed it with the following title, *Αἰὶς Ὁμολογία*: or a seasonable recommendation and defence of reason in the affairs of religion, against infidelity, scepticism, and fanaticism of all sorts, Lond. 1670, 4to.

(e) The sceptis was, indeed, no more than his former book against dogmatizing reviewed, and more closely digested, and with better caution, and was apparently done with a view of that honour mentioned above, which he obtained by it. The remarks upon his first piece were made by Thomas de Albius or Thomas White, in a book intituled, *Sciri,*

five Sceptices & Scepticorum a jure Disputationis exclusio, Lond. 1663, 12mo. White was grandson of Plowden the famous lawyer in queen Elizabeth's time. He was a Romish priest, and esteemed the best philosopher among them in England. Mr. Glanvil, therefore, subjoined to his sceptis, *A Reply to the exceptions of the learned Thomas Albius, &c. or scire tuum nihil est*:—No doubt ye are the men, and wisdom shall die with you. He also added a letter to a friend concerning Aristotle; all penn'd with more sobriety than was shewn in the first tract.

(H) This seems to have been his first preferment in the church, as Kennet observes in his register, p. 529.

(I) Athen. Oxen. ubi supra.

the other apostolic spirits, were thrust, for their disobedience, into a state of silence and insensibility, whence they were, at several times and occasions, dropt down into these terrestrial bodies, and so doomed as a punishment for their former rebellion, to endure all the miseries of this new life (κ).

In 1663 the house of John Mumpeffon of Tedworth in Wiltshire, being disturbed by the beating of a drum invisibly every night, our author turned his thoughts to that subject, and in 1666 printed at Lond. in 4to. "some philosophical Considerations, touching the being of Witches and Witchcraft." In this piece he defended the possibility of witchcraft, which drew him into a controversy that ended only with his life: during the course of it, he proposed to confirm his opinion by a collection of several narratives relating to it. Whereupon, as he held then a correspondence with Mr. Boyle, that gentleman observing with how much warmth the dispute was carried on, gave him many just cautions about his managing so tender a subject, and hinted to him that the credit of religion might suffer by weak arguments upon such topics. In answer to which, Mr. Glanvil professes himself much obliged for those kind admonitions, and promises to be exceeding careful in the choice of his relations (L): however, he made a shift to pick out no less than twenty-six modern relations, besides that of Mr. Mumpeffon's Drummer (M).

His defence of the Royal Society procured him many friends, some of whom obtained for him the rectory of the Abbey-church at Bath, into which he was inducted June 23, the same year 1666. From this time he fixed his residence in that city; and continuing, on all occasions, to testify his zeal for the new philosophy, by exploding Aristotle, he was de-

(κ) As imaginary as this doctrine is, our author scruples not to recommend it to the public, as serviceable to religion; maintains its consistency with the frame of orthodox divinity, &c. In this he plainly follows Dr. Henry More, being, indeed, a congenial disciple of his. See our author's "Lux Orientalis, &c." Lond. 1662, rama.

(L) Boyle's Works, vol. v. p. 244, 628.

(M) These relations were not printed till after his death, in a piece intituled, Sadducismus Triumphans, in two parts, Lond. 1681, 8vo. and again in 1682, with large additions

by Dr. Henry More, the editor of both editions; to whom our author had addressed a letter on the subject: and in an appendix to the first part concerning the possibility of apparitions, there is added, an account of the nature of a spirit, translated by our author, from the two last chapters of Dr. More's Encheridion Metaphysicum. This confirms our observation concerning Mr. Glanvil's Moriasm; and we shall venture another remark, by way of conjecture, that the famous story of Mumpeffon's drummer probably gave birth to Mr. Addison's comedy called "the Drummer."

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fired to make a visit to Mr. Robert Crosse, vicar of great Chew near Pensford in Somersetshire, a great zealot for the old established way of teaching in the schools. Our Author accepted the invitation, and going to Pensford in 1667, happened to come into the room, just as the vicar was entertaining his company with the praises of Aristotle and his philosophy; after their first civilities were paid, he went on with his discourse, and applying himself to Mr. Glanvil, treated the Royal Society and modern philosophers with some contempt. Mr. Glanvil not expecting so sudden an attack, was in some measure surprized, and did not answer with that quickness and facility as he otherwise might probably have done. But afterwards, both in conversation and by letters, he attacked his antagonist's assertion that Aristotle had more advantages for knowledge than the Royal Society, or all the present age had or could have, because he did, *totam peragrarè Asiam*, travel over all Asia (N).

Neither did Mr. Glanvil rest the matter so, he laid the plan of a further defence of the Royal Society; but bishop Sprat's history of that Society being then in the press, he waited to see how far that treatise should anticipate his design, and upon the publication of it in 1667, finding there was room left for him, he pursued his resolution; (O) and printed his piece the

(N) Mr. Wood tells us, that Crosse had been fellow of Lincoln college, and was preferred by the parliament to this rich vicarage of great Chew, where, leaving his fellowship, he settled in 1654, and was constituted an assistant to the commissioners for ejecting ignorant, &c. ministers. At the restoration he conformed, and so held his living. While in the university he was accounted a noted philosopher and divine, an able preacher, and well versed in the fathers and school-men. *Ath. Ox.* vol. ii. col. 752, 753.

(O) After bishop Sprat's MS. was read to the Royal Society, October 1664, Mr. Oldenburg, in a letter to Mr. Boyle, dated November 24, following, remarked that he knew not whether there was enough said in it of particulars; and in another letter, dated October 1, 1667, after that history was printed, and ready for publication, he wrote as follows. There is a certain gentleman, a flo-

rid writer, one of our own royal collegiates, who intends to print shortly; some paralipomena relating to the history of our Society; wherein he means to take notice of the performances of some eminent members thereof, more than has been done by Mr. Sprat; and further to recommend and vindicate the modern experimental philosophy, by representing the advantages of this way of trials, both for light and use, above that of former times. It had been extant, I find by some letters, ere this, but that he staid for Mr. Sprat, to see what room he had left for his thoughts, and finding now that he has not throughout prevented him, he seems resolved to pursue his design, though it will not make above half a dozen sheets, and therein to acknowledge some grand contributions to philosophy, that have been omitted by the other. This is but just, and has therefore received encouragement from me, together with the suggestion

the following year, with this title, expressing both the motives of writing it, "Plus ultra, or the progress and advancement of Knowledge since the Days of Aristotle, in an account of some of the most remarkable late improvements of practical useful Learning, to encourage Philosophical endeavours, occasioned by a Conference with one of the notional way," 1668, 12mo. In some parts of this piece he treated the Somersetshire vicar with some rough railery (P), which in return brought our author into a very rude and scurrilous dispute with Mr. Henry Stubbe, physician at Warwick. In this petulant way, however, of managing the controversy, Mr. Glanvil appeared equal, if not superior to his opponents, at least he had the last blow in it (Q). But

suggestion of some particulars, which this author could not be acquainted with so well as the suggester. Boyle's Works, vol. v. What the author here intimated was evidently Mr. Joseph Glanvil's, and the book his "Plus Ultra." Birch's hist. of the Royal Society, Vol. ii. p. 197.

(P) The vicar returned the language in a piece which was denied the press both at Oxford and London for its scurrility. However, Mr. Glanvil some-how obtaining the contents, got them printed at London, with proper remarks of his own, under the title of the Chew-gazette; but of these there were only 100 taken off, and those dispersed into private hands, to the end, as Glanvil said, that Crosse's shame might not be made public, &c. That a specimen also of the learning he shews in school scraps, and little ends of verse, and children's phrases, which are all his reading, might be discovered. After this letter was abroad, Crosse wrote ballads against our author and the Royal Society; while other wags at Oxford, pleased with the controversy, made a doggrel ballad on them both, which began thus.

Two gospel knights,
Both learned wights,
And Somerset's renown'd;
The one in village of the shire,
But vicarage too great I fear,
The other lives in town-*x*.

Mr. Glanvil tells us, that Crosse wrote a book called Biographia, containing rules how lives are to be written, &c. Athen. Oxon. where last cited.

(Q) Dr. Stubbe was then, as Mr. Wood observes, a summer practitioner at Bath, and bearing no good will to the conceited proceedings of Glanvil, took Crosse's part, and encouraged him to write against the virtuosi, and at the same time entered the lists himself, and the following pamphlets passed between them. 1. "The Plus Ultra reduced to a Non-plus, &c." 1670, 4to. Stubbe. 2. A prefatory Answer to Mr. Henry Stubbe, the Dr. of Warwick, wherein the Malignity, &c. of his Animadversions are discovered, 1671, 12mo. Glanvil. 3. A Preface against Eccebolus Glanvil, F. R. S. subjoined to his Reply, &c. Oxford 1671, 4to. Stubbe. The doctor also fell upon his antagonist, in his epistolary discourse concerning phlebotomy, Lond. 1671, 4to. upon which Mr. Glanvil immediately published a farther discovery of Mr. Stubbe, in a brief Reply to his last pamphlet, Lond. 1671, 8vo. to which was added, ad clerum Somersetensem Epistola, ΠΡΟΣΦΩΝΗΣΙΣ. And the doctor, among other things, having censured the new philosophy, as tending to encourage atheism, our author published his Philosophia Pia, &c. Lond. 1671, 8vo. This closed the controversy.

when Dr. Meric Casaubon entered the lists and managed the argument with more candor and greater knowledge, he chose to be silent; because, not willing to appear in a controversy with a person, as he says, of fame and learning, who had treated him with so much civility, and in a way so different from that of his other assailants (R).

While he was thus pleading the cause of the institution in general, he shewed himself no unuseful member in respect to the particular business of it. The Society having given out some queries to be made about mines, our author communicated a paper in relation to them in Mendip-hills; and such as respect the Bath, which was well received, ordered to be registered, and afterwards printed in their transactions (S).

In the mean time he was far from neglecting the duties of his ministerial function: on the contrary, he distinguished himself so remarkably by his discourses from the pulpit, that

(R) Dr. Casaubon's Animadversions were published in a letter to Peter du Moulin, D. D. concerning natural and experimental Philosophy, &c. Cambridge, 1669. The doctor observes that Mr. Glanvil does not want words to set out his matter to the best advantage, and closes his letter with the following candid words. "What I had to except
" against the book you brought me,
" I have told you; I must now
" thank you for it; for in very truth,
" his divinity at the end, which is
" somewhat mystical (I hope I do
" not understand it) and those two
" particulars; his contempt of Ari-
" stotle, and his censuring all other
" learning, besides experimental phi-
" losophy, and what tendeth to it,
" as useless, and meer wrangling
" and disputing excepted; I have
" read the rest, wherein he doth give
" us an exact account of late discov-
" eries with much pleasure, &c." This piece is mentioned by our author, in the close of his prefatory answer to Stubbe, where he tells us, he had answered the strictures in a particular discourse which he thought to publish next, when he reckoned with Stubbe: but he afterwards changed his mind.

(S) The first of these was registered October 10, 1667, and print-

ed in the Phil. Trans. No. 28, and the two others in No. 39, and 49. In his account of the Bath water he supposes it to be a mixture from several springs of mineral water of a different nature; to confirm which he observes, "That in 1639, the hot-
" bath was much impaired by the
" breaking out of a spring, which
" the workmen at last found again
" and restored: that in digging they
" came to a firm foundation of fac-
" titious matter, which had holes in
" it like a pumice stone, through
" which the water played, so that (says
" he) 'tis like the springs, which
" are brought together by art," which probably was the necromancy the people of ancient times believed and reported to have contrived and made these baths: as in a very ancient MS. I find these words; "When
" Lud Hudibras was dead, Bladud
" his son, a great necromancer, was
" made king, and he made the won-
" der of the hot-bath by necroman-
" cy, and he reigned 21 years, and
" after he died, and lies at the new
" Troy." And in another old chronicle 'tis said, "that king Bladud
" sent to Athens for necromancers to
" effect this great business; who 'tis
" like, were no other than cunning
" artificers, well skilled in architec-
" ture and mechanics."

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He was frequently desired to preach upon public and extraordinary occasions, and several of these sermons were printed in a collection after his death. But in justice to his memory, we must not omit to mention one which was never printed. His old Antagonist, Dr. Henry Stubbe, coming to attend some of his patients at Bath, and going thence on a visit to Bristol, had the misfortune, on his return, to fall from his horse into a river, which, though shallow, proved sufficient to drown him: his corps being interred in the abbey-church, our rector paid an honourable tribute to his memory, in a funeral sermon on the occasion. (r). Mr. Glanvil also wrote an "Essay concerning Preaching," for the use of a young divine, to which he added, "a seasonable Defence of Preaching, and the plain Way of it." This was chiefly levelled against that affectation of wit and fine speaking which begun then to be fashionable. This essay was published in 1678, and the same year he was collated by his majesty to a prebend in the church of Worcester, and installed June 22.

This promotion was procured by the interest of the marquis of Worcester, to whom his wife was something related, and it was the easier obtained as he had been chaplain in ordinary to the king, ever since the year 1672. In which year, July 27, he exchanged the vicarage of Frome for the rectory of Street, with the chapel of Walton annexed, in Somersetshire. This commodious exchange was easily compassed, since both the livings were in the patronage of Sir James Thynne.

He published a great number of tracts besides what have been mentioned, a list of which may be seen below (u). As he had a lively imagination, and a flowing stile, these came from him very easily, and he continued the exercise of his

(r) Ath. Ox. vol. ii. col. 568.

(u) These are. 1. A Blow at modern Sadducism, &c. Lond. 1668, to which was added. 2. A Relation of the fancied disturbance at the house of Mr. Mumpesson, as also. 3. Reflections on Drollery and Atheism. 4. Palpable Evidence of Spirits and Witchcraft, &c. Lond. 1668. 5. A Whip for the Droll Fidler to the Atheist, Lond. 1668. 6. Essays on several important Subjects in Philosophy and Religion, 1676, 4to. 7. An Essay concerning Preaching, Lond. 1678, 8vo. to which was added. 8. A seasonable De-

fence of Preaching, and the plain Way of it. 9. Letters to the Dutchess of Newcastle. 10. He also published two discourses, in "A Discourse of Truth," by George Rust, with a pretty large preface by our author. And "The Way to Happiness and Salvation," Lond. 1677, 12mo. and again in 1683, with annotations by Dr. Henry More. 11. Three single Sermons, besides four printed together, under the title of Seasonable Reflections and Discourses, in order to the Conviction and Cure of the Scoffing Infidelity of a degenerate Age.

pen to the last; the press having scarcely finished his piece intitled, "The zealous and impartial Protestant, &c." in 1680, when he was attacked by a fever, which baffling the physician's skill, cut him off in the vigour of his age. He died at his house at Bath, November 4th of the same year, about the age of forty-four. Mr. Joseph Pleydal, archdeacon of Chichester, preached his funeral sermon (w) on the 9th of that month, when his corps was interred in his own parish church, where a decent monument and inscription was afterwards dedicated to his memory by Margaret his widow, sprung from the Selwins of Gloucestershire. She was his second wife, having been married first to Mary Stocker, but he had no issue by either match.

Soon after his decease, several of his sermons, and other pieces, were collected and published with the title of, "Some Discourses, Sermons, and Remains," Lond. 1681, 4to. by Dr. Henry Horneck, who tells us, that death snatched him away when the learned world expected some of his greatest attempts and enterprizes. The Dr. has given us a very advantageous character, or rather an elogium of him and his writings: the substance of which is, That his wit lay out of the common road, that as he valued no notions that were mean and trivial, so those he sent abroad favoured of more than ordinary genius. His soul, continues the doctor, seemed to be spun of a finer thread than those of other mortals, and things looked with another face, when they passed thro' the quicker fire of his laboratory. Some curious artists, though their work is materially the same with that of meaner artificers, yet the shape they give it, and the neatness of the fabric, makes it seem a thing composed of different ingredients. Even the most obvious truths, continues he, coming from our author, received an additional lustre, and that meat which familiarity made in a manner nauseous to some nicer palates, when dressed with his sauce, became more poignant, and consequently more agreeable. His discourses from the pulpit, as they were very solid, so they were, which is the grace and life of them, pathetic. And by his zeal and favour, one might guess how great his desire to God for Israel was, that they might be saved.

Though he met with disappointments sometimes, yet he remembered he was a christian, and as he was not without his crosses, so he carried himself under them like a true philo-

(w) It was afterwards printed, in the close of it he says, he had once thought to have given the audience his character, but was not ashamed to tell them, he found himself not able to do it worthy of them.

sopher. His mind seemed to be serene when things went most contrary to his wishes, and whatever storm the inconstancy and fickleness of sublunary objects threw upon him, still he felt a calm beyond that of Socrates, when the ungrateful Athenians sent him the fatal draught to drink his death. He had a mind fitted for contemplation, and his thought could dwell on a divine object, till he had sucked out the cream and marrow. His divinity, as well as his philosophy, was free from dogmatizing, and while he tied himself to no ἀὐτὸ ἔφη [ipse dixit] master, he arrived to a clearer apprehension of truth and error. The divine Plato was somewhat dearer to him than the subtler Aristotle, and it cannot be otherwise where souls long to be transformed into the image of the deity. Nothing seemed to engross his desire so much as the reformation of the unbelieving world, and, indeed, there were few men fitter for that enterprize, God having blessed him with a considerable stock both of reason and eloquence.

We have given a longer transcript of his elogium, because the stile is really an exact specimen of our author's; more florid than elegant. Mr. Wood, who knew him, speaks with more impartiality, and gives him this character (with which, he says, those that knew him will without doubt concur;) That he was a person of more than ordinary parts, of a quick, warm, spruce, and gay fancy. He had a very tenacious memory, and was a great master of the English language, expressing himself therein with easy fluency, and in a manly, yet, withal, a smooth stile (x); but that, as to his temper, he was conceited. With respect to his religion he was a Latitudinarian, and he started many new fangled and fanciful hypotheses in philosophy: the first of these ingredients shews itself (according to the nature of it) foremost in all his compositions. The second is seen in several of them, but more particularly in his piece, "The zealous and impartial Protestant, and is intimated also by Mr. Baxter, who having stiled him a man of more than ordinary ingenuity, observes that he was one of themselves here, though a triumphant conformist, and not the greater contemner of nonconformists. As to the last of these remarks, whoever will give himself the trouble of look-

(x) Mr. Wood also observes, that since it is not easy to find an author our author used to say himself, that who revised his performances oftner, he was more fortunate in his first or altered them more; though Mr. thoughts, than in his corrections. Wood says, they were still the same. However that be, 'tis certain his in substance. Ath. Ox. vol. ii. col. practice is non-consonant thereto, 663, 664.

ing ever so little into his writings, especially his *Lux Orientalis*, &c. and his *Sadducismus Triumphatus*, will find evidences, more than enough, of our author's new fangled hypotheses. His apologist, Dr. Horneck, did not venture to deny it, and has only given the representation of it in the glass of flattery, when he tells us that his wit lay out of the common road, his fertile brain soared above the common level, and that he valued no notions that were mean and trivial.

In reality these fancies were congenial to him, being the effect of a too creative imagination, such as his evidently was, which, indeed, run away with his reason and sense; the enchanting figures of which creation so far captivated his understanding, that he never saw the ridiculous inconsistency of perpetually talking and writing against the notional way of Aristotle and the schools, while his teeming imagination was every now and then exposing the visionary philosopher. This was so much his nature, that at his first appearance in public, he set out with a defence of Campanella's most extravagant doctrine of a man's investing himself with the thoughts of another, by the force of imagination. The story is entertaining, and therefore we shall present the reader with it as follows. 'That one man, says he, should be able to find
' the thoughts of another, and determine them to their particular objects, will be reckoned among the first rank of
' impossibles; yet by the power of advanced imagination it
' may very probably be effected, and history abounds with instances. I shall trouble the reader but with one, and the
' hands from which I had it, make me secure of the truth of it.'

" There was lately a lad at the university of Oxford, who
" being of very pregnant and ready parts, and yet wanting
" the encouragement of preferment, was, by his poverty,
" forced to leave his studies there, and cast himself upon the
" wide world for a livelihood. Now his necessities growing
" daily on him, and wanting the help of friends to relieve
" him, he was at last forced to join himself to a company of
" vagabond gypsies, whom occasionally he met with; and to
" follow their trade for a maintainance. Amongst these extravagant people, by the insinuating subtilty of his carriage, he quickly got so much of their love and esteem,
" as that they discovered to him their mystery, in the practice
" of which, by the pregnancy of his wit and parts, he soon
" became so good a proficient, as to be able to outdo his instructors. After he had been a pretty while exercised in
" their trade, there chanced to ride by a couple of scholars
" who had formerly been of his acquaintance. The scholars
" quickly

“ quickly spied out their old friend among the gypsies,
 “ and their amazement to see him among such a society,
 “ had well nigh discovered him, but by a sign he prevented
 “ their owning him among that crew; and taking one of
 “ them aside privately, desired him, with his friend, to go
 “ to an inn not far distant from thence, promising there to
 “ come to them: they accordingly went thither, and he fol-
 “ lows: after their first salutations, his friends enquire how
 “ he came to lead so odd a life, and to join himself to such
 “ a cheating beggarly company.

“ The scholar gypsy having given them an account of the
 “ necessity, which drove him to that kind of life, told them,
 “ that the people he went with were not such impostors as
 “ they were taken for, but that they had a traditional kind
 “ of learning among them, and could do wonders by the
 “ power of imagination, and that himself had learned much
 “ of their art, and improved it farther than themselves could:
 “ To evince the truth of which, he told them he would re-
 “ move into another room, leaving them to discourse toge-
 “ ther, and upon his return tell them the sum of what they
 “ had talked of, which he accordingly performed, giving
 “ them an account of what had passed between them in his
 “ absence. The scholars being amazed at so unexpected a
 “ discovery, earnestly desired him to unriddle the mystery; in
 “ which he gave them satisfaction, by telling them that what
 “ he did was by the power of imagination, his fancy binding
 “ theirs; and that himself had dictated to them the discourse
 “ they held together while he was from them. That there
 “ were warrantable ways of heightening the imagination to
 “ that pitch, as to bind another's, and that when he had com-
 “ passed the whole secret, of some parts of which he said he
 “ was yet ignorant, he intended to leave their company, and
 “ give the world an account of what he had learned.

“ Now, continues Mr. Glanvil, that this strange power
 “ of the imagination is no impossibility, the wonderful signa-
 “ tures of the fœtus, caused by the imagination of the mo-
 “ ther, is no contemptible item. The sympathies of laugh-
 “ ing and gaping are resolved into this principle, and I see
 “ not why the fancy of one man may not determine the co-
 “ gitation of another rightly qualified, as easily as his bodily
 “ motion. This influence seems to be no more unreasonable
 “ than that of one string of a lute upon another, when a
 “ stroke on it causeth a proportionable motion in the sympa-
 “ thizing consort, which is distant from it, and not sensibly
 “ touched. Now if this notion be strictly verifiable, it yields

“ us a good account how angels inject thoughts into our
 “ minds, and know our cogitations; and here we may see
 “ the source of some kinds of fascination. If we are pre-
 “ judiced against the speculation, because we cannot conceive
 “ the manner of such an operation, we shall, indeed, re-
 “ ceive no helps from the common philosophy; but yet the
 “ hypothesis of a mandane soul lately revived by that incom-
 “ parable Platonic and Cartesian Dr. Henry More, will
 “ handsomely relieve us.

“ Or if any would rather have a mechanical account, I
 “ think it may probably be made out some such way as follows,
 “ Imagination is inward sense; to sense is required a mo-
 “ tion of certain filaments of the brain, and consequently in
 “ imagination there is the like, they only differing in this;
 “ that the motion of the one proceeds immediately from ex-
 “ ternal objects, but that of the other hath its immediate rise
 “ within us. Now then, when any part of the brain is
 “ strongly agitated, that which is next, and most capable to
 “ receive the motive impress, must in like manner be moved:
 “ now we cannot conceive any thing more capable of mo-
 “ tion, than the fluid matter that is interspersed among all
 “ bodies, and contiguous to them; so then the agitated
 “ parts of the brain begetting a motion in the proxime
 “ Æther, it is propagated through the liquid medium, as we
 “ see the motion is, which is caused by a stone thrown into
 “ the water. Now, when the thus moved matter meets
 “ with any thing like that from which it received its primary
 “ impress, it will proportionably move it, as it is in musical
 “ strings tuned unisons; and thus the motion being conveyed
 “ from the brain of one man, to the fancy of another, it is
 “ there received from the instrument of conveyance, the
 “ subtil matter, and the same kind of strings being moved
 “ and much-what after the same manner as in the first ima-
 “ ginant, the soul is awakened to the same apprehensions as
 “ were those that caused them.

“ I pretend not to any exactness or infallibility in this ac-
 “ count, foreseeing many scruples that must be removed to
 “ make it perfect. It is only a hint of the possibility of me-
 “ chanically solving the Phænomenon, though very likely it
 “ may require many other circumstances completely to make
 “ it out” (Y).

(Y) Vanity of dogmatizing, chap.
 XX. P. 195. 'Tis true he left this
 story out in the second appearance of
 that treatise, under the title of scēp-

fis scientifica, but the doctrine and
 his reasoning upon it were still pre-
 served.

This will undoubtedly pass for perfect moriaſm, a complete viſionary rant. The conceit is ſo much the ſame with that of Campanella, and the reaſoning with that of Gaſſarel, that I will venture to add a conceit not more fanciful than this philoſophic dream, which is, that our author had ſeen it in the “unheard of Curioſities” of the latter (z). This will appear far from improbable, when it is conſidered that Gaſſarel’s treatiſe was tranſlated into Engliſh by Mr. Childmead, M. A. of Chriſt-church college in Oxford, and publiſhed in 1650, only two years before Mr. Glanvil’s admiſſion into that of Exeter, when the marvelous, with which it is abundantly replete, and which has ſo many charms for the imagination, muſt have remained in its full eclat; and conſequently cannot be ſuppoſed to have eſcaped our author’s hands.

(z) Chap. vi. parag. 13. concerning the power of Talifmanical figures in phyſiognomy, and the manner how to know the natural inclinations of any man according to Campanella.

GLISSON (FRANCIS), an eminent Engliſh phyſician, was ſon of William Gliffon of Rampiſham in Dorſetſhire, and grandſon of Walter Gliffon, of the city of Briſtol. Where he learned the firſt rudiments of his grammar is not known, but he was ſent afterwards to Caius college in Cambridge, apparently with a view to phyſic. However, as the beſt foundation for it, he went through the academical courſes of logic and philoſophy, and proceeded in arts, wherein he took both degrees; and being choſen fellow of his college was incorporated maſter of arts at Oxford, October 25, 1627 (A). From this time, applying himſelf particularly to the ſtudy of medicine, he took his doctor’s degree in that faculty at Cambridge, and was appointed regius profeſſor of phyſic in that univerſity, in the room of Dr. Ralph Winterton; he held this poſt for forty years, that is probably as long as he lived. But not chuſing to reſide conſtantly there, he offered himſelf, and was admitted, candidate of the college of phyſicians in London, in 1634, and was elected fellow September 30 (B), the enſuing year.

In the ſtudy of his art, he had always ſet the immortal Harvey before him as a pattern, and treading in his ſteps, he was diligent to improve phyſic, by anatomical diſſections and obſervations. The ſucceſs was answerable; he was appointed to read Dr. Ed. Wall’s lecture in 1639, and in executing that

(A) Wood’s Faſti. Ox. vol. i. col. 238. General Diſt. and Goodall’s account of the college of phyſicians.
(B) From college register.

office, made several new discoveries of principal use towards establishing a rational practice of physic. He continued to discharge the duties of this place, with the highest applause, till the breaking out of the civil wars, when he retired to Colchester in Essex, and followed the business of his profession, for which he was so well qualified, with great repute in those times of public confusion. He was thus employed during the memorable siege and surrender of that city to the rebels, 1648. That event, however remarkable in our annals, making little or no alteration in the doctor's affairs, he saw no occasion to remove, and therefore resided there some time afterwards.

In the midst of his practice he still prosecuted the improvement of it, by anatomical researches: upon this principle he published an account of the rickets in 1650, wherein he shews, by many anatomical observations, how the viscera of such as had died of that disorder were affected (c). This was the more curious, as the rickets had but then lately appeared in England; being first discovered in the west, in the counties of Dorset and Somerset, about fifteen years before, whence it soon found its way to London, and so spread thro' all parts of the island. In this treatise he had the assistance of two of his colleagues (d), and these, with several other fellows of the college of physicians, joining in a request to him to communicate to the public some of his anatomical lectures which had been read before them, he drew those up in a continued discourse, and printed it with this title, *Anatomia Hepatis*, Lond. 1654.

This brought him into the highest esteem among the faculty, and he was chosen one of the elects of the college the year following, and was afterwards president for several years. He published several other pieces besides those already mentioned (e). The last of which was a treatise of the

(c) The title of it is, *De Rachitide; sive morbo puerili qui vulgo the Rickets dicitur*, Lond. 1650. But tho' this disease was then of such a modern extraction, yet a treatise had been published before this of our author, viz. in 1645, 8vo. by Dr. Whistler, afterwards president of the college, with the title of *Pædosplanchnostocæ*, from the Viscera being judged to be the parts principally affected. In which opinion he was followed by our author, who likewise copied this original, in shewing what was found præternatural in the Viscera

of those that died thereof. But the cause and nature of this disorder was better explained afterwards by Dr. John Mayow, in a small treatise published upon it in 1668, 12mo. and again 1681.

(d) Dr George Bate and Dr. Ahasuerus Regemorter.

(e) These are. 1. *De Lymphæductis nuper repertis*, Amstelod. 1659, with the *Anatomica prolegomona & Anatomia hepatis*. (2) *De naturæ substantia energetica, seu de via vitæ naturæ ejusque tribus primis facultatibus*, &c. Lond. 4to. 1672.

Stomach

stomach and intestines, printed at Amsterdam in 1677 (F), not long before his death, which happened in October or November that year, in the parish of St. Bride or Bridget, London.

Mr. Wood observes, that he died much lamented, as a person to whose learned lucubrations and deep disquisitions in physic, not only Great-Britain, but remoter kingdoms, owe a particular respect and veneration. That for instance, the world is obliged to him for the discovery of the capsula communis, or vagina portæ; and that he hath likewise furnished certain marks for the more easy distinguishing the vena cava, porta, and vasa fellea, in respect to the liver. It is also said, that he gave such an excellent account of sanguification, and supported it with such strong arguments and clear experiments, that in 1684 few had doubted of the truth thereof. His treatise of the liver is indeed his chef d'Œuvre; though in his last piece on the stomach and guts, there are several ingenious problems proposed and discoursed of, both philosophical and physical; as for instance, the various colours of the cutis or cuticula, and the hair. The specifical difference of hunger and thirst, from the five other senses. Questions concerning rumination in animals, together with the structure, tenacity, and various uses of the fibres. The parenchyma of the stomach and guts. The manner of deglutition, concoction, distribution of the chyle, secretion, &c. Of the differences, causes, and signs of flatus, with their most proper discutients. Of the hypochondriac flatus. Of the parts affected in a rheumatism (G). But his physiology is not at present in any esteem.

(F) The whole title of this last treatise runs thus, Tractatus de ventriculo & intestinis, quibus præmitti-

tur alius de partibus continentibus in genere & in specie de iis, Abdominis.

(G) Goodall, ubi supra.

G N O S T I C K S, Certain heretics of the second century, so called, from their pretending to extraordinary knowledge and illumination. The main branch of this pretension lay in the combinations and genealogies of their *Æons*, or attributes of the deity: but these combinations being no better than arbitrary and precarious fancies, they differed about the number and order of these *Æons*, which disagreement made different sects among them. But the main errors, which almost all of them fell into, are these: First, They supposed a chimerical production of *Æons*, which amount to so many deities or divine attributes; Secondly, They held the creation and government of the world, to be the result and business of these *Æons*, and that the supreme Being had no hand in it;

it; thirdly, they believed the Mosaic institution, to be a rule set by the Demiurgus, or Creator of the World, whom they distinguished from the sovereign or celestial Æons, which made up the fullness of the Deity; and fourthly, they held that Christ, sent from heaven to save mankind, did not assume real flesh, and that his sufferings were only in appearance. Their principles led them to a licentious and dissolute way of living: for they maintained, that it was not only lawful but commendable to give themselves up to their appetites; and accordingly, their practice was remarkably scandalous. The Gnosticks are subdivided into several distinctions. Some of the first were called Eutuchytæ, and were the disciples of Simon Magus. It is said, that they opposed the Gospel to the Law and the Prophets; and affirmed, that Jesus Christ was not the son of him who gave the Law, but of another unknown Deity. They went also by several other names. They had many apocryphal books, in which their principals were contained, as “The Revelations of Adam; The History of Noria, Noah’s Wife;” a great many books pretended to be written by Seth; “The Prophecy of Batsuba; The Gospel of Perfection,” which was stuffed with scandalous indecencies; “Eve’s Gospel; Philip’s Gospel; Mary’s Questions and Lying-in;” from which Epiphanius reports several ridiculous and flagitious things; and many other Gospels, which they imputed to the Apostles. The learned Dr. Hammond believes, that this heresy begun in the times of the Apostles, and that St. Paul alludes to them in 1 Tim. vi. 20, and in several other places. They spread through a great part of Christendom, and lasted to almost the end of the fourth century.

GODDARD (JONATHAN), a celebrated physician and chymist, and one of the first promoters of the Royal Society, was the son of Henry Goddard, Esq; a rich ship-builder at Deptford in Kent, and was born at Greenwich about the year 1617. Being naturally industrious and of good parts, he made a quick progress in grammar learning and became fit for the university of fifteen years of age, when he was entered a commoner at Magdalen hall in Oxford, in the beginning of 1632. He staid at the university about four years, applying himself to the study of physic, and then left it, without taking a degree, to travel abroad, as was then the custom, for his further improvement in his faculty. At his return not being qualified, according to the statutes to proceed in physic at Oxford. He went to Cambridge

bridge and took the degree of batchelor in that faculty, as a member of Christ-college; after which, intending to settle in London, without waiting for another degree, he engaged in a formal promise to obey the laws and statutes of the College of Physicians there, on the 7th of November 1640: having by this means obtained a proper permission, he entered into the practice; but however, being sensible of the advantage of being elected into the college, he took the first opportunity of suing for his doctor's degree at Cambridge, which he obtained as a member of Catherine-hall, January 20, 1642. And being admitted a candidate in the College of Physicians, December 20th, following, 1643; was chosen a fellow of that Society, November 4, 1646.

In the mean time; he had the preceeding year engaged in another Society, for improving and cultivating experimental Philosophy. Our author, who was well skilled in chemistry, usually prepared his own medicines of that kind, and being provided with a good laboratory and a proper operator for the purpose; this last Society usually met at or near his lodgings in Wood-street, for the convenience of making experiments (A); in which the doctor was very assiduous, as the reformation and improvement of physic, was one principal branch of this design. Some members of that college besides our author were engaged in it, who being very sensible of how great service it would be to their art in particular, as well as to philosophy in general, to put our doctor upon anatomical pursuits, procured him to be appointed reader of that lecture in the college, March 4, 1647. He undertook this office with great chearfulness, and performed it with equal alacrity and accuracy, discoursing in a rational and perspicuous manner, on the wonders of the human frame, and explaining to his auditors with an easy and unaffected eloquence, the wisdom of the supreme Being, in the disposition of the various parts of man's body, suitable to the purposes for which he was created, and after which it is in vain to enquire by any other method than that of dissection. To make this more clear and certain, he set in a true light, the great improvements made therein by this method. A few years before he explained and made more apparent, the consequences of these, and shewed in general, that the best foundation which could be made for the superstructure of extensive knowledge, and successful practice in the profession, was the thorough knowledge in anatomy.

(A) See Dr. Wallis's account of it in the preface to Langtoft's Chronicle by Hearne.

It was from these lectures, that his great reputation took its rise; and as he, with the rest of the assembly, which met at his lodgings, had all along sided with the parliament, he was made head physician in the army, and was taken, in that station, by the then general Cromwell, first to Ireland in 1649, and then to Scotland the following year, and returning thence with his master, who after the battle of Worcester, rode into London in triumph; September 12, 1651. His physician was appointed warden of Merton-college in Oxon, December 9th following, and was incorporated doctor of physic of the university, on the 14th of January the same year, when Cromwell was the chancellor, and returning to Scotland in order to incorporate that kingdom into one commonwealth with England, he appointed our warden, together with four others his fast friends, to act as his delegates in all matters relating to grants or dispensations that required his assent (B). This instrument bore date, October 16, 1652. His powerful patron dissolving the long parliament, called a new one named the little parliament in 1653, having summoned one hundred and forty-nine persons by name to meet and take the administration of the government upon them. July the 4th, ensuing this convention, assuming the name and form of a parliament, was generally called the Little Parliament, wherein the warden of Merton sat sole representative of the university, and was appointed one of the council of state the same year.

A series of honours and favours bestowed by the usurper, whose interest he constantly promoted, could not fail of bringing him under the displeasure of king Charles II. who presently after his return to his kingdoms, removed the doctor from his wardenship, by a letter bearing date July 3, 1660, and claiming the right of nomination during the vacancy of the see of Canterbury, appointed another warden in a manner the most disgraceful to our author. The new warden was Dr. Edward Reynolds, then king's chaplain, and soon after bishop of Norwich, who was appointed expressly as successor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard (C). Thus driven from Oxford, he removed to

(B) The others were Dr. Wilkins, warden of Wadham; Dr. Goodwin, president of Magdalen; Dr. Owen, dean of Christ-church, and Cromwell's brother-in-law, Peter French, a canon of the same church. Three

of these deputies were a quorum. Wood's Fasti, vol. ii. col. 98.

(C) Our author, it is true, was strongly attached to Cromwell, which no doubt, brought this mark of the king's resentment upon him, which otherwise,

to Gresham college, where he had been chosen professor of physie on November 7, 1655.

Here he continued to frequent those meetings, which gave birth to the Royal Society; and upon their establishment by the Royal Charter in 1663, he was therein nominated one of their first council, an honour which they were induced to confer upon him, both in regard to his real merit in general as a distinguished scholar, and to his particular zeal and abilities in promoting the design of their institution. Of this we see a pregnant proof in the memoirs of that Society, lately published by Dr. Birch, where there is scarcely a meeting mentioned, in which his name does not occur for some experiment or observation made by him. At the same time he carried on his immediate business as a physician, being continued a fellow of that college by their new Charter in 1663. Upon the dreadful conflagration in 1666, which consumed the Old Exchange, our professor with the rest of his brethren removed from Gresham, to make room for the merchants to carry on the public affairs of the city.

This did not hinder him from going on to be serviceable both to natural philosophy and physie. In which last, he was not only an able but a conscientious practitioner, for which reason he continued still to prepare his own medicines, and was so fully persuaded that this, no less than prescribing them, was the physician's duty: that in 1668, whatever offence it might give the apothecaries, he was not afraid to publish a treatise, recommending it to general use. He observes that the greatest part of the apothecaries at that time, were far from being possessed of that degree of knowledge, necessary to fit them for the due execution of their own employment, notwithstanding which, they were very desirous of invading that of the physician, and of prescribing, as well as compounding of medicines: an evil, upon which he expatiates very largely, and shews what prejudicial consequences attend it, with regard to the art of physie, the progress of which it retards; as well as to the credit of the physician, which suffers often by other men's faults; and lastly, to the patients themselves, who while they seek to avoid expence,

otherwise, was not deserved by his behaviour in the college. For this we have the testimony of Mr. Wood, who was bred at Merton, and always mentions, Dr. Goddard as warden, in terms of kindness and respect. He was, indeed, the first patron to

that antiquary, who as such, dedicated his brother's sermons to him, published in 1659, and sent it him to London, bound in blue Turkey with gilt leaves, as we find it carefully set down in the history of his own life, published by Mr. Hearne.

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are brought to a condition that lays them under a necessity of parting with much more money, than what might have purchased health at first. The remedy he proposes as only capable of removing all these mischiefs, is, that physicians make their own medicines.

This, says he, would in the first place, be in all cases more speedy and more cheap, at the same time that it would remove all fear of having bad medicines employed from a motive of gain; with respect to which, no man having the interest, would then have the power, nor any having the power, could have the interest to prepare medicines unfaithfully. In the next place he clearly demonstrates, that this would be highly beneficial to the physician, as it would bring to his sight and knowledge many particulars, that must otherwise escape him; he goes even so far as to tell them, that with having recourse to this, or some method very like it, the art of physic must remain where it is, as wanting the necessary power to proceed further. In support of this, he observes, that physicians in former ages were well acquainted with most things which they dispensed, mixing them with their own hands, and very carefully observed their effects, otherwise, there had been no such art as that of physic; and from thence he infers, that the surest and most certain way of extending this art, is to resume this manner of proceeding, the perusal of books in his judgment is very far from being sufficient to give a physician, any true notion of the quality, virtues, or doses of the *Materia Medica*, because these are taken upon trust, and it is never reasonable to depend upon other men's eyes and understanding, where we may employ our own. Lastly, he insists upon it, that it is the duty of a physician, since without taking the precaution, he can never be thoroughly satisfied, that he has done, or rather that all has been done for his patient, that was in his power to do; which if he cannot be, he acts a part unworthy of his profession, below the behaviour of his predecessors, and unworthy of a liberal education. He suggests, that for want of this method, many excellent and efficacious medicines are kept as secrets, because the inventors and owners of them, are afraid of risking their own reputations, by putting their receipts into the hands of men, who have no other view than to get money; and who, therefore, may be tempted to prepare them in the manner by which they may get most money.

This treatise was received with applause. But as he found the proposal in it, attended with such difficulties and discouragements

couragements as were likely to defeat it; he pursued that subject the following year, in "A Discourse setting forth the unhappy condition of the Practice of Physic in London," 1669, 4to. We are assured, that he treated this delicate point of the abuse of physic, more warily, and with greater prudence than others. But it is certain, he was far from succeeding in his advice; and when an attempt was made by the College of Physicians, in the same view, thirty years afterwards, it met with no better success. In 1671, the damages, however unspeakable, of the fire, being more than repaired, and the city, phœnix-like, rising more complete and beautiful from its ashes, Dr. Goddard returned to his lodgings at Gresham-college, where he continued prosecuting improvements in philosophy, which were an honour to his country, till his death, when he was snatched away from them in a very sudden and unexpected manner. He used to meet a select number of friends at the crown-tavern in Bloomsbury, where they discoursed on philosophic subjects, and in his return from thence in the evening of March 24, 1674, he was seized with an apoplectic fit in Cheap-side, near the corner of Wood-street, and dropped down dead.

He left behind him a very well chosen library of books, finely bound, which he intended to have made a present to the Royal Society, as an addition to the Arundel-library, but dying without a will his intention was defeated, and they fell to his heir at law, who was his nephew by his sister, and at that time a scholar of Caius college in Cambridge. He was interred in St. Helen's church, in which parish Gresham-college stands, and his corps lies on the north side of the chancel, near the rails of the communion table, without any monument. But his memory was preserved by the drops which bore his name, and were his invention; the secret of making which, he confidently affirmed, he sold to king Charles II. for 5000 l. The Receipt has been handed about in manuscript, and may be seen below (D), but this is not

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(D) It is as follows: Take five pounds weight of human cranium, of a person hanged or dead of some violent death, two pounds of dried vipers, two pounds of hartshorn, and two of ivory. Mince the whole small, put it in two or three retorts, and distill it in a reverberatory furnace, with the same precautions, as

are ordinarily used in distilling hartshorn and vipers, to extract their volatile salt. When the vessels or receivers are cold, unlute them, and shake them well, in order to loosen the volatile salts from the sides of the vessels. Pour the whole into a large glass cucurbit, and filtrate it through a brown paper, to separate the oil which

so clear as not to be controverted. Dr. Martin Lister assures us, that he had the secret from king Charles, that it was nothing else but the volatile spirit of raw silk, rectified with the oil of cinamon, or other essential oil. The same physician also affirms, that he had found the *Guttæ-Anglicanæ*, as the drops were called by way of eminence, for their extraordinary virtue, not in any respect preferable to the common volatile spirits of hartshorn and sal ammoniac, except that the smell is more supportable (E). However that be, it is certain that they maintained their credit for many years, till the extraordinary gain made by the sale of them, put others upon searching into the same quarry, by which means they have been undermined, so that they are not at present to be met with in the shops at all. *Ruit et ipsa Roma viribus suis*. The reader will find an account of his other inventions below (F). He had several learned treatises dedicated to him as a patron of learning, all made by persons well acquainted with him, and wrote without any view of interest, where he is particularly recommended for his extensive learning, his skill in his profession, knowledge of public affairs, and generous disposition, for his candor, affability, and benevolence to all good and learned men (G). Of which there is one instance worth

Ward's
Lives of the
Gresham
Professors.

Biograph.
Britan.

which is here useless. Put the filtrated liquor in a glass retort with a sand heat, and fit a glass thereto as a recipient. Take care all things be well luted, and make a cohobation of the said matters three times: but by the way, add all the salt before separated from the receivers, and after the said cohobations, unlute the retorts, and pour the whole into a matrafs with a long neck, to which fit a suitable capital and receiver. Lute all joinings on each with a wet bladder, and set the vessel in a sand heat, by this means the volatile salt will be sublimed, and stick to the capital and upper part of the matrafs. Continue the fire, till spirit enough has rose to fuse and dissolve the salt which arose first, and then take all the fire out of the furnace, that the distillation may proceed no farther: a circumstance of the last importance, without which the medicine would be weakened by too much phlegm. As to the dose of

this remedy, they begin with seven or eight drops, increasing by degrees to forty or fifty, on pressing occasions as in apoplexies, lethargies, &c.

(E) Lister's *Exercitationes Medicinales*.

(F) Two of these are printed in Sprat's *Hist. of the Royal Society*, p. 193. 290. The first is a proposal for making wine from sugar, to which some improvements have been added since by Dr. Shaw, in his chymical lectures. 2. *Arcana Goddardiana*. These are some receipts published at the end of the second edition of the *Pharmacopœia Bateana*, Lond. 1691. There are two papers of his published in *Philosoph. Transactions*, No. 137, 138. and a great many others in *Birch's Hist. of the Royal Society*.

(G) For instance, Mr. Edmund Dickenson in *Delphi Phœnicizantes*, Oxon. 1655. 8vo. Dr. Wallis's *Mathesis Universalis*, addressed to him,

worth preserving, that he took into his apartment at Gresham, Dr. Worthington, who lodged with him for the convenience of completing that elaborate and useful undertaking, in which he was then engaged, the preparing for the press the works of the learned Mr. Joseph Mede, which he finished and published in 1664. But he more particularly claims a place in these memoirs, if it be true, what Dr. Seth Ward (H), bishop of Salisbury, attests of him, that he was the first Englishman, who made that noble astronomical instrument the telescope.

him, together with the Drs. Langbaine, Wilkinson and Wilkins, in 1656-7, 4to. Oxon.

(H) In his piece, intituled, *Ism. Bullealdi Astron. Philol. fundamenta Inquisitio brevis.* Oxon. 1653, 4to.

G O D E A U (ANTHONY), bishop of Grasse and Vence in France, was descended of one of the best families at Dreux in that kingdom, where he was born in the year 1605. Being inclined to poetry from his youth, he applied himself to it, and cultivated his genius in such sort, that he made his fortune by it. He was but twenty-four years of age when he became a member of that Society, which met at the house of Mr. Conrart to confer upon subjects of polite learning, and communicate their performances in that way. From this Society cardinal Richlieu took the hint, and formed the resolution of establishing the French Academy for Belles Lettres; and our author in a few years obtained the patronage of that powerful ecclesiastic.

Mr. Godeau's inclination had always led him to divine poetry, and his first essay therein, was a paraphrase in verse, on the Psalm, "O all ye works of the Lord, praise ye the Lord." This poem was universally commended in its original dress. That encouraged him to work it up to greater perfection, which he did by enriching it by degrees with maxims of the purest morality. These he enforced with admirable eloquence, which was natural to him, in the pulpit, and he took care at the same time to impress the practice of them by his own example.

So much distinguished merit, did not escape the watchful eye of the prime minister, and the bishopric of Grasse becoming vacant in 1636, he recommended our divine to the king, who presently conferred it upon him, and he was consecrated thereto in December the same year at St. Magloire, by the bishop of Chartres, assisted by the bishops of Dardanie and St. Papoul. As soon as this was over, he immediately

diately repaired to his diocese, and applied himself to the function of his office. He held several synods, composed a great number of pastoral instructions for the use of his clergy, and restored the ecclesiastical discipline, which had been almost intirely neglected. He obtained from pope Innocent X. a bull for uniting the bishopric of Vence to that of Grasse, as his predecessor William le Blure had done before him from pope Clement VIII. And the thing was both fit and reasonable in itself, the joint revenue of both sees not amounting to above ten thousand livres, about four hundred and fifty pounds sterling; the districts contained no more than thirty parishes, and the cities of Vence and Grasse being only three leagues asunder. However, as he found the clergy and people of Vence against the union, he chose to give up his right rather than "engage in a law-suit," and contented himself with Vence alone.

He assisted in several general assemblies of the clergy, which were held in the years 1645 and 1655, wherein he vigorously maintained the dignity of the episcopal order, and the system of pure morality (A), against those who opposed both. These necessary absences excepted, he constantly resided upon his diocese, where he was perpetually employed either in visitations, preaching, reading, writing, or attending upon the ecclesiastical or temporal affairs of his bishopric, till Easter-day, April 17, 1671, when he was seized with a fit of an apoplexy, the effects of which put a period to his life, on the 21st of the same month, at the age of sixty-seven.

He was a very voluminous author, and wrote a great number of things both in prose and verse (B), but the present age will be satisfied with the mentioning of two, one in each way, as only worth any notice. His "Ecclesiastical History," in three vols. fol. The first of which appeared in 1653, containing the History of the first eight centuries; but as he never finished the other two, nothing of them was ever printed. Hereby, however, he obtained this merit, that he was the first person who gave a faithful and agree-

(A) One of his best pieces is upon this subject, and was published in 1709, with the title of Christian Morals for the instruction of the clergy of the diocese of Vence, and was afterwards translated into English by Basil. Kennet.

(B) Moreri gives the titles of no

less than fifty; and then concludes thus: "Our author also wrote christian eclogues, several poems, and poetical pieces, which are more commendable for the sentiments of piety which they inspired, than for the beauty and harmony of the versification."

able Church History in the French language. His other performance is his “ Translation of the Psalms into French “ Verse.” These were so well approved, that those of the Reformed Religion, have not scrupled to use them at home in their families, instead of the version of Marot, which is adapted and consecrated to the public service (c). However, the celebrated Jesuit, Vavassour, wrote a piece on purpose, to prove that our author had no true taste for poetry (D), and that excellent judge of these matters, Mr. Boileau, remarks several defects in his poetical performances.

Pelisson in Hist. de l' Academie Françoise. Dupin's Bibliotheque des Auteurs Ecclesiastiques de xvii siecle. Nicéron's Memoirs, &c. tom. xviii. p. II.

- (c) The title of it is, “ Godellus the preface to an Essay towards a paraphrase on the Psalms, &c. by “ utrum Poeta.”
- (D) See a Critique upon them, in Basil Kennet in 1706, 8vo.

GODOLPHIN (JOHN), an eminent civilian of England, third son of John Godolphin, Esq; was descended from the antient family of his name in Cornwall, being born November 29, 1617, at Godolphin in the island of Scilly. After a suitable preparation of grammar-learning, he was sent to Oxford, and entered a commoner of Gloucester-hall, in Michaelmas-term 1632, under the tuition of William Sandbrooke. Having laid a good foundation of logic and philosophy, he applied himself particularly to the study of the civil law, which he chose for his profession, and accordingly took his degrees in that faculty, that of batchelor July 3, 1636, and doctor in March 1642-3. He was observed to be inclined to Puritanism, which afterwards plainly appeared in two treatises of divinity, published by him in 1650, and the following year (A). And accordingly, going to London afterwards, he sided with the anti-monarchial party, and taking the oath called the Engagement, was by an act passed in Cromwell's Convention, or short Parliament, July 30, 1653, constituted judge of the Admiralty jointly with William Clarke, L. L. D. and Charles George Cock, Esq; (B) And in the middle of July 1659, upon the death of Clarke,

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(A) The titles are, The Holy Limbec, or an extraction of the Spirit from the Letter of certain eminent places in the Holy Scripture, 1650, 12mo. Other copies were printed with this title, The Holy Limbec, or a semi-century of spiritual extractions, &c. 2. The Holy Arbour, containing the whole Body of Divi-

nity, or, the sum and substance of the Christian Religion.

(B) This person who was a counsellor of the Inner-Temple, Mr. Wood says, was a great anti-monarchist, and in some measure contributed to the death of king Charles I. He was one of those twenty-one persons appointed to consult of a Reformation

our author with Cock, received a new commission to the same place, to continue in force no longer than the 10th of December following.

Notwithstanding these compliances to the powers then in being, he was much esteemed for his knowledge in the civil law, which obtained him the post of king's-advocate at the Restoration: after which, he published several books in his own faculty then in good esteem, as "A View of the Admiralty's Jurisdiction in 1661," 8vo. wherein is printed a translation by him, of Grasias, or Ferrand's "Extract of the ancient Laws of Oleron (c); The Orphan's Legacy," &c. treating of last Wills and Testaments in 1674, 4to. And "Repertorium Canonicum, &c." 1678. 4to. In this last piece he strenuously and learnedly asserts the King's Supremacy, as a power vested in the crown, before the Pope invaded the right and authority, or jurisdiction, particularly, maintaining the Regal Authority over the Church, in that point so much bandied among the clergy, about the rights of Convocation, in the latter end of king William's and beginning of queen Anne's reign. The doctor survived this last piece but a very short time, being removed into the next world, April 4th of the same year. He died in Fleet-street, and was interred in the north-isle of the church of St. James, Clarkenwell.

Wood's
Athen.
Oxon.
vol. xi.
col. 610, 611.

Reformation in the Law, in January 1651. One of the commissioners of the Prerogative-court, and one of the High-court of Justice, in November 1653; and author of a canting whimsical book, intituled, English law; or, a summary survey of the Household of God on Earth, and that both before and under the Law, and that both of Moses, and the Lord Jesus, &c. Lond. 1651.

To which is added, An Essay of Christian Government, under the Regiment of our Lord and King, the one immortal, invisible, &c. Prince of Peace, Emanuel. This shews him to be a fifth monarchy-man.

(c) This is a small island on the coast of France; but these laws are the first original of all our Admiralty Jurisdiction.

GODWIN (THOMAS), a learned bishop in queen Elizabeth's time, was born in the year 1517, at Ockingham in Berkshire, and being put to the grammar-school there, quickly made such a progress as discovered him to be endowed with excellent parts, but his parents being in low circumstances, he must have lost the advantage of improving them by a suitable education, had they not been taken notice of by Dr. Richard Layton, archdeacon of Bucks, and rector of Brington in Northamptonshire; who taking him into his
house,

house, instructed him in classical learning till he was fit for the university, and then sent him to Oxford, where he was entered of Magdalen college, about the year 1538. Not long after, he lost his worthy patron, Dr. Layton, but that misfortune was repaired by the kindness of other friends, which his merit, now become conspicuous in the university, had procured; so that he was enabled to take his bachelor of arts degree, which he did July 12, 1543. The same merit released his friends from any further expence, by obtaining him a competency the year ensuing, in a fellowship of his college, to which he was elected that year, and confirmed according to the statutes, perpetual fellow in 1545, and he proceeded master of arts in 1547.

But he did not long enjoy the fruits of his merit, in the genteel leisure of a college life: his patron, the archdeacon, being himself a zealous reformer (A), had taken care to breed him up in the same principles. This brought him into the displeasure of some of the fellows of his college, who being zealous for the old religion, made Mr. Godwin so uneasy, that, the free-school at Brackley in Northamptonshire becoming vacant in 1549, he accepted of the schoolmaster's place, which was in the gift of the college, and resigned his fellowship. In this station, being obliged to keep house, he found the want of a wife, and accordingly married Isabella, the daughter of Nicolas Purefoy, of Shalston in Buckinghamshire, Esq;. Here he supported his family in a decent manner, and lived without any new disturbance as long as king Edward VI. was at the helm: But upon the accession of queen Mary, his religion exposed him to a fresh persecution; and he was obliged to quit his school. In this exigency he applied himself to the study of physic, and being admitted to his bachelor's degree in that faculty, at Oxford, July 17, 1555, he practised in it for a support, till queen Elizabeth succeeded to the throne.

From the time of his being of Magdalen college he had fixed upon divinity for his profession, and made that his study, as much as his necessary avocations would permit; and the times now favouring his original design, he was resolved to enter into the church, in which he was likewise encouraged by Dr. Nicolas Bullingham, bishop of Lincoln, who gave him holy orders, and made him his chaplain (B). His lord-

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ship

(A) He was one of the visitors win's catalogue of English bishops, of the monasteries in the pre- p. 385.
lude to their destruction. God-

(B) This bishop was our author's contemporary

ship also introduced him to the queen, and obtained him the favour of preaching before her majesty, who was so much pleased with the propriety of his manner, and the grave turn of his oratory, that she appointed him one of her Lent preachers. He had discharged this duty by an annual appointment, with much satisfaction to her majesty, and his own reputation some years (c); when Mr. Thomas Sampson happening to be deprived by archbishop Barker, for non-conformity, Mr. Godwin succeeded him in the deanery of Christchurch Oxford, in June 1565, and he had the prebend of Milton-Ecclesia conferred on him, by his patron, bishop Bullingham, in December following; on the 17th of which month, he took his degree of doctor of divinity at Oxford.

In the beginning of the next year, on the death of that famous statesman, doctor Nicholas Wotton, he was promoted to the deanery of Canterbury, being the second dean of that church. And queen Elizabeth making a visit to Oxford in the beginning of September, he attended her majesty, and among others kept an exercise in divinity against doctor Lawrence Humphries, the professor; wherein the famous Dr. Jewel, bishop of Salisbury, being moderator, at the conclusion the queen herself made an extempore speech in Latin, signifying her own great satisfaction, as well as that of the Spanish ambassador, the earl of Leicester, chancellor of the university, and Sir William Cecil, chancellor of Cambridge, who had requested it of her majesty (d). He had not been at
Canterbury

contemporary at Oxford, and probably became acquainted with him there; he was born in Worcester, chosen fellow of all Soul's college in 1536, took one degree in law, and in 1549, was installed archdeacon of Lincoln. During queen Mary's reign he absconded, and studying divinity became considerably learned in that faculty. At the accession of queen Elizabeth, being made doctor of laws at Cambridge, he became a judge in the archbishop's court at Canterbury, and in 1559 bishop of Lincoln. Ath. Ox. vol. i. col. 702.

(c) He was appointed fifteen years successively. Harrington's brief view p. 3.

(d) At this visitation she came to Oxford from Woodstock on Saturday August 1, and staid there till Friday following, being attended by the

dean of Toledo, then ambassador from Spain. The marquis of Northampton, the earls of Warwick, Sussex, Huntingdon, Rutland, Oxford, and Ormond. The bishops of Salisbury and Rochester, lord Howard of Effingham, then lord chamberlain, Windsor, Stafford, Strange, Sheffield, Montjoy, Henry Seymour, Grey, and Paget. On every day the queen was entertained with academical exercises of different kinds, in which the wits of the ablest men in that age, and perhaps there have been few abler in any, were stretched to the utmost to merit the applause of so illustrious an audience. On Thursday 6, the divinity act was kept in her presence, wherein our dean was the first opponent. Her speech thereon is in Antiq. Univ. Ox. l. i. p. 287. The next day she left Oxford,

Canterbury long, when, by the favour of his patron, he exchanged his prebend of Milton-Ecclesia, for that of Leighton Bosard, on the deprivation of Gabriel White. While he continued at Canterbury, he took so little care of the deanery-house, that complaints were made by the chapter, which having no effect, but that on the contrary, his house at Chartham was likewise suffered to run into a ruinous condition, he was threatened with a law-suit, for delapidations to prevent which, he rebuilt the deanery (E).

He continued eighteen years at Canterbury, and was succeeded in 1584 by Dr. Richard Rogers, suffragan bishop of Douer; Dr. Godwin himself being raised to the highest order in the church, upon his nomination that year to the bishopric of Bath and Wells, in which he was confirmed on Sunday September 11, in the parish church of St. Mary le Bow, London, and consecrated the Sunday following by archbishop Whitgift, in his chapel at Lambeth, the bishops of London and Rochester assisting (F): His old patron, bishop Bullingham, had been dead many years, so that this new promotion must probably be owing to the queen's particular regard for him, or perhaps her favorite the archbishop. However that be, 'tis certain he took a step in life presently after, which must have been disliked by both, especially her majesty who lived unmarried herself, and was remarkably well pleased with celibacy in her clergy:

Our bishop not sufficiently regarding his sovereign's humour; and notwithstanding his great age, drawing near his seventieth year, besides other infirmities, being so broken with the gout, that he was scarce able to stand, yet he imprudently entered a second, if not a third time into matrimony; and though his lady was then a widow of suitable years to his own, this circumstance was laid hold of by the courtiers, who were eager to spoil the church of its revenues, to which the queen per-

Oxford, being accompanied by the heads of the university to Shotover-hill, where the public orator made a short speech, which ended, the queen gave him her hand to kiss, and turning her eyes toward the university she said. *Vale academia inclyta, valete subditi fidiſſimi, valete scholares chariſſimi, deumque ſtudiis veſtris propitium habeatis, valete! valete!* Farewell illustrious university! Farewell most faithful subjects, farewell most dear scholars, may Providence

be ever propitious to your studies, farewell! farewell! Our dean's patron attended her majesty at this visit, and was incorporated L. L. D. October 11. Wood's Fasti. vol. i. col. 98.

(E) Harris's history of Kent.

(F) Strype's life of Whitgift, from regist. Whitgift, and Godwin de preſul. But Mr. Wood places it on the 17th, from regist. episc. Bath and Wells.

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haps too easily yielded her concurrence: thus, in such a situation of affairs, it proved no difficult matter to obtain their ends. The struggle was unequal between favourites, in the fullness of power, and a poor old prelate, decayed in credit and declining in health. The issue was his granting, for ninety-nine years, a lease of one of the best manors belonging to his see.

This unlucky incident contributed not a little to deject his spirits, whence his disorder gaining strength, and his body growing more feeble, he was not able to perform his duty, which being left consequently to the care of others, was so ill managed, that archbishop Whitgift thought proper to visit his diocese in 1587. The two succeeding years continuing gradually to decline, sunk him at length into a quartan ague. In this hopeless state, the physicians followed their usual method of advising him to try his native air at Ockingham. He yielded to the prescription, but to no purpose, that place, though celebrated for its excellent air, and pleasant situation, could not invigorate a man of upwards of seventy years. He gave way to fate, November 9, 1590, and was interred in that parish church on the south-side of the chancel; and against the east wall, upon a black marble table, enchased in white, is a modest and elegant inscription (G) to his memory, penned and erected by his son Francis Godwin, subdean of Exeter, the subject of the subsequent article.

The bishop's character is drawn at length by Sir John Harrison (H) of Kellston near Bath, in a manner which cannot but entertain a reader of any curiosity in such things; we shall therefore present him with it as follows. “ He [bishop
“ Godwin] came to the place [bishopric] says Sir John, as
“ well qualified for a bishop as might be; unreprieveable,
“ without simony, given to good hospitality, quiet, kind, affa-
“ ble, a widower, in the queen's good opinion. There is not
“ less ability shewn in keeping than acquiring. If he had held
“ on as clear as he entered, I should have highly extolled
“ him, but see his misfortune that first lost him the queen's
“ favour, and after forced him to another mischief. Being
“ aged and diseased, and lame of the gout, he married, as
“ some thought, for opinion of wealth, a widow of Lon-
“ don, a chief favourite of that time, who I am sorry to
“ have occasion to name again in this kind, had laboured to
“ get the manor of Banwell from the bishopric; and disdain-

(G) It is inserted in Godwin de
presul. edit. 1743, p. 390.

(H) In his brief view, &c.

ing the repulse, now hearing this intempestive marriage, took advantage thereof, and caused it to be told to the queen, knowing how much she disliked such matches, and instantly pressed the bishop with letters and mandates for the manor of Banwell for a hundred years.

The good bishop not expecting such a sudden tempest was greatly perplexed, yet while he held out, and endured many sharp messages from the queen, of which myself carried him one, delivered me by my lord of Leicester, who seemed to favour the bishop, and dislike the knight for molesting him; but they were soon agreed, like Pilate and Herod to condemn Christ. Never was harmless man so traduced to his sovereign; it was said he had married a girl of twenty years old with a great portion, that he had conveyed half the bishopric to her, that because he had the gout he could not stand to his marriage, with such scoffs to make him ridiculous to the vulgar, and render him odious to the queen. The good earl of Bedford happening to be present when these tales were told, and knowing the Londoner's widow the bishop had married, said merrily to the queen, after his dry manner: "Madam, I know not how much the woman is above twenty, but I know a son of her's is but little under forty:" but this rather marred than mended the matter. One said, "majus peccatum habet," "he hath therefore the greater sin. Another told of three sorts of marriage. 1st. Of God's making, as of Adam and Eve, two young folks, were coupled. 2d. Of man's making, when one was old and the other young, as Joseph's marriage. 3d. Of the devil's making, when two old folks marry not for comfort, but for covetousness, and such they said was this. The conclusion of the premises was this, that to pacify his persecutors, and to save Banwell he was fain to part with Willcombe for ninety-nine years (I would it had been an hundred) and so purchased his peace.

Thus the bishopric as well as the bishop was punished; who wished in his heart he had never taken this preferment, to foil himself in his decrepit age with that stain, that all his life he had abhorred; and to be made an instrument of another man's sacrilege, and used like a leaden conduit-pipe, to convey waters to others, and drink nothing but the dregs and dross, and rust himself. Wherefore, right honestly, and modestly, and no less learnedly, writes his own son of him, in his catalogue of bishops of Bath and Wells. "O illum foelicem si foelix manere maluisset quam

‘ quam regiminis ecclesiastici labores tum suscipere cum labo-
 ‘ ribus impar, fractus senio necessum illi fuerit aliorum uti
 ‘ auxilio, &c.’ “ O happy he, if he would rather have re-
 ‘ mained happy where he then was, than undergo the labours
 ‘ of ecclesiastical government, when he grew unable to tra-
 ‘ vel, broken with age, constrained to use the help of others,
 ‘ who, though their duty required their care of so good-
 ‘ natured an old man, yet they proving, as most do, negli-
 ‘ gent of others good, and too greedy of their own, over-
 ‘ threw both.

“ For my part though I loved him well, and some of his
 “ actions, yet in this case I can make no other apology for
 “ him, nor use any other plea for his defence, but such as
 “ unable debtors do, that when they are sued upon just occa-
 “ sions, plead per minas ; or rather to liken him to a husband-
 “ man, that dwelling near a judge that was a great builder,
 “ and coming one day, among divers other neighbours,
 “ with carriages, some of stone, some tin ; the steward, as
 “ the manner of the country was, provided two tables for
 “ their dinners, for those that came upon request powdered
 “ beef, and perhaps venison ; for those who came for hire,
 “ poor John and apple-pies ; and having invited them to sit
 “ down in his lordship’s name, telling them that one board
 “ was for them that came in love, the other for those that
 “ came for money, this husbandman and his hind sat not
 “ down at either, the which the steward imputing to simpli-
 “ city, repeated his former words again, praying them to sit
 “ down accordingly ; but he answered, (for there is craft in
 “ the clouted shoe,) he saw no table for him, for he came
 “ neither for love nor money, but for very fear ; and even
 “ so I dare answer for this bishop ; he neither gave Wilscombe
 “ for love nor sold it for money, but lett it for fear. How
 “ strangely he was entrapped in the unfit marriage ; I know
 “ not if it may be called a marriage,” ‘ Non Hymeneus
 ‘ adest illi non gratia lecto.’ “ Himself protested to me,
 “ with tears in his eyes, he took her for a guide to his house,
 “ and for the rest (they were his own words) he lived with
 “ her as Joseph did with our lady.”

“ Setting this one disgrace of his aside, he was a man very
 “ well esteemed in the country, and beloved by all men for his
 “ great hospitality ; of the better sort for his kind entertainments
 “ and pleasant discourse at his table ; his reading had been much,
 “ his judgement, and doctrine sound ; his government mild
 “ and not violent ; his mind charitable, and therefore I would
 “ not but when he lost this life he won heaven ; according to
 “ his

“ his word, ‘ Win God, win all.’ This I say truly of him,
 “ which his son was not so fit to say for fear, perhaps, of the
 “ foolish saying, yet wise enough if it be well understood,
 “ Nemo laudat Patrem nisi improbus filius,’ i. e. None so
 “ loud about a father’s worth as a worthless son.”

GODWIN (FRANCIS), son of the preceding, was born at Haunington, or Hauington, in Northamptonshire, in the year 1567, and after a good foundation of grammar-learning was sent to Christ-church-college, Oxford, where he was elected a student (A), in 1578, and proceeded batchelor of arts, January 13, 1580, and commenced master of arts, March 16, 1583 (B); about which time he wrote an entertaining piece, which is a conspicuous proof of his excellent wit, and uncommon degree of learning; but upon that basis having raised some conjectures in philosophical astronomy, which he thought might give offence to persons of narrower minds and capacities, he kept it from the public, a resolution which shewed both his modesty and good sense, since he had made several remarks in philosophy which would have done him great credit, and had hinted an invention which was to be kept secret, in the view of being thereby more serviceable to his country. For instance, as to the first, having observed after Copernicus, that this earth is a planet in respect to the sun, and a moon to the moon, he shews the effect this would have had upon a spectator, placed between our earth and the moon, he discourses correctly of gravity and attraction, and shews the reason why the latter cannot be so strong in the moon, and what may very possibly be its effects, he descants upon the length of lunar days and nights, and from thence gives a plausible account why the inhabitants, if any, in that world, stand in need of a larger moon than we do. Lastly, he takes notice that we see but one side of moon, because the rotation on her own axis, and her revolution about the earth, is performed exactly in the same time, an astronomical fact, for want of knowing which, not only Dr. Bentley, and his defender Mr. Wotton, but even that principal mathematician Dr. Wallis, fell into a remarkable ridicule above a century afterwards (C).

In the next place, his good sense was shewn in concealing an invention, with a view of doing his country thereby more service. This was the secret of carrying on a correspondence

(A) His father was dean of that church at this time.

(C) See the article of Dr. John Kiell in Biogr. Britt.

(B) Wood’s fasti, vol. i.

without letters, and much quicker, for that the secret was known to him at this time is evident, from a passage in the treatise now under consideration, wherein he supposes Domingo Gonzales and his negro Diego, two fictitious persons, to be obliged to live in different parts of the Island of St. Helena, on account of procuring provisions, and tells us, that whenever Domingo had any occasion to confer with Diego, whose habitation was on a promontory or cape in the north-west part of the island, about a league off, though within sight of Domingo's chapel, they could at all times, by signals, declare their minds to each other in an instant; then proceeding to give a sketch of this way of communication both by day and night, he concludes; "But this art containeth more
 "mysteries than are to be set down in a few words; hereafter
 "I will perhaps afford a discourse for it of purpose, assuring
 "myself that it may prove exceeding profitable unto man-
 "kind, being rightly used and employed, for that which a
 "messenger cannot perform in many days, this may dispatch
 "in a piece of an hour." (D)

He had probably not been long master of arts, when being of age for it, he entered into holy orders, and being thus qualified for church preferment, he became in a short time rector of Samford Orcais, in Somersetshire, prebendary of St. Decuman, in the church of Wilts, canon residentiary there, and vicar of Weston in Zoyland, in the same county, and was collated to the subdeanery of Exeter, June 11, 1587. In the mean time turning his studies to the subject of the antiquities of his own country, he became acquainted with Mr. Camden, and accompanied him in his travels into Wales in 1590, in the search of such curiosities. He took great delight in these enquiries, in which he spent his leisure hours for several years, but at length leaving the pursuit in a general way to Mr. Camden, he confined himself to such antiquities as seemed to concern ecclesiastical causes or persons. But after some time, finding with regard to causes or matters ecclesiastical, he could add little or nothing to Mr. Fox's work on that subject, he restrained his enquiries to ecclesiastical persons only (E). In collecting these he spared no pains, so that he had enough to make a considerable volume in the year 1594.

(D) This piece being a philosophical romance, was suppressed by our author during his life, but after his decease it was published under the title of "The man in the moon, &c." Lond. 1638, and again 1657, 8vo.

There was also a French translation printed at the Hague in 1651, 12mo. intituled, "L'Homme dans la Lune, &c."

(E) Preface to the first edition of his catalogue of English bishops.

He

He was then batchelor of divinity, having taken that degree February 11, 1593 at Oxford, and he commenced doctor in that faculty July 30, 1595, which year, resigning the vicarage of Weston, he was appointed rector of Bishop's Liddiard, in the same county of Somerset. He still continued assiduous in pursuing the history of ecclesiastical persons of his country, and having made an handsome encrease to his former collections, he published the whole in 1601 in 4to. under the following title; "A Catalogue of the Bishops of England, since the first planting of the Christian Religion in this Island; together with a brief History of their Lives and memorable Actions, so near as can be gathered of Antiquity" (F). It appears, by the dedication to lord Buckhurst, that our author was at this time chaplain to his lordship when knight of the garter, lord high treasurer of England, and chancellor of the university of Oxford, a nobleman in the highest honour with queen Elizabeth, who immediately bestowed on his chaplain, the bishopric of Landaff, though it had not been vacant above two months. He was consecrated to it November 22, the same year, 1607. Its said to be a royal reward for that book, and in that light it could not but be very agreeable, otherwise the bounty consisted more in title than in substance. For of this bishopric, small as the revenues are at present, they were then smaller still, and did not produce above one hundred and fifty pounds per annum (G), upon which account he was allowed to hold one of his dignities in commendam, besides the rectory of Kingston Seymour, in the diocese of Wells, to which he was presented about the same time.

This success of his catalogue encouraged him to proceed. The design was so much approved, that after queen Elizabeth, he found a patron of it in king James I. insomuch, that Sir John Harrington, a great favourite of prince Henry, wrote a

(F) This containing only a catalogue of the bishops of Bath and Wells, was published by Mr. Thomas Hearne, at the end of Johannes de Wethamstede's chronicle from a MS. in the library of Trinity college Cambridge, of our author's own hand-writing, &c. at the end of which is this date, December 15, 1594. Mr. Hearne had published a part of it before in Johannes de Trokelowe's annales, Edward II. p. 381. It is larger and more accurate than the catalogue of the bishops,

of this see even in the last edition of his book de presulibus, &c.

(G) He succeeded Dr. William Morgan translated to St. Asaph, to whose pious care he always professed himself obliged, for having made the bishopric what it was, and for having opened a path to him to make it better, de presul. p. 443. It had been much impaired by one of his predecessors named Anthony Kitchen, alias Dunstan, Ath. Ox. vol. i. col. 581.

treatise

treatise by way of supplement to it, for that prince's use (H). Our author therefore devoted all the time he could spare, from the duties of his function, towards completing and perfecting this catalogue, and published another edition in 1615, with considerable additions (1), and more considerable alterations, and dedicated it to his majesty; and this being very erroneously printed, by reason of his distance from the press, he resolved to turn that mistake into an advantage, accordingly he sent it abroad, together with the dedication to his majesty the subsequent year, with some proper alterations, in a view to foreigners, in a new elegant Latin dress, presented still in the same courtly habit to his majesty (K), who in return gave him the bishopric of Hereford, to which he was translated and confirmed, November 28, 1617 (L).

Thus honoured, he went on with his deservedly favourite work, and published several more additions as an appendix to it, in 1621. But this he apparently intended to hang as a seal to his undertaking. He was now three score years of age, and may be well excused for laying down his pen, in a work of so much pains and fatigue, on that account. The truth is, so great had been his diligence, that he had nearly exhausted all the stores of antiquity, as is evident from the little that has been found since (M).

In the mean time, various reports having been spread to his disadvantage, about his secret of corresponding already mentioned, the thing came at length to the ears of king James: he was careful to communicate the secret to his majesty, and to convince him that it was a fact and not a fiction, and so published his treatise under the title of "Nuncius Inanimatus Utopiæ," 1629, 8vo. (N), and the following year

(H) It was drawn purely for the private use of that celebrated prince, without any intention to publish it, which was done afterwards, with the title of, A brief View of the State of the Church of England. It is carried on only to the year 1608, (when it was written) from the close of our author's work.

(1) To the former title there was now added; "whereunto is prefixed, A Discourse concerning the first Conversion of our Britain unto Christian Religion."

(K) It is well known how unprincipally fond king James was of being esteemed a Latin scholar. The

title is, "De presulibus Angliæ Commentarius. &c."

(L) Here finding the houses both at Whitbourne and Hereford in excellent repair, by the care of the doctors Bennet and Westphaling, his two immediate predecessors, he takes particular notice of it to their honour, in the appendix to his history, p. 11.

(M) See the edition in 1743.

(N) It was printed again in 1657, as was also the same year a translation of it, with the title of "The Mysterious Messenger," by Dr. Thomas Smith, who, in a letter to Mr. Hearne, declares he was satisfied the original was designed only in the way of

year came out the third edition of his annals of the reigns of Henry VIII. Edward VI. and queen Mary, in Latin, in 4to. (o), as did also a translation of them into English, by his son Morgan Godwin, and the same year, his friend Dr. George Hawkwel printed his small treatise, intituled, “A Computation of the Value of the Roman Sifterce and Attic Talent.” After this he fell into a low and languishing disorder, which he bore with remarkable patience to his last breath, which he expired in the latter end of April 1633. His corps was interred, as is said, in the chancel of the church of Whitborne (p), which, with the manor, belongs to the see of Hereford, and lies about fourteen miles from that city.

His character is very differently represented by different authors. Mr. Wood (q) tells us, that “He was a good man, and a grave divine, a skillful mathematician, an excellent philosopher, a pure latinist, and an incomparable historian, being no less critical in histories than the learned Selden. A person also he was (continues this author) so celebrated by many in his time, whether at home or beyond sea, that his memory cannot otherwise but be precious in succeeding ages, for his indefatigable pains and travel in collecting the succession of all the bishops of England and Wales, since the first planting of the gospel among the Christians, not

of wit and fancy, as an amusement, and that he had thrown out his translation, which was made at the request of the bookseller who printed it, as a trivial and puerile sort of exercise. Notwithstanding these censures, our author expressly declares, “That he thought the use of this art to be very great, as well in times of peace as war, upon which account he thought it his duty to take some pains in the delivery thereof,” which, continues he, “I will not do so willingly, lest that when it shall be made known to many, we cannot use or practice these things in their due times;” agreeably to this, he deals only in generals, without producing any particular examples. But the subject having been pursued since by Dr. Wilkins, several methods of performing it are related by him in his “Secret and swift Messenger.”

(o) They were first published in 1616, and again in 1628, 4to. The Vol. V.

title is *Rerum Anglicarum Henrico VIII. Edwardo VI. & Maria regnantibus Annales*. The English was done, corrected, and enlarged, with the author's consent. The reign of queen Mary is inserted in Kennet's general history of England, vol. i. They are commended for the stile by Degory Wheare, in *Relationes hyemales*, §. 30. p. 144. edition 1637, and in bishop Nicolson's hist. library, part i. p. 229. Lond. 1696.

(p) Wood's history and antiq. Oxon. i. ii. p. 272. from the following entry in the register of that church, Fran. Ep. Heref. beatæ memoriæ sepultus fuit vicesimo nono Aprilis 1633. Yet Dr. Willis seems to incline to what, he says, is commonly reported that he was buried in the church of Hereford, where there is a monument shewn for his. Survey of cathedrals, vol. iii. p. 525.

(q) Where last cited in Ath. Oxon.

H h

“pre-

“ pretermittting such of the British church, or any that have
 “ been remembered by the care or diligence of preceding
 “ writers, or had been kept in memory in any old monument
 “ or record. But as he has, in those infinite labours, endea-
 “ voured, out of a puritanical pique, to bring a scandal on
 “ the ancient Roman Catholic bishops, and to advance the
 “ credit of those who were married since the reformation (he
 “ being one of that number) for the credit of the Protestant
 “ cause ; so comes one afterwards, by name William Prynne,
 “ a crop-eared and stigmatized presbyterian, the most inve-
 “ terate enemy to bishops that ever appeared in our horizon,
 “ who thence, from his labours, takes all advantages, whe-
 “ ther truth or not truth, to raise arguments against, and
 “ bring a scandal on, the prelatical function. Take heed
 “ therefore of being partial, lest others light candles from
 “ your torch, and thereby in the end you lend a helping
 “ hand for the cutting of your own throat. But to return,
 “ to give, therefore, our author Godwin a further character,
 “ I have received it from his son [Charles Godwin, M. A.
 “ and minister of Monmouth] he was esteemed a good
 “ preacher and a strict liver, but so much employed in his
 “ studies and matters of religion, that he was as it were a
 “ stranger to the world and things thereof.”

With regard to his stile and manner as a preacher, it is
 described by Sir John Harrington, who having told us, that he
 “ had been acquainted with, and heard the doctor, before he
 “ was a bishop, preach more than once at the assizes in Somers-
 “ setshire and elsewhere ; observes, that his manner used to
 “ be sharp against the vices most abounding in that time,
 “ sacrilege, simony, contempt of God in his ministers, and
 “ want of charity. Among other of his sermons, preaching
 “ once of Dives and Lazarus, he observed, that though the
 “ scriptures had not expressed plainly who Dives was, yet by
 “ his cloaths and face, he might be bold to affirm he was at
 “ the least a justice of peace, and perhaps of oyer and ter-
 “ miner too. This speech was so ill taken by some guilty
 “ consciences, that a great matter was enforced to be made
 “ of it, that it was a dangerous and seditious speech, and
 “ why forsooth, because it was a dear year. But see how a
 “ man’s enemies sometimes do him as much good as his
 “ friends ; their fond accusation, and his discreet justification
 “ made him both better known and more respected by them
 “ that were able to do him most good” (R).

(R) Brief view, &c. p. 166, 167. “ Concio Latina in Luc Cap. v. ver.
 Our author never published any ser- “ 3.” 1661, 4to.
 mons besides one in Latin, intituled,

On the other hand Dr. Willis (having taken notice of his other preferments besides the bishopric of Hereford, in the list whereof is added, to those already mentioned, the vicarage of Havetree, in Somersetshire, and rectory of Newton, in the county of Monmouth) is very severe upon him, in the following words. “ As to the character of this bishop, notwithstanding the freedom he takes with other bishops reputations, he was certainly a very great symoniac, omitted no opportunity in disposing of his preferments, in order to provide for his children.” Bishop Gibson, in his ‘ Codex Ecclesiasticus,’ has some account of his selling the chancellorship of Landaff’s being made a law precedent. In short, nothing it’s reported fell in his gift but what he sold or disposed of in regard to some son or daughter. But this practice, I presume, concludes Mr. Willis, had been so notorious in queen Elizabeth’s reign, that it occasioned her aversion to bishops marriage, and their endeavours to raise families out of the church revenues, no doubt encouraged her taking into her hands bishops estates in her reign; and afterwards gave occasion to that excellent statute of king James, against alienating or leasing of church lands, except on certain limitations” (s).

Our bishop married, when a young man, the daughter of Dr. John Wolston, bishop of Exeter, by whom he had many children, of these his son Charles has been already mentioned; besides him he had two sons and a daughter, of whom we have an account by Dr. Willis, which serves to confirm his last mentioned remark, as follows. Thomas Godwin vicar of Newland, Rector of Hereford, prebendary of Landaff, prebendary of Bullingham in the church of Hereford, chancellor of that diocese, and doctor of divinity. He died in 1644. Morgan Godwin bachelor of arts of Christ church, bachelor of the civil law of Pembroke college [in Oxford] master of the free-school at Newland in Gloucestershire, prebendary of Warham in the church of Hereford, and archdeacon of Salop, in the same diocese; to both which he was collated by his father in 1631; he was also doctor of laws in the university of Dublin, as appears by a petition of his relict, to the corporation, for the relief of ministers widows. He died in 1645, being turned out of every thing during the rebellion, and leaving a widow and five children in such distressed circumstances that she was constrained to apply for that charity, and received it. The bishop’s daughter was married to Dr.

(s) Willis’s Survey, vol. ii. p. 552, 554, 555.

Hughes, rector of Kingsland, prebendary of Landaff, prebendary also of Iunkbarrow, in the cathedral of Hereford, and archdeacon of Hereford: he died, and was buried in the church of Kingsland, in 1648, being then near seventy years of age (τ). Thus far Mr. Willis, whose censure seems not to be made without a foundation.

However, in justice to our bishop, we must not omit Sir John Harrington's character of him; "Of this bishop, says
 " he, I may speak plainly, or rather spare all speech, confi-
 " dering that every leaf of his worthy work is a sufficient
 " testimony of his virtuous mind, indefatigable industry, and
 " infinite reading, for even as we see commonly, those gentle-
 " men that are well descended and better bred, are most careful
 " to preserve the true memory of the pedigree of their an-
 " cestors, which the base and ignorant, because they could
 " not conserve, will seem to condemn: so this worthy bishop,
 " in collecting so diligently, and relating so faithfully, the
 " succession and lives of so many of our Christian (on re-
 " cord) bishops in former ages, doth prove himself more by
 " spiritual than carnal birth to be come of those ancestors,
 " of whom it was long before prophesied by the princely
 " prophet, instead of thy Father's, &c. (υ)." Dr. Godwin
 was succeeded in his bishopric by the famous Dr. William
 Juxon, then dean of Worcester, who, before his consecra-
 tion, was removed to London, and thence made archbishop
 of Canterbury (w).

(τ) Ibid. p. 525.

(w) Willis where last cited.

(υ) Brief view, &c. p. 168.

GODWIN (Dr. THOMAS), a learned English writer, and an excellent schoolmaster, was born in 1587 in Somersetshire, and probably at Wookey, the residence of his father Anthony Godwin, who was second son of William Godwin of the city of Wells, in that county. After a suitable education in grammar learning, our author was sent to Oxford, and entered of Magdalen-hall in 1602; where pursuing his studies, particularly of philosophy, with diligence, his proficiency was rewarded with a scholarship, intituled a demy of Magdalen college in 1606. He was then four years standing in the university, and accordingly took his first degree in arts, July 24. That year he proceeded master of arts, October 11, 1609, and removed to Abingdon in Berkshire, having obtained the place of chief master of the free-school there. In this useful and laborious employ he distinguished himself

himself by his industry and abilities so much, that he brought the school into a very flourishing condition, and bred up many youths, who proved ornaments to their country, both in the civil and ecclesiastical state. To attain this commendable end, he wrote his *Romanæ historiæ anthologia* (A), an English exposition of the Roman antiquities, &c. and printed it at Oxford, in 1613, 4to.

However, his inclinations leading him to the study and profession of divinity (B), he entered into holy orders, and became chaplain to Dr. James Montague, bishop of Bath and Wells. In respect to that honour he proceeded B. D. June 4, 1616, which year he published at Oxford, his "*Synopsis antiquitatum Hebraicarum*," &c. A collection of Hebrew antiquities, in three books 4to. this he dedicated to his patron; and obtaining some time after from him, the rectory of Brightwell, near Wallingford in Berkshire, he resigned his school, the fatigue of which had been long a subject of his complaint (C). Amidst his parochial duties he prosecuted the subject of the Jewish antiquities, and in 1625, he printed at Lond. in 4to. his "*Moses and Aaron*," &c. He took his doctor's degree in divinity, November 8, 1636, but did not enjoy that honour a great many years.

He died upon his parsonage, March 20, 1642-3, and was interred in the chancel of the church of Brightwell. While he taught school at Abingdon, he married Philippa Tesdale of that town, who surviving him, caused a marble stone to

(A) The second edition was published in 1623, with considerable additions. In 1658 there came out an edition in 4to. with this title, "*Romanæ historiæ Anthologia recognita & aucta; An English Exposition of the Roman Antiquities, &c. for the use of Abingdon school, newly revised and enlarged by the author*," though he was dead sixteen years before. The doctor also, in the same view of improving his school, printed a "*Florilegium phrasicon, or a Survey of the Latin tongue*."

(B) In the preface to his *Anthologia*, &c.

(C) Ibid. but the degree of his aversion can only be seen in his own way of expressing it as follows: *Miraris forsan & redarguis quod non-quum destiterim ab his elementaribus,*

quasi vita mihi vitalis foret, in hisce minutiis integram meam ætatem eludere, & votum unicum in his præviis studiis senium contrahere. Qui sic sentis, nec me satis noris nec ludi literarii (pone lenocinium minimis moletrinae dices) iniquas leges aut miseras quotidianas & omnigenas. Sentio me in pistrinum damnatum, & cogita tu hanc anthologiam e pistrino prodeuntem. Si minus placeat, illud dabis puerorum circumstrepentium fursis, inter quos nata est; si placeat, illud debes puerorum crebris interrogatiunculis, quorum Enodationes me vel invitum indies reducunt ad hæc studia, quæ alias quamdudum jussissem suas sibi res habere: sic me amet Theologia, sacratior mihi pagina in votis, cum hæc in manibus, ludæ regente.

be laid over his grave, with an inscription in Latin, testifying his integrity, piety, learning, and good nature; as well as his truly pastoral behaviour as a parish priest, and intimating withal her affection and happiness in him.

Besides the pieces already mentioned, he published three arguments to prove election upon foresight by faith, which coming into the hands of Dr. William Twisse, of Newbury in Berkshire, occasioned a controversy between them upon that subject, wherein our author is said not to have appeared to his advantage.

GOEZ (DAMIAN DE), an eminent Portuguese writer, who flourished in the sixteenth century, and was much esteemed by all the learned of his time. He was born at Alanquar near Lisbon of a noble family, we know not what year; and brought up at the court of king Emanuel, whose valet de chambre he was. Having a strong passion for travelling, he contrived to get a public commission; and travelled through almost all the countries of Europe, contracting as he went an acquaintance with all the learned. Thus at Dantzic, he was familiar with the two brothers, John and Olaus Magnus; and he spent five months at Friburg with Erasmus. He afterwards went to Italy, and was at Padua in 1534. He continued four years in this city, studying under the learned Lazarus Bonamicus; not, however, without making frequent excursions into different parts of Italy. Here he got into the good graces of Peter, afterwards cardinal Bembus, of Christopher Madrucius, cardinal of Trent, and of James Ladolet. On his return to Louvain in 1538, he had recourse to Conrad Glocenius and Peter Nannius, whose instructions were of great use to him. Here he applied himself to music and poetry; in the former of which he made so happy a progress, that he was qualified to compose for the churches. He married at Louvain, and his design was to settle in this city; in order to enjoy a little repose after fourteen years travelling. He did continue here some time, and composed some works: but a war breaking out between Charles V. and Henry II. of France, Louvain was besieged in 1542. Goetz has written the history of this siege, in which he bore a considerable part: for he put himself at the head of the soldiers, and contributed much to the defence of the town. When he was old, John III. of Portugal, recalled him into his country, in order to write the history of it: but the favours this monarch loaded him with, created him so much envy, that his tranquillity was at an
and

end, and he came to be accused; and though he cleared himself from all imputations, was confined to the town of Lisbon. - Here he was one day found dead in his own house; and in such a manner as to make it doubted, whether he was strangled by his enemies, or died of an apoplexy. He wrote: *Fides, Religio, Moresque Æthiopum — De Imperio & Rebus Lusitanorum. — Hispania. — Urbis Olisiponenſis Descriptio. — Chronica do Rey Dom Emanuel. — Historia do Prencipe Dom Joam*; — and some other works, which have been several times printed, and are much esteemed. Nicholas Antonio ^{Bibl. Hispan.} says, that though he is an exact writer, yet he has not written the Portuguese language in its purity: which, however, is not to be wondered at, considering how much time he spent out of his own country.

G O F F (THOMAS), an English writer, was born in Essex in the year 1592, and received his first learning at Westminster-school. From thence he removed to Christchurch-college in Oxford, and took the degree of bachelor of divinity, before he left that university. In 1623, he was preferred to the living of East-Clandon in Surry; where, according to Mr. Langbaine, he met with a Xantippe of a ^{Lives of the Poets.} wife, whose intolerable tongue and temper shortened his days so, that he died in July 1627. He writ several pieces on different subjects, among which are five tragedies: none of which were published till some years after his death. Philips and Winstanley have ascribed a comedy to this author, called, "Cupid's Whirligig:" but with no appearance of probability, since the gravity of his temper was such, that he does not seem to have been capable of a performance so ludicrous. In the latter part of his life he forsook the stage for the pulpit, and instead of plays writ sermons; some of which appeared the year he died. To these works may be added, his Latin oration at the funeral of Sir Henry Savile, spoken and printed at Oxford in 1622; another in Christ-Church cathedral at the funeral of Dr. Goodwin, canon of that church, printed in London 1627.

G O L D A S T (MELCHIOR HAIMINSFIELD), a famous civilian and historian, was born at Bischoffsel in Swisserland in the year 1576; and was a Protestant of the confession of Geneva. He studied the civil law at Altorf under Conrade ^{Bayle's Dict.} Ritterhusius, with whom he boarded; and returned in 1608 to Bischoffsel, without paying Ritterhusius, which occasioned several letters to be written on both sides. Goldast

pretended to be a gentleman, and possibly might be so: yet, he was not able, some say, nor willing, to pay his debts. In truth, he was always poor; and had no other subsistence, but what he acquired by the publication of books. His way was, when he published any work, to send copies of it to the magistrates and great people, from whom he usually received something more than the real value; and his condition was such, that his friends imagined they did him vast service, in helping him to carry on this miserable traffic. In 1599, he lived at St. Gal in the house of a gentleman, who declared himself his patron, and whose name was Schobinger. The same year he went to Geneva, and lived there at the house of professor Lectius, with the sons of Vassan, whose preceptor he was. In 1602, he went to Lausanne, because he could live cheaper there than at Geneva. His patron Schobinger advised him to it, but with this restriction, says he, “that you refrain hereafter from your frequent removals, which are not for your advantage or credit, and have made you suspected of an odd turn of temper among some persons, who lately complained of it to me at Zurich.” This passage is taken from the fifth letter of a collection printed at Francfort in 1688, with this title, *Virorum clarissimorum et doctorum ad Melchiorem Goldastum Epistolæ*, 4to. and it is from this collection, that these memoirs of him are originally extracted.

Notwithstanding Schobinger's caution, he returned soon after to Geneva; and upon the recommendation of Lectius, was appointed secretary to the duke of Bouillon. This place he did not keep long; for he was at Francfort in February 1603, and had a settlement at Forsteg in 1604. In 1605, he lived at Bischoffsel; where he complained of not being safe on the score of his religion, which rendered him odious even to his relations. He was at Francfort in 1606, where he married and continued till 1610, in very bad circumstances. We do not know what became of him afterwards; only that he lost his wife in 1630, and died himself upon the 11th of August 1635. He was a man of a capricious temper, and his want of integrity has been complained of: not that we are to believe all that Scioppius has said against him, as well because Scioppius was very abusive, as because he supposed Goldast to be the man, who had furnished Scaliger with materials for compiling the satyr, intitled, *Munsterus Hypobolimæus*. The greatest part of the writings published by Goldast are not his own productions, but only reduced by him into a body, or published from manuscripts in libraries:

ries : and by this it appears, that he was one of the most indefatigable men in the world. Corringius has given him a great character in the following passages: "He is a person," In Præfat. ad Tacitum de moribus Germanorum. says he, "who has deserved so well of his country, by publishing the ancient monuments of Germany, that undoubtedly the Athenians would have maintained him in the Prytaneum, if he had lived in those times." And elsewhere: "When this more valuable and certain kind of learning," meaning the public law of the German empire, "was promoted in Germany at the beginning of this century by Melchior Goldast, who neither had, nor perhaps ever will have, an equal in illustrating the affairs of Germany, and by whose guidance a more exact knowledge of the empire began by degrees to prevail among us, &c." In Dedicat. Exercitat. de Rep. Germani Imperii.

We omit to transcribe the titles of his works, they being very numerous, very long, and not very interesting to an Englishman: but the curious reader may find them at full length in Nicéron's Memoires, &c. and long enough to give him an idea of them in Mr. Bayle's Dictionary.

GOLIUS (JAMES), the celebrated professor of Arabic at Leyden, was sprung of a considerable family in that city. His great-grand-father Francis Golius, being Echevin in 1458, so that his grand-father Theoderic by advantageous matches, became related to several good families, and his sons were senators of the same city, where their brother Theoderic Golius, our author's father, had a considerable post, and had a great share in saving the town when besieged by the Spaniards. His wife, Anne Hemilar, a lady of a good family, and adorned with all the virtues becoming her sex (A), brought him this son at the Hague in 1696. He was born with a very comprehensive genius, and as he grew up discovered a strong inclination to literature. He was put to the university at Leyden, where he suffered no part of learning

(A) She is said to be sufficiently illustrious, by the resemblance she bore to her excellent brother John Hemelar, a man perfectly well skilled in ancient literature, a fine poet, a good orator, and compared to the Roman Atticus for his probity, tranquility, and absolute disregard of honours and public employments. He spent six years in the palace of cardinal Celsi at Rome, and then made a panegyric on Clement VIII. which met with so gracious a reception, that it was left

to his choice, either to be librarian to the Vatican, or a canon of the church of Antwerp: whereupon he contented himself with the latter. Justus Lipsius was his master, and had a great esteem for him. He was a friend to Hugo Grotius, and published some verses to congratulate his delivery from prison. His commentaries upon the Roman medals, bore three impressions, of which the second in 1627, 4to. and third in 1654, fol. both printed at Antwerp. Gronov. Funeb. orat. Jac. Golii. and Swertius. Ath. Belg. p. 456.

to escape his application; and having made himself master of all the learned languages; he made use of those keys in opening all the treasures of the Greek and Roman antiquities; thence proceeding to physic and divinity, he made a great progress in these faculties, neither was he still satisfied without the mathematics, which he studied with the attention of a person resolved among the rest to conquer that dry and difficult science.

Notwithstanding the ardor of his attention in the university, he proposed still something more, he found himself frequently interrupted there, by unwelcome visits and other avocations; to avoid these, therefore, he retired to a country-house of his father's near Naaldwijk, with a resolution to spend two years in his studies undisturbed in that retirement. But this excessive eagerness soon met with a check, the fatigue of an unremitting application proved too much, he had not consulted the strength of his nerves, and these being over-strained by a too high stretched intenseness, he fell sick, and was obliged to break off his design. As soon as he was recovered by a necessary relaxation, he took a journey to France with the duchess de la Tremouille; when being invited to teach the Greek language at Rochelle, he accepted that employ, and would have held it longer, had not that city been reduced again to the dominion of the French king the year following. Upon this change, Golius resolved to return to Holland.

He had early taken a liking to Erpenius, the Arabic professor at Leyden, and his excellent talent at learning languages, recommended him soon to the professor, by the help of whose lectures, together with his usual diligence, he had made a great progress in the Arabic tongue, and contracted an intimate friendship with his master. In this disposition, having obtained an opportunity of attending the Dutch ambassador in 1622, to the court of Morocco, he consulted with Erpenius, and took proper instructions from him, for the improvement of both in that language, wherein the professor was deficient so far, that having never lived in the countries where it flourishes and is spoken, he met with many words, proverbs, and terms, whose meaning he rather guessed at, than really knew, for want of examining with his own eyes, the forms of things, the actions of men, and the habits and customs of the places where they took their rise. He therefore, directed his pupil to observe carefully every production, either of nature, art, or custom there, which were unknown in Europe, and describe them, setting down the proper name of each, and the derivation of it, if known.

known. He also gave him a letter directed to that prince, together with a present of a grand Atlas and a New Testament, in Arabic. These procured him a most gracious reception from Muley Zidan, then king of Morocco, who declared a particular satisfaction in them, and afterwards read them frequently.

In the mean time, Golius made so good use of Erpenius's advice, that he attained a perfect skill in the Arabic tongue; while the same curiosity that led him into the knowledge of the customs and learning of the country, made him very agreeable to the doctors and courtiers. By this means, he became particularly serviceable to the ambassador, who growing uneasy because his affairs were not dispatched, was advised to present to his majesty a petition, wrote by Mr. Golius in the Arabic character and language, and in the Christian stile; a thing very extraordinary in that country. The king was astonished at the beauty of this petition, with respect both to the writing and the stile; and sending for the Talips, or secretaries, shewed them the petition, which they admired. Whereupon, he immediately sent for the ambassador to know who drew it up, and being informed it was done by Mr. Golius, he desired to see him. At the audience, the king speaking to him in Arabic, Mr. Golius answered in Spanish, that he understood his majesty very well, but that he could not answer him in Arabic, by reason of its guttural pronunciation, to which his throat was not sufficiently enured. This excuse was accepted by the king, who granted the ambassador's request, and dispatched him immediately (B).

Our author arrived in Holland, with several books unknown in Europe, among others, "The annals of the ancient kingdom of Fez and Morocco, which he resolved to translate (c). He communicated every thing to Erpenius, who well knew the value of them, but did not live long to enjoy that treasure: that professor, was soon after seized with a contagious distemper, during the course of which, this affectionate scholar constantly attended his dear master, without regarding the danger; and in return, the master on his death-bed, recommended this best beloved scholar, to the curators of the university for his successor. The request was complied with, and Erpenius dying in November 1624, Mr. Golius saw himself immediately seated in the Arabic-chair,

(B) *Colomies Melanges Historiques. Aurant, 1675. p. 75. &c.* many collections relating to the History of the Sheriffs. Gronov.

(c) He likewise made a great funeb. orat.

which

which he filled with so much sufficiency, that the great Erpenius was not missed.

A mind less inflamed with the ardent desire of perfection, would have sat down satisfied here; but this was not the temper of Golius, he knew too well that the applauses he received, were rather the spawn of ignorance in his auditors, than any good proofs of his own real excellency. He found the want himself of many things, which could be no other-way supplied than by going to the fountain head. He applied therefore, to his superiors for leave, to take a journey to the Levant, and having obtained letters-patent from the prince of Orange, [Frederic Henry] dated November 30, 1625, he set out immediately for Aleppo, where he continued fifteen months, after which making some excursions into Arabia towards Mesopotamia, he went by land to Constantinople, in company with Cornelius Hago, ambassador from Holland to the Port. Here the governor of the coast of Propontis, gave him the use of his pleasant gardens and curious library. In this retirement, he applied himself wholly to the reading of the Arabic historians and geographers, whose writings were till then either unknown to, or had not been perused by, him.

Upon his return to the city, discovering occasionally in conversation with great men there, a prodigious memory of what he had read, he struck his hearers with such admiration, that one of the principal officers of the empire, treated with him, that he should go with the Grand Signior's commission, and view the whole empire, in order to describe the situation of places with more exactness, than was done in the then present maps; he excused himself on the pretence of the oath which he had taken to the States, but in reality on account of the danger of such an undertaking. Here also he found his skill in physic of infinite service, in procuring him the favour and respect of the grandees; from whom, as he would take no fees, he received many valuable and rich presents. Nor was this all, several more costly favours were conferred upon him in the view of soliciting his stay. He lived four years among them, in the enjoyment of these munificent caresses; and his brother, who made the same tour some time after, felt the fruits of their respect to his memory (D). Having in a great measure satisfied his thirst of eastern

(D) Our author had a great kindness, and true fraternal affection for this brother, whose name was Peter, he was taken at eight years of age,

into the house of his uncle Hemelar, just mentioned, who being a Roman Catholic, bred him up in that religion, which was exceedingly regretted

eastern learning, and made himself absolute master of the Turkish, Persian and Arabic tongues, he returned home in 1629, laden with curious manuscripts, which have been ever since the glory of the university-library at Leyden.

But he did not intend, they should so continue locked up from the world. On the contrary, as soon as he was settled at home, he began to think of making the best use of them, by communicating them to the public (E); and to facilitate the reading of them, he printed an "Arabic Lexicon," and a new edition of "Erpenius's Grammar, enlarged with notes and editions;" to which also, he subjoined several pieces of poetry, extracted from the Arabian writers, particularly, Tograi (F) and Ababella.

But his views were not limited within the bounds of Europe, he had been an eye-witness of the wretched state of Christianity in the Mahometan countries, and he saw it with the compassion of a fellow-christian. He resolved, therefore, to make his skill in their language serviceable to them, and herein his zeal was very remarkable. No body ever solicited so strongly for great offices of state, and with so much industry in the prosecution of their views, as he did, to procure an edition of the New Testament in the original lan-

gretted by our author. Peter had a genius which shewed itself very early. His uncle Hemelar having written a gratulatory oration to Christian Michaelius, abbot of the Præmonstrants, his nephew, then a boy of eight years, spoke it with as much ease, as if it had been a composition of his own. He was also admirably skilled in the oriental languages, and had the same inclination as his brother to travel into the Levant, to cultivate those tongues. While he was there, he wrote a letter to James, assuring him that all things had happened beyond his expectations; that he had been prepared for chains, imprisonment, stripes and crosses, but instead of these, had met with embraces, civilities and favours from persons of distinction, for the sake of his name, Golius: so grateful a remembrance had he [James] left of himself in those countries, and so much affection did they discover for him though absent. This brother, Peter, was a friar of the

order of the bare-footed Carmelites, and assumed the name of Celestine de St. Leduine; he lived several years on mount Libanus, and was professor of the oriental tongues in Rome. He translated Thomas a Kempis into Arabic, and at the age of seventy-four years, undertook a voyage on the coast of Malabar, there to labour at the conversion of the infidels. Ibid.

(x) Concerning this poet, see Dr. Pococke's article, who also after the example Golius, went twice into the East to perfect himself in the oriental languages.

(r) These are, 1. The history of the Saracens by Elmacin. Erpenius begun the version, which was completed by Golius; and it is translated into English by Simon Ockley, Arabic professor at Cambridge. 2. The life of Tamerlane, written in Arabic by an author of great reputation. 3. Alferganus's Elements of Astronomy, with a new version and learned commentaries.

guage,

guage, with a translation into the vulgar Greek, by an Archimandrite, which he prevailed with the States to present to the Greek Church, groaning under the Mahometan tyranny. And as there are some of these Christians who use the Arabic tongue in divine service, he took care to have dispersed among them, an Arabic translation of the Confession of the reformed Protestants, together with the Catechism and Liturgy (G).

However, intent as he was upon the services of religion and learning abroad, he did not neglect his duty at home, which was now become double to what it had been before his last journey to the East, for the orators during his absence had honoured him with an additional employ of a very different nature from the former, viz. the professorship of Mathematics, to which he was chosen on the death of Willebrood Snellius in 1626. Golius discharged the functions of both, with the highest applause for forty years. He was also appointed interpreter in ordinary to the States, for the Arabic, Turkish, Persian, and other eastern languages; for this he had an annual pension, together with a thousand civilities, and a present of a chain of gold with a very beautiful medal, which he wore as a badge of his office.

He went through the fatigue of all these posts with the less difficulty, as he always enjoyed a very good state of health, which, however, he was careful to preserve, by an exact temperance in diet, and a religious abstinence from enfeebling pleasures. By this means, his constitution became so firm, that at the age of seventy years, he travelled on foot all the way from the Meuse to the Wahal, a journey of fourteen hours. This was in the year 1666, and he sunk into the grave September the 28th the following year, in full maturity of age; having passed through all the academic honours which the university could bestow upon him, and made himself as much respected for his virtue and piety, as for his learning. The darling of good men, and the boast of the learned at home, and the esteem of those abroad,

(G) For this purpose he employed an Armenian, who understood the vulgar Arabic, as well as the phrases consecrated to religion, and could accommodate Golius's style to the capacity of every body; otherwise, his expression might probably have been too sublime and abstruse. Golius kept this Armenian two years and a half at his house, and promised him

the same pension that the States had granted to the Archimandrite, who translated the New Testament into vulgar Greek. Yet he did not know whether the States would be at that expence. He did not propose the matter to them till the work was finished; however, they agreed to his proposal, and likewise, made a handsome present to himself.

with whom he corresponded by letters in all parts of Europe.

Though he may well be called an universal scholar, yet his chief excellence lay in Phylology, and the languages for which he had so great a natural talent, that though he did not begin seriously to study the Persian language, till he was fifty-four years of age, he made himself so perfectly master of it, that he wrote a large dictionary in it, which was printed at London. He could have done as much for the Turkish language. And he made such a progress in the Chinese, that he was able to read and understand their books; though, he began late to learn this language, of which to know the characters only is no slight matter, since they amount to the number of eight thousand.

Besides the books which he finished and printed, he left several manuscripts of others, which would have been no ways inferior to the others, had he lived to compleat them. For instance, he proposed to print a second edition of the life of Tamerlane, and to print the text with vowels, and to add a translation and a commentary, explaining many particular parts of the eastern history: This work was almost ready to be given to the printer. He had begun a Geographical and Historical Dictionary for the Eastern Countries; wherein the names of men and places, throughout the East were explained. He had long given expectations of a new edition of the Koran, with a translation and confutation of it.

Amidst all this profound literature, his religion was plain, easy and practical; he lamented and abhorred the factions and disputes, especially about indifferent matters, which disgraced Christianity; he could not endure to have divinity looked on as a title of science, and authority; he thought the truth was thus exposed to danger, even by men of admirable learning, who by this means acted without any regard to the interests of it, these divines introducing philosophy into divinity, merely for the sake of disputing, to make themselves eminent and important.

He married a lady of a very good family, and well allied, with whom he lived twenty-four years in the utmost harmony. She brought him two sons who survived him. They both studied the civil law at Leyden, and were admitted advocates. The elder, named Theodore, was chosen one of the council of Leyden 1669; he was three times burgo-master of that city, and enjoyed the office of chief-bailiff there, which is the principal post in the cities of Holland. He died in 1679,

1679, while he was burgo-master. His brother, Matthias Golius, was a man of great probity and ability, and dean of the court of Holland. He gave way to fate, September 1702, at the Hague.

GOLTZIUS (HENRY), a famous painter and graver, was born in 1558, at Mulbrec in the dutchy of Juliers; and learned his art at Haerlem, where he married. Falling into a bad state of health, which was attended with a shortness of breath and spitting of blood, he resolved to travel into Italy. His friends remonstrated against a man in his condition stirring; but he answered, that “he had rather die learning something, than live in such a languishing state.” Accordingly, he passed through most of the chief cities of Germany, where he visited the painters, and the curious; and went to Rome and Naples, where he studied the works of the best masters, and designed an infinite number of pieces after them. To prevent his being known, he passed for his man’s servant; pretending, that he was maintained and kept by him for his skill in painting: and by this stratagem he came to hear, what was said of his works, without being known, which was a high pleasure to him. His disguise, his diversion, the exercise of travelling, and the different air of the countries through which he travelled, had such an effect upon his constitution, that he recovered his former health and vigour. He relapsed, however, some time after, and died at Haerlem in the year 1617. Mr. Evelyn has given the following testimony of his merit, as a graver: “Henry Goltzius (says he) was a Hollander, and wanted only a good and judicious choice, to have rendered him comparable to the profoundest masters, that ever handled the burin; for never did any exceed this rare workman: witness those things of his after Gasparo Celio, &c.—and, in particular, his incomparable imitations after Lucas Van Leyden, in The Passion, the Christus Mortuus, or Pietà; and those other six pieces, in each of which he so accurately pursues Durer, Lucas, and some others of the old masters, as makes it almost impossible to discern the ingenious fraud. He was likewise an excellent painter.

Evelyn’s
Chalcography, p. 69,
70. 81.
Lond. 1755.
2mo.

GOLTZIUS (HUBERT), a very learned German, was born at Venlo in the duchy of Gueldres in the year 1526. His father was a painter; and he was himself bred up in this art, learning the principles of it from Lambert Lombard. But he did little at painting, and seems to have quitted it early

Mechior
Adam, &c.

early in life; for he had a particular turn to antiquity, and especially to the study of medals, to which he entirely devoted himself. He considered medals as the very foundation of true history, and travelled through France, Germany, and Italy, in order to make collections, and to draw from them what lights he could. His reputation was very high in this respect, so that the cabinets of the curious were every where open to him; and on this account it was, that he was honoured with the freedom of the city of Rome in the year 1567. He was the author of several excellent works, as, *Imperatorum fere omnium vivæ imagines a J. Cæsare ad Carolum V. ex veteribus numismatibus.*—*Fasti Magistratum, & triumphorum Romanorum ab U. C. usque ad Augusti obitum.*—*De Origine & Statu Populi Romani.*—*Vitæ & res gestæ J. Cæsaris.*—*et Augusti Cæsaris, ex nummis & inscriptionibus antiquis:* and several other treatises, in all which he applies medals to the clearing up of antient history. He was so nice and accurate in the publishing them, that he had them printed in his own house, and corrected them himself: nay, he even went so far as to engrave the plates for the medals with his own hands; so desirous was he to have every thing done in the neatest and exactest manner. Accordingly, his books were admired all over Europe, and thought an ornament to any library. The learned bestowed the highest elogies upon them. Lipsius, speaking of the *Fasti Consulares*, says, that “he knows not which to admire most: his diligence in seeking so many coins, his happiness in finding, or his skill in engraving them,” Scaliger spoke as well of this work, as his great soul could con- descend to speak, when he says, *Goltzius nihil me docet, scio omnia illa; sed est bonus liber pro tyronibus:* that is, “Goltzius teaches me nothing; I know all those things: but it is a good book for beginners.” His books, however, though they abound with erudition and curious knowledge, must be read with some caution; for there are many false medals in them, which Goltzius adopted for real antiques. It could not be, but that many errors of this nature must be committed by a man, whose love and veneration for Roman antiquities was such, that he gave to all his children nothing but Roman names, such as Julius, Marcellus, &c. so that he might easily receive for antiques what were not so, out of pure fondness for any thing of that kind. Upon this principle, it is probable, that he took for his second wife, the widow of the antiquarian Martinus Smetius; whom, no doubt, he married more for the sake of Smetius’s medals and inscriptions,

inscriptions, than for any thing belonging to herself. However, she was even with him if he did; for she was very ill-natured, and plagued him in such a manner, as to shorten his days. He thought, perhaps, that he could easily condemn all her ill qualities, provided he became possessed of Smetius's treasure: but if he had known, that the meanest reptile of a female, is able to disturb the repose of the greatest and the wisest man, provided she be willing, it would have stood him in better stead than all his medals. He died at Bruges on the 14th of March 1583, aged fifty-seven years.

GOMBAULD (JOHN OGIER DE), a celebrated French poet, was born in the year 1561, at St. Just de Lussac, near Brouage in Saintonge. He was a gentleman by birth, and his breeding was suitable to it. After a proper foundation of grammar-learning, he finished the course of his studies at Bourdeaux, and having gone through most of the liberal sciences, under the best masters of his time, he betook himself to Paris, in the view of making the most of his parts. For being the cadet of a fourth marriage by his father, his patrimonial finances were a little short. He arrived at the capital towards the latter end of the reign of Henry IV. surnamed the Great, and soon introduced himself into the knowledge of the polite world by his sonnets, epigrams, and other small poetical pieces, which were generally applauded: these were hopeful beginnings, and might be looked upon as a promising earnest of a future harvest; but reaping no other benefit for the present, he was obliged to use the strictest economy and frugality, to support a tolerable figure at court, till the assassination of the king by Ravillac in 1610.

This extraordinary incident provoked every muse in France. The subject was to the last degree interesting, and consequently, happy the man who distinguished himself above the crowd. In reality, it furnished our poet with one of those opportunities, which are observed to fall in every man's way once in his life of making his fortune. Gombauld was far from letting it slip, he exerted his talent to the utmost on the occasion, and the verses he made had the good luck to please the queen-regent, Mary de Medicis, so highly, that she rewarded him with a pension of twelve hundred crowns; nor was there a man of his condition, that had more free access to her, or was more kindly received by her: the ring of the assembly was never thought compleat without

out his presence. He was also in the same favour with the succeeding regent, Anne of Austria, during the minority of Lewis XIV.

In the mean time, he was constantly seen at that delicious meeting place of all the persons of quality and merit, the house of mademoiselle Remboullet. This was like a small choice court, less numerous indeed than that of the Louvre, but to say the truth more excellent, since nothing approached this Temple of Honour, where Virtue itself was worshipped under the name of the incomparable Ardenice, but what deserved her approbation and esteem. Such was that mansion of politeness, which entirely engaged the heart of Gombauld, and he frequented it as with greater pleasure, so with more assiduity than any other; the Louvre not excepted. Thus he passed his time in a way the most agreeable that could be, to a poetical genius, and at last devoted himself entirely to the belles lettres, and excelled in them. He published several things which were so many proofs of this excellence (A); so that he grew to be one of those choice spirits, who make up the ministry in the republic of letters, and form the schemes for its advancement. In this employ we find him among those few men of wit, whose meetings in 1629, gave rise to the Academy of Belles Lettres, founded by cardinal Richlieu (B); and accordingly, he became a member of that society at its first institution. He was one of the three who was appointed to examine the statutes of the new academy in 1634, and he afterwards finished memoirs for completing them. March 12, 1635, he read a discourse before the academy upon "Je ne sais quoi," which was the sixth of those that for some years, were pronounced at their meetings, the first day of every week.

He had the happiness of living many years in the enjoyment of these honours, and what is more essential of a full purse, which was increased too with an additional pension granted him by Mr. Seguier, chancellor of France, and settled on the revenue of the great-seal. These marks of esteem, set his merit in the most conspicuous light; espe-

(A) Of these the most admired was his *Endymion*, a romance in prose. It was printed in 1624, and again in 1626, being received with the greatest applause. 2. *Amarantha*, a pastoral. 3. A volume of poems. 4. A volume of letters, all published before 1652. Pellisson's

Hist. de l' Acad. Franc. p. 339. Paris 1672, 12mo.

(B) These meetings were held at the house of Mr. Contrart, who is said to be the author of the preface to Gombauld's treatises and letters upon religion. Colomies Bibl. Cholsie; 135. second edit.

cially, when its considered that he openly professed the reformed religion, and was, indeed, a zealous Huguenot. But he preserved himself from any ill effects, as well by his prudence, in cautiously letting nothing escape from him in print, which might give the least umbrage in that respect, as by his oeconomy, wherein he was remarkably distinguished from his brethren of the poetical tribe. For though he never spared his purse, but loved to spend freely, whenever there was occasion for it; yet he hated all superfluous expences: So that he laid up a pretty considerable stock during these years of plenty. This management proved of great use; for the plenteous years were followed by many years of scarcity, occasioned, as it is said, by the wars both foreign and domestic, whereby the springs, whence this pension from the crown flowed, were first diminished, and at last entirely drained. Hence from a reduction of twelve to eight hundred crowns, it sunk down to four, nor was that obtained without much difficulty, by the kind offices of some powerful persons who knew him particularly, and honoured him with their protection, among whom the duke and duchess of Montausier are placed in the first rank. By this means he enjoyed one third of his pension, a great number of years; so that upon the whole, he continued a court pensioner above half a century, which is a very remarkable circumstance. For if the court of France be very ready to grant pensions, and punctual in paying them during the first years, yet she is as ready to suppress them, and apply to other uses the funds on which they were assigned. There are continually new comers, and the court is willing to gratify them without a new expence, by granting them what before had been given to others, who are supposed to have enjoyed the favour long enough. Old pensioners are the most odious, and are obliged to petition with the most extensive and most humble patience, and these the court does not much scruple to disappoint.

Nor did this misfortune come to Gombauld single and alone. He used to walk much in his room, an exercise which he was fond of, and which, perhaps, together with his frugal regimen, had greatly contributed to his health, whereof he always enjoyed a good share, till one day in his walk as usual about his chamber, a slip of his foot occasioned a fall, wherein his hip was so much hurt, that he was ever after almost intirely confined to his bed. This affliction must have been very grievous to him; he had known no pleasure equal to that of a genteel company; he constantly attended

tended the assemblies of the ladies, and consequently used himself to polite and courtly conversation; even in extreme old age, when he was among the ladies, he remembered the manners of his youth, he praised and admired them. His part was still that of a polite man, and a man of wit; and to act this part in a becoming manner, he thought it necessary that people should not know how old he was, when he published a large collection of epigrams in 1657, at the age of fourscore and ten (c): This may, perhaps, be thought a weakness, a foible; but, it certainly was the foible of a person apparently fond of the nicest decorum (D). He lived

(c) It has been observed, that there are but few poets who finish their literary labours with writing epigrams, which consist in some witty conceit, and in such a mettle as becomes a young man much better than it does an old and decayed poet. But it is added, that monsieur Gombauld may be excused, because most of his epigrams are rather a censure of the corrupt morals, and wicked lives of his contemporaries, than love poems, which are generally

composed for the ladies. Bailliet Jugem. sur les Poetes, tom. v. p. 25, 26. Of this we shall give one instance as a sample, and the rather as it is a conspicuous proof of our author's polite complaisance to the ladies. Malherbe, who was a fond admirer of madame D'Esloges, seeing in her chamber, Peter du Moulin's book against cardinal Perron, asks for pen ink and paper, and immediately wrote this decaftic:

Quoique l'Auteur de ce gros livre,
Semble avoir rien ignoré,
Le meilleur est toujours de suivre,
Le prone de notre curé:
Toutes ces doctrines nouvelles,
Ne plaisent qu'aux folles cervelles:
Pour moi comme un humble brebis,
Sous la houlette je me range,
Il ne permet d'aimer le change,
Que des femmes et des habits.

The lady presently applied to Gombauld for a proper answer, who wrote as follows:

C'est vous dont l'audace nouvelles,
A rejeté l'antiquité,
Et du Moulin ne vous rappelle,
Qu'a ce que vous avez quitté.
Vous aimez mieux croire a la mode,
C'est bien la foi la plus commode.
Pour ceux qui la monde a charmez,
Les femmes y sont vos idoles;
Mais a grand tort vous les aimez,
Vous, qui n'avez que des paroles.

(D) Though the time of his birth was set down in one of the books of his library by his own hand, yet he never told it, but once, and that se-

cretly, to a person, who did not mention it till after Gombauld's death. Conrart's Pref.

many years after this, wherein he published a tragedy called, *Danaïdes*, some time before his death; which did not happen till 1666, in the ninety-ninth year of his age.

In his person he is represented tall and well-shaped, of a graceful aspect, and the air of a man of quality; in his manners he was modest and regular, sincere in his piety, and proof against all temptations. His mind was as noble as his person was agreeable; he had an upright soul, and was naturally virtuous. His genius was elevated, but more judicious than fanciful. He was of a hot and hasty temper, much inclined to anger, though he had a grave and reserved countenance. His posthumous works were printed in Holland in 1678, with this title, “*Traitez & Lettres de Monsieur Gombauld sur la Religion.*” They contain religious discourses, and were most esteemed of all his works by himself; he composed them from a principle of charity, with a design to convert the Catholics; and confirm the Protestants in their faith. He used to complain of two things: first, that the writers upon these subjects compiled too large volumes, heaping up a mass of quotations, without sufficiently regarding either proper method or perspicuity; the other was, that they imagined true learning to be inconsistent with an elegant style. In order to shew the mistake, he wrote his *Reflections on the Christian Religion*, when he was still in the prime of his age; and he proved by his own example, that a man may write in a style that’s both strong and clear; concise and full; learned, and elegant. He shewed this piece to several of his friends, and even to some of the Roman Catholic Religion, who all esteemed it very much, which encouraged him to write afterwards, a *Treatise on the Lord’s Supper*; and another, which he directed to one of his friends under the name of *Aristander*: His letters were wrote when he was much older, except that to a *Proposant*, [a candidate in divinity] which is nearly of the same date with his *Reflections on the Christian Religion* (E).

He desired nothing more passionately than to publish his works, because he was persuaded they would be useful; and there never, perhaps, was a layman, that had more zeal for the glory of God, and more love for his neighbour, than he had. But when on the one hand we consider, the great zeal

(E) Besides these works, he left behind him a tragi-comedy, called, *Cidippe* [or *Aconce*], and also a number of poems sufficient to make a new collection, especially of sonnets and epigrams, in which way he chiefly excelled.

that appears throughout these works, and observe on the other hand, that he depended almost intirely upon the court for his maintainance, we shall not think it strange, that he did not publish them in his life-time. However that the public might not be deprived of them after his death, if they should happen to fall into the hands of some Roman Catholic, he gave them towards the latter end of his life, to an old friend of his of undoubted sincerity and affection; after having got this promise from him, that he would never let them go out of his hands till they were published, which should be done with the first conveniency.

Moreri,
Bayle,
Niceron,

GONDI (JOHN PAUL), afterwards cardinal de Retz, was born in 1613, and died in 1679. He was a doctor of the Sorbonne, then coadjutor to his uncle the archbishop of Paris, and at length, after many intrigues, which his restless and unbounded ambition engaged him in, became a cardinal. This extraordinary man has drawn his own character in his memoirs, which are written with such an air of grandeur, impetuosity of genius, and inequality, as gives us a very strong representation of his conduct. He was a man, who from the greatest degree of debauchery, and still languishing under its consequences, preached to the people, and made himself adored by them. He breathed nothing but the spirit of faction and sedition. At the age of twenty-three years, he had been at the head of a conspiracy against the life of cardinal Richelieu. He was the author of the barricadoes, precipitated the parliament into cabals, and the people into sedition. Mr. Voltaire says, that he was the first bishop, who carried on a civil war, without the mask of religion. However, his schemes turned out so ill at the long run, that he was obliged to fly France. He went into Spain and Italy, and assisted at the conclave at Rome, which raised Alexander VII. to the pontificate. This pontiff not making good his promises to the cardinal, he left Italy, and went first into Germany, then into Holland, and then into England. After having spent the life of an exile and vagabond, as we may say, for five or six years, he obtained leave upon certain terms to return to his own country; which now he could do with safety, his great enemy cardinal Mazarine being dead in the year 1661. He was afterwards at Rome, and assisted in the conclave, which chose Clement IX. but upon his return to France, he retired from the world, and ended his life like a philosopher: which made Voltaire say, that "in his youth
" he lived like Catiline, and like Atticus in his old age."

Age of,
Lewis XIV.
v. i. c. 3.

vol. ii.

Age of
Lewis XIV.
v. ii.

In this retreat he wrote his Memoirs, “several parts of which,” says the same Voltaire, “are worthy of Salust, but the whole is not equal.” They are supposed, however, to be written with impartiality, the author having every where spoken with the same freedom of his own infirmities and vices, as any other writer could have done. Some friends, with whom he entrusted the original manuscript, fixed a mark on those passages, where they thought the cardinal had dishonoured himself, in order to have them omitted, as they were in the first edition: but they have since been restored. The best edition of them is that of Amsterdam 1719, in four volumes 12mo. This cardinal was the author of several other pieces; but these being of a temporary kind, and written in the way of party-pamphlets to serve particular occasions and purposes, are not now regarded.

GONGORA (LEWIS DE), a Spanish poet, and one of the greatest geniuses that nation ever produced, was born at Cordoua on the 11th of July 1561, of a very distinguished family. He studied at Salamanca, and was known to have a talent for poetry, though he never could be prevailed on to publish any thing. Going into holy orders, he was made chaplain to the king, and prebendary of the church of Cordoua: in which station he died on the 23d of March 1627. His works are all posthumous, and consist of sonnets, elegies, heroic verses, a comedy, a tragedy, &c. and have been published several times. The Spaniards have a very high idea of this poet, and have given him the honourable title of prince of the poets of their own nation. Notes and commentaries have been written on several parts of his works, and he has been decked out in form like a variorum classic. Some have found great fault with him, charging him with affectation in the use of figures, with a false sublime, with obscurity and an embarrassed diction: however, there have not been wanting persons to undertake his defence, and to free him from all such invidious imputations.

Bayle's
Dict.

GONZAGA (LUCRETIA), was one of the most illustrious ladies of the sixteenth century, being as remarkable for her shining wit, her learning, and her delicate stile, as she was for her high birth. She wrote such beautiful letters, that the utmost care was taken to preserve them; and a collection of them was printed at Venice in the year 1552. There is no learning in her letters, but yet we perceive from them,

them, that she was learned ; for she declares in a letter to Robortellus, that his commentaries had led her into the true sense of several obscure passages in Aristotle and Æschylus. All the wits of her time did not fail to commend her highly ; and Hortensio Lando, besides singing her praises most zealously, dedicated to her a piece, “ Upon moderating the passions of the soul,” written in Italian. There was a great correspondence between them : and she wrote above thirty letters to him, which have all been printed. In one of them, she blames him for grieving at his poverty : “ I wonder, (says she) that you who are a learned man, and so well acquainted with the affairs of this world, should yet be so strangely vexed at your being poor : as though you did not know, that a poor man’s life is like sailing near the coast, whereas that of a rich man does not differ from the condition of those, who are in the main sea. The former can easily throw a cable on the shore, and bring their ship safe into an harbour ; whereas the latter cannot do it without great difficulty,” &c. We learn from these letters, that her marriage with John Paul Manfrone was unhappy. She was married to him, when she was not fourteen years old : and his conduct afterwards gave her infinite uneasiness. He engaged in a conspiracy against the duke of Ferrara ; was detected and imprisoned by him ; but, though condemned by the judges, not put to death. She did all in her power to obtain his enlargement ; applied to all the powers in Christendom, to intercede for him ; and even solicited the grand signior to make himself master of the castle, where her husband was kept. What made her more active, she was not permitted to visit him ; and they could only write to each other. But all her endeavours were vain : for he died in prison, having shewn such an impatience under his misfortunes, as made it imagined he had lost his senses. She never would listen afterwards to any proposals of marriage, though several were made her. Of four children she had had, there were but two daughters left, whom she put into nunneries. All that came from her pen was so much esteemed, that a collection was made even of the notes, she wrote to her servants : several of which are to be met with in the edition of her letters.

Besides Lucretia Gonzaga, there were several other ladies of the name, illustrious enough to deserve a mention at least, in a work of this nature. There was Cecilia Gonzaga, a most learned and virtuous maiden of the fifteenth century, daughter of John Francis Gonzaga, lord of Mantua. She

She was taught polite literature by Victorinus of Feltri, and made so wonderful a progress, that at eight years of age she knew the declensions and conjugations of the Greek tongue. Her mother persuaded her to be a nun. Her father would not suffer her to take a resolution never to marry: but she made him a speech in form, in which she proved the reasonableness of that design. After she became a nun, she was exhorted by her spiritual guides to read no longer the poets, which her preceptor Victorinus had made her so fond of, but to read the holy fathers, and especially their treatises about virginity and continency.

Hilarion de
Coste,
Eloges des
Dames Illustres,
tom. 1.

There was Eleonora Gonzaga, the daughter of Francis II. marquis of Mantua, and wife of Francis Maria de la Rovere, duke of Urbino, who was illustrious for her eminent qualities, and particularly for her chastity. She would never receive at her house, nor have the least familiarity with those ladies of birth and quality, of whom there had been the least rumour or suspicion, that they had tainted the honour of the sex by acting dissolutely: and she was an irreconcilable enemy to all those, who had indulged themselves in the shameful pleasures of lasciviousness. She banished several of them from her territories, and caused those old prostitutes to be severely punished, who having lost all modesty, reputation, and conscience in their youth, think of nothing else in their old age, but how they may ruin the young and simple virgins, who have no knowledge of the world yet.

There was Isabella Gonzaga, the wife of Guy-Ubaldo di Montefeltro, duke of Urbino, who deserves to be ranked among the most illustrious ladies. Such things are related of her chastity, as seem to be fabulous: for it is asserted, that after she had lain two years with her husband, who all the while never performed what is called conjugal duty, she was nevertheless fully persuaded that there was nothing wanting for the consummation of her marriage, and that all other husbands were like hers. She was at last undeceived, and her husband perceiving it confessed his impotency. Yet she continued to be very fond of him; comforted him; never complained of her condition, nor declared it to any person whatever. The public nevertheless became at length acquainted with it, the duke himself discovering it; for being driven out of his dominions by Cæsar Borgia, he applied to Lewis XII. of France to be restored to them. He could not obtain his request, because the king had entered into an alliance with pope Alexander VI. Cæsar Borgia's father; and dreaded the resentment of the house of Borgia against him and his family.

The

The duke of Urbino therefore gave them hopes, that he would divorce his wife, and enter into holy orders; asserting, that through his impotence he had never consummated his marriage. The secret being thus revealed, for it was soon spread over Italy, Isabella Gonzaga was powerfully intreated to resolve upon another match: but nothing could prevail with her. She was sorry her husband's impotency was known, yet nothing but death could separate her from him; nor hardly death: for when he died, her grief was so excessive, that literally speaking it was near being mortal to her. As long as he was alive, she shed no tears; for fear of affecting him; but the moment he died, she cried out, "Oh, my dear spouse, why do you leave me thus? Whither are you going?" and fell into a swoon, which lasted so long that she was thought to be dead. Upon being recovered, she said, "Why do you vex me so? Why are you so cruel to me, that you will not let me follow my most honoured lord and husband? Why will you not suffer me to accompany him in his death, with whom I have passed the most happy part of my life? Wretched me! that he should be gone, and I must stay! I cannot bear the thoughts of staying, I must go after him." Cardinal Bembo, after many high commendations of this lady, did not scruple to declare, that "a man must be as insensible as a stone, who did not prefer one short sitting with her, to all the walks and disputes of philosophers."

ibid.

There was, lastly, Julia Gonzaga, duchess of Trajetto and countess of Fondi, an illustrious lady of the sixteenth century. She was the wife of Vespasian Colonna; and after her husband's death, took for her device an amaranthus, which the herbalists call love-flower, with this motto, *Non moritura*, that is, "never to die;" hinting thereby, that her first love should be immortal. The wonder is, her husband was very old, whereas she was in the prime of her age, and so celebrated for her beauty, that Soliman, emperor of the Turks, longed to see her. For this purpose he sent Barbarossa, king of Algiers, and his lieutenant general, with a powerful army to Fondi, which was the place of her residence, in 1534; but he did not succeed in his design. For though Barbarossa arrived at night, and took the city by storm, yet Julia escaped; for taking the alarm, she ran away barefooted, and secured her honour, while she exposed her life to a thousand dangers. This lady has been highly commended for her learning; but Thuanus tells us, that she was suspected of Lutheranism.

These

These short anecdotes of the Gonzaga's may possibly be of use to readers of both sexes: they may incline some males to think better of the other sex, with regard to chastity; and they may suggest to some females the amiableness of conducting the love-passion with delicacy.

GORLÆUS (ABRAHAM), an eminent antiquarian, was born at Antwerp, and gained a reputation by his care in collecting a great number of medals and other antiques. He was chiefly fond of the rings and seals of the ancients, of which he published a prodigious number in the year 1601, under this title, *Dactyliotheca, sive Annulorum Sigillarium, quorum apud priscos tam Græcos quam Romanos usus ex ferro, ære, argento, et auro, Promptuarium*. This was the first part of the work: the second was intitled, *Variorum Gemmarum, quibus Antiquitas in signando uti solita, sculpturæ*. This work has undergone several editions, the best of which is that of Leyden 1695: for it not only contains a vast number of cuts, but also a short, yet learned explication of them by Gronovius. In 1608, he published a collection of medals: which, however, if we may believe the Scaligerana, it is not safe always to trust. We meet there with the following words: "Gorlæus casts medals; he shewed me some, but I found they were not ancient; since that time he shewed me none but genuine ones: he is a good man." Some have asserted, that he never studied the Latin tongue; and that the learned preface, prefixed to his *Dactyliotheca*, was written by another. Peireschius, as Gassendus relates, used to say, that "though Gorlæus never studied the Latin tongue, yet he understood all the books written in Latin concerning medals and coins." It is a sign of a good genius to understand a Latin book, only by the knowledge one has of the subject it treats of. Plutarch observes somewhere, that his studying the Roman history in Greek books was the reason, why he understood the language of the Latin historians. But this story of Peireschius, cannot be reconciled with what we read in Swertius, who had been familiarly acquainted with Gorlæus, and who relates that he was brought up in the same school with the learned Andrew Schottus: where it cannot be supposed, but that he must have learned Latin. Gorlæus pitched upon the city of Delft for the place of his residence, and died there on the 15th of April 1609. His collections of antiques were sold by his heirs to the prince of Wales.

In vit.
Peiresch.

Swert.
Athen. Belg.

GOTHOFRED, or GODFREY (DENIS, or Dionysius), an eminent civil lawyer, was descended of an illustrious family related to the house of Harlay, de Thou, and de Fauchet. His father Lion Gothofred, was lord of Guigencourt, and counsellor to the Chatelet; and his mother Mary Lourdel Fauchet, was allied to the chancellor de Chiverny. Our author was born October 17, 1549, at Paris, and having finished the usual preparatory studies, he applied himself to the civil law, and for improvement therein, passed some time in the university of Lorrain, whence he went to that of Cologne, and at last to Heidelberg. Having finished his studies he returned to Paris, but finding his country embroiled in a civil war by the Leaguers, he went to Geneva, where he had the offer of a professor's chair in the law, which he took possession of after he had commenced doctor in his faculty at Orleans, on the 28th of December 1579. He discharged this post with so much reputation, that his fame reached the ears of Henry IV. who May 11, 1580, gave him the bailliage of Gex, together with two more at the foot of mount Jura, and appointed him super-numerary counsellor to the parliament of Paris on the 12th of July following.

Henry was not yet possessed of the crown of France, and our author, who was a Huguenot, being stript of these employs, and losing besides the best part of his goods and his library in the troubles which then happened in the country, where he lived, he was forced to remove into Germany; and going to Basil, he luckily met there with an old friend Philip Glaferus, who being come to take his doctor of laws degree in that university, procured our author a law professorship at Strasburg. This he went to enter upon May 1, 1591, and was employed in teaching the Pandeets. He discharged this function with great applause till 1600; when the elector Palatine Frederic IV. invited him to Heildeberg. He accepted the invitation, and taught the law there for the space of six months, but finding himself persecuted by the other professors, who did all they could to make him uneasy, he returned to his post at Strasburg in November 1601, where he continued three years. In which time, the animosities against him being allayed, he went again to Heidelberg, a residence which he most affected. In reality, he was so much pleased with it, that no temptations could draw him thence: it was in vain that Henry IV. addressed a letter of invitation to him, October 3, 1603, to fill the chair at Bruges, which had
been

been a long time vacant by the death of the great Cujacius. Nicholas Brulart, chancellor of France, offered him the first law-chair in Angier, May 7, 1609; and Henry IV. designing him to fill the like post at Valence, begged him of the elector Palatine, in a letter dated January 9, 1610; six months after this, he received the most pressing invitations from the universities of Bourges and Valence. But though these were all very considerable places, yet he refused them; being, indeed, so far advanced in years, that he did not care for the trouble of moving. For which reason he excused himself also to the university of Franeker, which in 1608, offered him very advantageous terms to settle there. The truth is, he found himself very well situated at Heidelberg, where he had the greatest number of friends, and besides, was highly esteemed by the elector, and the most considerable persons there.

He fully intended, therefore, to end his days among them; but in this he was disappointed. For the disturbances which broke out in the Palatinate, obliged him to leave it in 1621. He retired September 21, that year, to a friend, Matthew Berneager (A) at Strasburg, where sinking under the weight of grief, fatigue and infirmities, he expired September 7, 1622, aged seventy-three years. He married Dionysia de St. Yon, who brought him several children, and among others Theodore and James, who will make the subject of the two ensuing articles. Our author wrote a great number of books, a list of which may be seen in Nicéron's memoirs, vol. xvii (B). The *Corpus Juris Civilis cum notis*, is his principal work: the notes are deservedly esteemed a chef d'œuvre, on account of the profound erudition with which they are filled, and the perspicuity of style in which that learning is delivered. The first edition was printed at Lyons in 1583, 4to. and the work had gone through no less than two-and-twenty editions in fol. and 4to. to the year 1719. We are told by John Albert Fabricius, in his *Bibliotheca Latina*, that the edition by Anthony Vitre in 1628, in 2 vols. fol. and that of Amsterdam in 1663, are not only the best,

(A) This gentleman wrote his *Eloge*. An abridgment whereof was made by Melchior Seibuze, in his *Memoriae juris consult. Hanningi Witten*, and in the *Theatrum Freheri*, whence the particulars of this article were taken by Nicéron.

(B) Perhaps it may be of some

service to the curious in these matters, to mention our author's collection of ancient Latin Grammarians, published first with his notes under the title of *Authores Latinæ Linguae*, in unum redacti corpus adjectis notis Dion Gothofred. Genev. 1595. 1602. 1622. 4to.

because they are finely (and the latter on an Elziver type) and magnificently printed; but, as there are several things in them which are not in any other edition.

GOTHOFRED (THEODORE), was born July 17, 1580, at Geneva, where he laid the foundation of his education, which was carried on at Straßburg, on the family's removing thither in 1591, as observed in the preceding memoir. As soon as he had finished all his studies, he quitted his parents and went to Paris, where he embraced the popish religion in 1602. From this time he applied himself with indefatigable industry to the study of history, particularly that of France, wherein he became very eminent, as appears by his works. In the mean time he was made advocate in the parliament of Paris, but never appeared at the bar. The first piece that was an honour to him, was an account of an interview between the emperor Charles IV. and Charles V. king of France; this was published in 1613, in 4to. and the same year came out his memoirs to prove the precedence of the kings of France, to those of Spain (A), for which the king gave him a pension of six hundred livres, by a brevet dated April the 4th, that year, and two years afterwards, on May 21, 1615, he was appointed with Peter Dupuy, to make an inventory under the procurator-general, of the treasure at Chartres, with an order for six hundred livres each for their trouble. In 1617, his pension of six hundred livres was augmented to twelve hundred, by a brevet dated the 17th of April that year.

He published other works afterwards, which induced the court to heap new favours upon him, for instance, in 1632, the king honoured him with the title of one of his historiographers, with a stipend of three thousand livres, the instruments for which were made out the 28th of February and 24th of May that year. His majesty also in the year 1634, made him a counsellor in the supreme council of Nancy, and the same year committed to him the charge of making an inventory of the titles of Lorrain (B). The most impor-

(A) The title is, *Memoriae concernant la presence des Rois de France, sur les Rois d'Espagne*, second edition in 1618, and again with the notes to the History of Charles VI. in 1653. fol.

(B) He had published *Genealogie des Ducs de Lorrain*, fidellement re-

cueillie des plusieurs histoires et titres autentiques, at Paris 1624, 4to. wherein he refuted the opinion, that the house of Lorrain descended in a direct male line from the emperor Charlemagne, and proves its descent from Gerard d'Alsace.

tant of which were brought to Paris in 1635. He was sent the following year to Cologne, to assist at the treaty of peace, which was negotiating there by the cardinal of Lyons, on the part of France. Our author's instructions bear date December 6, 1636. This treaty being removed to Munster, he was sent thither in 1643, with a particular instruction dated September the 26th, to labour with the plenipotentiaries for a general peace; at the same time, to give him more weight in his negociation, the king honoured him with the dignity of counsellor in the counsel of state, and made him a privy counsellor, by letters dated October the 9th, that year.

He drew up memoirs upon this subject, during his residence at Munster, where peace was concluded between France and the Empire, October 30, 1648. He continued in that city in his majesty's service to his death, which happened October 5, 1649, at the age of sixty-nine years (c). He was frequently employed by cardinal Richlieu his patron.

(c) His chef d'œuvre, is his account of the Ceremonials of the Kings of France. A compleat catalogue of his works is in Nicéron, vol. xvii.

GOTHOFRED (JAMES), brother to the preceeding, was born at Geneva, September 13, 1587. Following his father's steps he applied himself to the study of the law, in which he made a great progress, and gained so high a reputation in that way, that he obtained in 1619, a professor's chair at Geneva, and filled it with great applause; and ten years afterwards, to wit, in 1629, was made counsellor for that city, and was employed several times in France, Germany, Piedmont and Switzerland, to negotiate their affairs in the name of the republic. After having passed through the most considerable offices in his country, he expired June 24, 1652, in his sixty-fifth year, and was interred under a monument, with an inscription in Latin, which represents him as a very religious person and of great zeal (A). He was the author of some pieces, which shew that divinity had a great share in his studies. Nicéron, where last cited, gives us a list of his works. The chief of which is his Codex

(A) The words of the epitaph are, Jacobi Gothofredi, J. C. V. exuviae hic jacent, unaque jacent quæ patriæ, ecclesio, orbi literato destinabat compluria a vulgi erroribus, ab officiis nonnullorum, a præpostera demum

quorundam ambitione, vindicata, dolanda jactura, sed non ideo dolendus ipse, qui cælesti patriæ redditus cælitum albo adscriptus opt. max. semper præcepit Vivus. Vivus et ipse sibi, H. T. P.

Theodosianus

Theodosianus cum perpetuis commentariis, &c. Lagduni 1654, 4 vols. fol. He spent several years in this work, for printing which he had a privilege in 1645, but dying before it was published, or even before he had entirely finished it. Catones Marville, Latin professor at Valence, who purchased his library, finding this manuscript there, took care to revise it, and put the last hand to it for the impression.

Le Long's
Bibliothe-
que Histori-
que de la
France.
Freheri
Theatrum
Viror.
Doctorum.

GOTHOFRED (DENIS, or Dionysius), the historiographer, son of Theodore, was born at Paris, August 24, 1615. He followed his father's example in the course of his studies, and applying to history became like him eminent for his knowledge in that branch of polite learning. He was but twenty-five years of age, when Lewis XIII. gave him the reversion of his father's post of historiographer royal with the same salary, by letters-patent bearing date February 27, 1640. Six months after the death of his father, Lewis XIV. granted him an additional pension of two thousand livres, charged upon the county and seneschalery of Quince, for which, the letters-patent bear date the 20th and 30th of March 1650. He was sent in 1668 to Lisle, to examine and preserve the titles and archives of the chamber of accounts. His commission is dated December 2d, that year; and he had a like commission in 1678, to take an inventory of the titles of the castle of Ghent, which being finished he returned to Lisle, where he fixed his residence, and died there June 9, 1681, in the sixty-sixth year of his age. He published his father's Ceremonial of France, &c. in 2 vols. Paris; and finished his father's memoirs of Philip de Commines, both published in 1649; and was preparing a history of Charles VIII. which was published by his eldest son Denis, 1684, fol.

GOVEA (ANDREW), in Latin Goveanus, a native of Beja in Portugal, was principal of the college of St. Barbara at Paris, in the sixteenth century, where he educated three of his nephews, who became famous by their learning. The king of Portugal furnished them wherewithal to maintain themselves at Paris. Martial Govea, the eldest, was a good Latin poet, and published a Latin grammar at Paris. Andrew Govea, the second, taught first grammar and then philosophy in the college of St. Barbara at Paris, and was afterwards made a principal of that college in the room of his uncle. But the most illustrious of the three brothers was Anthony Govea, who was born at Beja in Portugal in the year 1505, and carried to Paris by his uncle when very young.

Thuanus,
ad ann.
1565.

There he studied the belles lettres, and became so great a proficient therein, that no body wrote purer Latin, or made better verses. He afterwards studied Aristotle's philosophy, which he comprehended so clearly and so deeply, that he defended it with success against Ramus himself. After this, as if no science of difficulty was to escape him, he applied himself to the study of the civil law; and in this he became so great a master, that some have not scrupled to compare him, or even to prefer him, to the famous Cujacius: nay, Cujacius has himself declared, that of all Justinian's expositors, the prize absolutely belongs to him. He read lectures upon the civil law at several places in France; from which country being at length driven by the civil wars, he retired to Piedmont, where he was made counsellor to the duke of Savoy. He died at Turin in the year 1565, of an illness which was occasioned by eating immoderately of melons. He was universally allowed by all the scholars and wits of his time to be an admirable poet, a great philosopher, and a learned lawyer. There are epigrams and other poems of his, notes upon Virgil, Terence, and Tully; and several pieces relating to law matters. We must not forget to mention that Govea passed with some people for an atheist; and this supposition of his want of religion, is grounded on the following censure of the famous John Calvin, in his tractatu de scandalis. "It is well known (says he) that Agrippa, Ser-
 "vetus, Dolet, and others like them, have always like
 "some Cyclops proudly despised the Gospel. They are
 "come at last to such a degree of frenzy, as not only to
 "vent the most abominable blasphemies against the Son of
 "God, but also to imagine, that with regard to their souls
 "they do not differ in the least from dogs, or hogs. Others,
 "as Rabelais, Deperius, and Govea, having once had a
 "taste for the Gospel, have been struck with the same blind-
 "ness. Why? because they had profaned that pledge of
 "eternal life by their impious audaciousness, in bantering
 "and laughing at all that is sacred." We find by this passage, that Govea was a laugher, and that he was once inclined to the Protestant Religion. The following verses relate to Govea's infidelity:

Antoni Goveane, tua hæc Marrana propago
 In cælò et cellis non pùtat esse Deum.

That is,

"Anthony Govea, you Lawyers imagine that God is
 "neither in heaven, nor in the cellar."

These verses were made in answer to this distich, which had been written against a counsellor :

Dum tonat, in cellas propero pede Vallius ima
Confugit : in cellis non putat esse Deum.

That is,

“ When it thunders, De Valeé makes all the haste he
“ can into the deepest cellars : he fancies that God is not
“ in the cellars.”

These four verses are to be found in the first Scaligerana, where there are some observations to Govea's honour : as,
“ Govea was a learned man, a powerful logician, and a
“ very good French poet ; for he spoke such good French,
“ that you would never have taken him for a Spaniard.”
In the second Scaligerana, Calvin's charge of atheism against Govea is said to be slanderous : “ Govea was a learned Por-
“ tuguese ; Calvin calls him an atheist, which he was not ;
“ he ought to have known him better.”

G O U L A R T (SIMON), a very ingenious and learned man, was born at Senlis near Paris upon the 20th of October 1543, and was one of the most indefatigable writers of Bayle's these latter times. This appears by the great number of Dict. works, on which he either wrote notes, or summaries of, or translated into French, or composed himself. After he had studied Theology at Geneva, he was ordained, and succeeded Calvin, who died in 1564, in the ministry there ; which office he held and performed to the time of his death, which happened on the 3d of February 1628. Plutarch's works translated into French by Amiot, and St. Cyprian's works, are in the list of those, on which he wrote notes. Scaliger had a great esteem for him. “ Monsieur Goulart's lucubra-
“ tions on St. Cyprian's works are very useful. He was an
“ ingenious man, who learned all he knew without the assist-
“ ance of a master. He applied himself but late to the
“ Latin tongue, when I was at Geneva.—He has laboured
“ so well and so prettily on his St. Cyprian, that I have read
“ it from the the beginning to the end.” He made a large Scaligerana, collection of very remarkable histories. He has translated into French a great many books ; among the rest, the works of Seneca, which were published in two volumes 4to, at Paris in the year 1590. He wrote also several treatises of devotion ;

Hist.

Univerf.

tom. iii.

liv. 3. ch. 23.

devotion, upon moral fubjects, and upon the occurrences of his time. D' Aubigné commends thefe laft works ; for having mentioned the titles of fome books of that kind, he goes on thus : “ To which I fhall add the learned pathetic writings, abounding with ftrong arguments, which Simon Goulart of Senlis published on feveral occafions ; a man worthy to write hiftory, if his character would fuffer him to write without partiality.” When he did not put his name to his books, he ufed to mark it by thefe three initial letters S. G. S. which fignified, “ Simon Goulart of Senlis.” He was moft uncommonly acquainted with all the particulars, relating to books and authors ; infomuch, that Henry III. fent a man on purpofe to Geneva, in order to know from him who the author was, that affumed the name of Stephanus Junius Brutus, for the fake of publifhing fome very republican maxims. Goulart was in the fecret, but would never reveal it, for fear of expofing and hurting thofe, who were concerned in it. The titles of his numerous performances may be read in Niceron’s memoirs, but are not of confequence enough to tranfcribe ; efpecially, as the principal of them have been mentioned.

GOURNAY (MARY DE JARS Lady of), a celebrated female wit in France, was the daughter of William de Jars, lord of Neufoi and Gournay, by his wife Joan de Hacqueville, fiftter of Mr. de Hacqueville, prefident of the great-council, and of Charles de Hacqueville of Soiffons. Thus ſhe was related to feveral eminent and noble families in Paris, but born, as it is faid, in Gascony about the year 1565 (A). From her infancy ſhe had a ftrong turn to literature, to this ſhe devoted her whole time and attention, and her progrefs was fo quick that ſhe preſently outſtript all her mafters. The famous Montagne publifhing his firft effays about this time ; it was not long before they came to the hands of this lady, ſhe read them over with eagernels, was infinitely delighted with them ; conceived the higheft eſteem, and expreſſed the greateſt kindnefs for the author.

Theſe declarations ſo much to his honour, ſoon reached the ears of Montagne, who made a great many reflections on the occaſion in praiſe of madamoifelle de Gournay’s talents. Hence her eſteem grew into a high degree of reverential affection : ſo that happening to loſe her father, who died not long after, ſhe adopted in his ſtead that charming writer,

(A) Bois Robert In Recueil de bons contes, &c. p. 158. Dutch edition ; however, Mr. Bayle imagines her to be a Pariſian.

even before she had seen him. But as he went to Paris in 1588, and continued a good part of the year in that metropolis, she made him a visit on purpose, that she might know the face of her father by alliance, to whom she shewed no less respect and zeal than she testified for her natural parent. She prevailed with her mother, the lady de Gournay, to take him with them to their house at Gournay, where he passed two or three months, in many distinct visits which he made there, being entertained with all possible civility and kindness.

In short, our young devotee to the muses, was so wedded to books of polite literature in general, and Montagne's essays in particular, that she resolved never to have any other husband than her own honour, improved by reading those and such like performances. Nor was Montagne sparing to pay the just tribute of his gratitude. He even foretold in the second book of his Essays, that she would be capable of the first rate productions. The connexion was carried through the family, Montagne's daughter, the viscountess de Jamaches, always claimed mademoiselle de Jars as a sister. and the latter dedicated her piece, "*Le Boupet de Piede,*" to this sister. Thus she passed many years blessing and blest in this new alliance, and when she received the melancholy news of Montagne's death, she crossed almost the whole kingdom of France, by the help of a passport, not less prompted by her own inclination, than moved by the respect of this father's widow and daughter, who invited her to come and mingle her tears and lamentations, which were excessive, with theirs (2). Nor did her piety and filial regard stop here. She revised, corrected and reprinted an edition of his Essays in 1635, to which she prefixed a preface, where her heart bursts out into the strongest expressions of esteem and devotion for his memory.

The dedication was addressed to cardinal Richlieu, who was this lady's patron; and to enable her to set up a coach with a suitable equipage, offered on that condition to enlarge the small pension, which had been granted to her by the king, but she declined this kindness: she looked upon the pension purely as a testimony of her merit, and in that light it was very acceptable to her; there was a peculiar recommendation therefore in the smallness of it; by that means all reflections of a dependence were cut off, which would unavoidably attend its enlargement. In the mean time, the value of it was greatly enhanced by the exact care that was

(2) Pasquier's Letters, vol. ii:

taken in the punctual payment. This was owing to the intendant's esteem who had the charge of it, and so was an additional attestation of her own worth. The truth is, she was much respected, not only by those ministers, but also by the most eminent persons in France and elsewhere. The cardinals Richlieu, Bentivoglio, Du Perron; St. Francis de Sales, Mr. Cospean bishop of Nantes, Rochpozay bishop of Poitiers, Godeau, bishop of Vence, the chancellor Seguier, Charles I. duke of Mantua, and count d'Alais, kept a correspondence with her by letters, and several of both sexes, greatly distinguished by their wit and learning, held also a commerce with her by the same canal; as for instance, Justus Lipsius, Balzac and Mainard, Heinsius, Cæsar Copazzio, secretary to the town of Naples, and Charles Pinto, poet-laureat to that republic, Mr. de Puy, madam de Loges, and Anne Maria Schurman, who all gave her the highest encomiums. She was likewise very well received, and always welcome to the princesses of the blood; and her company was particularly courted by the duke de Retelois, eldest son to the duke de Nevers, who though of a very courtly and gallant temper, yet would leave any other lady for her conversation, whether he saw her at his sister's, or met her at his aunt's, madam de Longueville, or the countess of Soissons, where he went sometimes; on the other hand, she was visited frequently by many of the literati, and she could reckon among her friends, monsieur de la Mothe le Vayer, the prior Ogier, and his brother; messieurs le Habert, Cerisai, Lestaille, Boisrobert, de Revol, Colletot, Malleville, besides the abbé de Maroles, all persons well known to the republic of letters, who esteemed this friendship an honour to them.

However, she did not escape the fate which constantly attends the most eminent wits. Aspersions and abuse is a tax which has always been laid on superior excellence, and madam de Gournay was not without her share of such taxes. Upon the assassination of Henry IV. by Ravillac the Jesuit in 1610, it was remembered that Mariana, a general of that order in Spain, had published a book in 1598 (c), in the preface of which, many things were advanced in favour of Jaques Clement, who stabbed his predecessor Henry III. Both Papists and Protestants fell upon the Jesuits in emulation of each other. Father Coton an eminent member of the society, undertook their vindication, and was answered in a piece entitled, Anti-Coton.

(c) The title of it is, De Rege & their first Institution. See his *Regis institutione; Of Kings and title.*

Our authoreſs engaged in this diſpute, and publiſhed ſome books in favour of the Jeſuits againſt the Anti-Coton. Hereupon, there came out the ſame year 1610, “The Thanks of the Butter-women of Paris, &c.” (D) where in ſhe was not only ridiculed on account of her age, but even reproached with leading a moſt diſſolute life, and characterized as a common prostitute. Theſe were attacks made in that part where the ſex is moſt ſenſible; and as the offence came under the cognizance of the judge, ſhe therefore preſented a petition to the lieutenant Criminal, praying that the ſatire might be prohibited as a ſcandalous libel, a piece of juſtice which could not well be reſuſed, eſpecially, as ſhe bore the general character of a virtuous lady, and the calumny was unsupported by any kind of proofs. However, the wits did not ſpare to make her perſon, which indeed, was far from being the moſt engaging, the ſubject of their mirth and rallery (E). Among others, the cardinal du Perron, notwithſtanding he is in the catalogue of thoſe who commended her, yet in this particular, carried the injury beyond all bounds. This cardinal being told by Pelletier, that he had met the lady going to preſent the juſt mentioned petition, ſaid, he did not believe the lieutenant would receive it, ſince few perſons would care for the trouble of putting ſuch an order in execution, and continued he, as for what is aſſerted, that ſhe ſerved the public, it was ſo privately done, that it is only

(D) The whole title is, The Thanks of the Butter-women of Paris, to the ſieur de Courbozon Montgomery, who it ſeems had wrote a pamphlet, intituled, Le Fleau d’Ariſtogiton; A ſcourge for Ariſtogiton, or, for the ſlanderer of the Jeſuits, under the name of Anti-coton. In the thanks, &c. are theſe bitter raileries. Particularly, by the noble vindication of the father’s Jeſuits, who follow the example and directions of the lady de Gournai, “who has always ſerved the public well,” ye have cauſed to be publiſhed a week ago, &c. And ſome pages lower, “There have been ſome unſkilful perſons of late, ſays a Butter-woman to Courbozon, who pretended to encroach upon you, and to intice your customers away. As for inſtance, one Pelletier and the lady Gournai,

“that young virgin of fifty-five years, who took upon them to publiſh vindications of the Jeſuits, as though they were concerned with them, becauſe they have been called back and reſtored, at the ſuit, requeſt, and ſollicitation of Venus’s poſt-boy. Further, father Cotton addreſſed himſelf firſt to a lady Carabine, who had ſpent all her powder and ſhot in defence of that venerable man, and having afterwards directed the ſieur de Courbozon to the ſhop where this ammunition is ſold, they made him act the part of a deſperate ſoldier, like the ſorlorn hope of an army.”

(E) Beſides the Butter-woman’s Thanks, &c. there was another piece in the ſame abuſive ſtrain, publiſhed with the title of Anti-Gournay.

affirmed by guests, and to persuade us to the contrary, let her but prefix her picture to her book.

She wrote several things in prose and verse, which were collected into one volume and published by herself in 1636, with this title, *Les Avis, et les presens de la Demoiselle de Gournai*; i. e. "The Advices and Presents of the Lady Gournay." Thus she took leave of the press, she was now upon the verge of seventy, yet she survived that period many years, not meeting with death till 1645, on the 13th of July, at the age of fourscore. She died at Paris, and was interred in the church of St. Eustachius; several epitaphs were composed for her by Mrs. Francis, and Charles Ogier, Menage, Valois, Patin, Francis and Fælix, La Mothe La Vayer, and others. Mr. Sorel has sketched her character as follows. Having observed that she was justly placed among the most illustrious and ingenious virgins, he proceeds in these terms: "I value her still
 " more for her generosity, good-nature, and other incom-
 " parable virtues, than for her learning. But yet it must be
 " confessed, that she had always some resentment against the
 " new authors of her time; nor was it without reason, for
 " they took a delight in constantly playing her some trick or
 " another. They that have been acquainted with her for-
 " merly, know that she was in a terrible passion (F), when
 " she

(F) The hastiness of her temper, gave occasion to the following story, inserted among Bois Roberts pretty tales, intituled, *The three Racans*. Where it is supposed the lady de Gournay longed to be acquainted with the marquis de Racan, whereupon, a man of wit, persuaded him to make her a visit; but knowing the time appointed for it, he was so wicked as to send to the lady, a little before, a gentleman of the court, who pretended he was the marquis de Racan. This visit being made, the contriver of the plot went himself to the lady, and said he was the marquis de Racan, he was admitted, and pretended to wonder how another could be so bold as to borrow his name and personate him, in order to make the lady a visit. He was no sooner gone but in came the true Racan. The lady was immediately acquainted therewith. She was of Gascony, and consequently some-

what hasty, she fell into a passion at the sight of this third Racan, and without giving time to speak, she cried out in a fury. "Shall I see
 " nothing but Racan's all my life
 " time." And arming herself with her slipper, she beat him soundly with it, and thrust him out of doors, giving him all the opprobrious language her anger could suggest. The poor marquis was so confounded, that he did not know what to answer, and went away concluding this learned lady was grown mad. This story is inserted in the second part of the *Menagiana*, printed in 1695; but, however, it is a little inconsistent with another in the first part, printed in 1691. where these two wits are represented as living in the highest degree of familiar friendship. Monsieur de Racan, says Menage, went one day to visit mademoiselle de Gournay, who showed him some epigrams she had made,
 and

“ she mentioned persons of the new party, or of the new
 “ cabal. This was her blind side. There is matter enough
 “ for a copious discourse upon the language, both in what
 “ she has been heard to say of it, and by what she wrote of
 “ it. They who are not old enough to have conversed with
 “ her, must consult her book, *Les Avis*, &c. They will
 “ find there several chapters concerning the French language,
 “ and particularly, a chapter concerning diminutions, and
 “ some relating to poetry, in all which, she would bring into
 “ use compound words after the manner of the Greek tongue,
 “ and would have Ronfard’s language to continue for ever,
 “ without the least exception” (G). To this let us add a
 remark of the abbé Maroles, speaking of her, has these
 words: “ This good lady, whom I always esteemed, and
 “ whom I used to visit often privately, had an upright and
 “ generous soul; her beauty was of the mind rather than of
 “ the body; she knew a great many things, which persons
 “ of her sex seldom know; we have several works of her’s
 “ both in prose and verse. Those who pretended to turn
 “ her into ridicule had no reason to boast of it.” We shall
 conclude with the eulogium of Dominic Baudius, who styles
 her “ the French Syren and the Tenth Muse.”

and asked his opinion of them. “ They are good for nothing,” says de Racan, “ they have no edge;” the lady replied, “ he must not mind that, they were Epigrams after the Greek fashion.” They went afterwards to dine together at monsieur de Lorne’s, a physician at the wells of Bourbon. The doctor entertained them with a soup which was not very good; whereupon, mademoiselle de Gournay turning herself to Racan, said, “ Sir, here’s

“ a very indifferent soup;” Madam, replied the marquis, “ it is soup after the Greek fashion.” See a story of the like kind in Costar’s defence of Voiture, p. 274.

(G) Sorel de la connoissance des bons livres, p. m. 418, 419. This passion of our authoress is ridiculed by Menage, in the *Petition of the Dictionaries*. There is an excellent criticism upon the subject in Bruyere’s characters, entitled, *Of some usages*, p. 635. Paris edition.

G O W E R (JOHN Esq;) an eminent English poet in the fourteenth century, contemporary with Chaucer; he was undoubtedly descended from an ancient family of note. Leland tells us he was of the Gowers of Stitenham, in Yorkshire, which is that of the present earl Gower, and being herein followed by Bale, Pitts, Stowe, and Fuller, this opinion has generally prevailed; notwithstanding, a late author has shewn the improbability of it, from the wide difference between their arms; the family of Stitenham bearing Barry of eight, argent and gules, over all a cross fleury, sable. Crest, on a wreath a Wolf passant argent, collard and chained or;

Collins’s
 Peerage,
 vol. iv.

whereas

Ashmole's
Theatrum
Chemic,
p. 486.

whereas the arms of our poet were argent, a chevron azure, three Leopards heads thereon, or, their tongues gules, two Angels supporters, and on the crest a Talbot. Hence Wales is assigned for his country, and seems to have a better claim to him. Caxton and Barthelette the two first printers of his work, expressly call him a native of that country; and in support of that conjecture it has been observed, that there is a part of Glamorganshire called Gower or Gowerland, divided into East and West Gowerland (A), and that the castle of Swanzey, the chief town of the former division, was the paternal estate of Henry Gower, bishop of St. David's in 1326 (B): And as this prelate survived till the year 1347, at which time our poet must have been twenty-five years of age at least (C), it is very possible that he was bred at Oxford, and at Merton-college, whereof his name sake of St. David's had been a fellow, as had also our author's intimate friend Ralph, or Nicholas Strode.

Sometime after leaving the university, he removed to the Middle-Temple in the view of studying the law, to which he applied with so much diligence and success, that he became very eminent in that profession. However, this study did not engross his whole attention; he was well read in polite literature, and had an excellent taste therein, particularly for poetry, upon which he spent some of his leisure hours. It was this part of his character, that first brought him into the knowledge and acquaintance of Chaucer, which afterwards grew into a very warm friendship. Many circumstances conduced to unite these two fathers of English poetry; there was a great likeness in their tempers, and though Gower was the eldest man, yet probably the difference in their age was inconsiderable: they were likewise of the same party, Chaucer had attached himself to John of Gaunt, duke of Lancaster, uncle to Richard II. and Gower adhered as steadily to Wodestoke, duke of Gloucester, another of the king's uncle's (D); add to this, Gower was as much offended with and censured as freely, the vices of the clergy as Chaucer did,

(A) Collin's Peerage of England, vol. v. p. 14. who observes that from hence the noble family of Herbert, when earls of Huntingdon, deriv'd the title of barons Gower, and that this title by the marriage of Elizabeth, sole daughter of William, earl of Huntingdon, and lord Herbert of Gower came to Sir Charles Somerset, knight of the garter, and is bore at

this day by his descendent Noel, duke of Beaufort, who is lord of Ragland, Chepstow and Gower.

(B) Godwin de præsul . p. 610, 611. and Leland Collectan. tom. cxi. p. 54.

(C) He was before Chaucer, who was born in 1328.

(D) See more of this hereafter.

and

and therefore, no wonder that they were so very intimate, that they conferred together about their works, and that sometimes they argued warmly with each other without anger, and rallied without pique; of which Leland speaks with so much pleasure, and observes, that the only real dispute between them, was which should honour the other most (E). Though Gower was born first, yet he outlived Chaucer, and is therefore said, not only to be Chaucer's scholar, but his successor in the lawrel.

However, he took care that his inclination and genius for poetry, should be no hinderance to the pursuit of his graver studies; on the contrary, while his poetical fame was daily increasing by his performances that way, he was most attentive to establish his reputation as a lawyer; and he reaped the advantage of both. In the first character he became a favourite of his prince, king Richard II. insomuch, that one day his majesty taking his diversion on the Thames, sent for our poet, who was in a boat near him, into his barge, and honoured him with his royal command to exert his poetical talent upon some useful subject (F). He obeyed the royal mandate, and produced his *Confessio Amantis*, containing a kind of poetical system of morality, in the conclusion whereof, he gave the king occasionally a great deal of good advice, and that upon very delicate subjects, with much dignity and freedom; so that by this and other works, he obtained what is most valuable in life, the general opinion of being a good man, and was particularly distinguished by the MORAL Gower (G): And not without reason, since they not only shewed he had escaped the general infection of those luxurious times, but had also the courage and virtue to attempt stemming the tide of corruption, and that in a way too, which proved at the same time his good sense and happy address, to instil the principles of morality under the garb of pleasant tales, as he did (H), being the only method left of attempting it,

(E) Leland comment. de scriptor. Britan. Chaucer's Works by Urrey, p. 333. Gower's *Confessio Amantis*, fol. 190. edit. 1432.

(F) Prologue to the *Confessio Amantis*.

(G) This was first given him by Chaucer, at the close of his *Troilus and Cressida*; in a stanza beginning thus, "O moral Gower, this boke I directe, &c." See it in modern

English in Biogr. Britan. under our author's article.

(H) One of these from his *Confessio Amantis*, is turned into modern English in Biogr. Brit. The close of it seems to be one of those alterations, which are said to be made by our author in this work, after this king's deposition. For in contrasting the different fates of a good and bad sovereign, he intimates that the end of

it, with any hopes or prospect of success, in that wild and wanton age.

In the other part of his character as a lawyer he made so considerable a figure, that he is said to be raised to the first rank in that profession, and to have sat chief justice of the Common Pleas (1). However that be, it is certain he was very eminent for his knowledge this way; and as he was attached in some signal manner to the service of Thomas of Woodstock, first earl of Buckingham, and then duke of Gloucester; it is most probable, that he belonged to that prince in the way of his profession. It is well known, that not only the king and prince of Wales, but all the princes of the blood had their standing council learned in the law, who were heard in parliament, in case any bill was read, that might be detrimental to their interests; hence it may be presumed, that Gower was of this prince's council, or his chancellor, that is the chief of his lawyers, and he who directed how

of the latter would be to starve with hunger and want. Agreeably to which we find him asserting in his Council of the deposition of Richard II. That the king being informed that the nobles who had taken up arms for his restoration, had been subdued and put to death, took it so much to heart, that he refused all nourishment, and died of voluntary famine in the castle of Pontefract. Whence by the way it may be inferred too, that this account of the end of that unfortunate prince, was most pleasing to Henry IV: Since the same account is given by Thomas Otterburne, a Franciscan or Gray friar who flourished in his time, in his *Chronica Regum Angliæ*, p. 229. and John Rous in his *Historia Regum Angliæ*, p. 206. tells also the same story. Whereby the favourers of Henry the IVth's memory, have something to offer in abatement of that infamy, which has been thrown upon him by our best historians, who unanimously charge him with the murdering as well as deposing king Richard.

(1) Leland in his *Itinerary*, vol. vi. fol. 15. writes thus, "The house of Gower the poet; sum tyme chief judge of the Commun Place; yet re-

mayneth at Stitenham in Yorkshire, and divers of them synce have been knightes." According to this account we ought to intitle him, Sir John Gower, knight, chief justice of the Common Pleas. But Leland has this memorandum in the same work, p. 61. "Mr. Farrares told me, that Gower the judge could not be the man, that wrote the books in English; for he said, that Gower the judge was about Edward the secondes time." The writer of our author's memoir in *Biogr. Brit.* tells us, that he had sought with some care for this judge Gower, but without any success, and yet he says it is highly probable there was a judge of this name, and not at all improbable that our poet was the same man. But for this no support is offered except the following may be deemed one, that from the different bearing of their arms, Leland seems to be mistaken in asserting our poet to be of the Stitenham family, and Mr. Ferrares was in the right, because Leland takes notice of several other families of the name of Gower, settled in divers parts of the kingdom; the pertinence of which is left to the reader's judgment.

justice

Justice was to be administered, and his prerogative maintained in his honours, lordships and manors. Our author also made his muse pay the tribute of her tears upon the death of this patron, whose cruel murder at Calais he lamented in a very affecting manner (K).

In short, his steady attachment to this prince, could not but create in him some dislike to the administration of king Richard his murderer (L), he did not spare to lay before his majesty the luxury that prevailed in his court, the irreligious lives of his clergy, the danger of listening to flatterers, the wickedness of corrupt judges, and the uncertainty of human glory and happiness, even in the most exalted states, especially, when monarchs (which was his case) gave way to the cruellest oppressions of the people. In these sentiments, as soon as Henry IV. had got possession of the throne, and deposed king Richard, he appeared warmly on the side of the Revolution, and added several historical pieces to his chronicle, called, *Vox Clamantis*, or, "The voice of one crying in the wilderness, &c." wherein with one hand he blackened the character of his old master Richard, and with the other blanched that of the new monarch, with the utmost force of his poetical pencil.

In the first year of his reign, through the decay of age, being deprived of his eye-sight, he lamented that loss not long after very pathetically, in a "Poem of the Commendation of Peace," where he took his leave of the muses and the world, in such terms as plainly testify a full sense of his approaching death (M), which accordingly happened in the year

(K) Both in his *Vox Clamantis*, and *Chronica Tripartita*.

(L) This duke was at the head of those who took up arms against Richard and his favourites in 1387; the king ordered him to be seized and imprisoned at Calais, where he was afterwards said to be murdered. Salmon's Chron. Hist. in the reign of Richard II.

(M) This is intitled, *Carmen de pacis commendatione in laudem Henrici IV.* at the close of which is inserted in Latin, *Explicit carmen*, &c. in English thus; Here ends the poem of the Commendation of Peace, which his humble orator John Gower composed in honour, and to preserve the fame of his serene sovereign lord king Henry IV.

Chosen of Christ, thou pious king wer't known,
And welcome met when claiming of thy own:
The bad subdued, the good to rights restored,
To the sad realm you springing joys afford.
To me, great prince, thy hand benign and kind,
Returned whate'er my better day assigned;
Let me record this act with chearful lay,
And the great good with grateful thanks repay.

year 1402 (N). His remains were interred under a sumptuous tomb in St. John's-chappel, on the north side of the church of the convent of St. Mary Overy in Southwark, which having been reduced to ruin by a fire in the thirteenth century, had been rebuilt by our poet, partly at his own expence assisted with contributions of his procuring (o): where he founded a chantry and endowed it with a mass, daily to be said for him, and an obit to be performed the day after the feast of St. Gregory.

As some part of his character, is to be learned from his monument, we shall give the description of it from Stowe, (and others) who says (P), that the image of stone lying upon it, represents him with long auburn hair, reaching to his shoulders and curling up, a small curled beard, and on his head a chaplet of roses red, four in number, [Leland tells us there was a wreath of joy interspersed with the roses] an habit of purple [Mr. Speght, an older writer, says greenish] damask reaching down to his feet, a collar of SS. gold about his neck, under his head the likeness of three books, which he compiled, *Speculum Meditantis* in French, *Vox Clamantis* in Latin, the third, *Confessio Amantis* in English. On the wall there was painted three virgins, Charity, Mercy and Piety, with crowns on their heads, and holding their proper device in their hands (Q). Near them hangeth a table with
this

In Henry IVth's first year, I lost my sight,
Condemn'd to suffer life devoid of light,
All things to time submit, and nature draws,
What force attempts in vain beneath her laws.
More I cannot, what tho' my will supplies,
My ebbing strength all future power denies,
While that remained, I wrote; now old and weak,
What wisdom dictates let young scholars speak;
Let him who follows be sublimer still,
My works are finished, here I drop my quill:
My parting words, may heavenly goodness last,
And times ensuing, much excel the past.

URRY'S Chaucer, p. 540.

- (N) Leland, Bale, and Pits. face to his works printed by Barthe-
(o) Matth. Paris, p. 233. and Leland's Collectan. vol. iii,
land's Collectan. where he calls it, p. 48.
Semiruta Ecclesia. (Q) The first of these is Charity,
(P) Howe's Annals, p. 226. pre- with this devise in her hand,

En toy qui es fils de Dieu le pere,
Daune soit qui gist sous cest pierre.

Through thee, of God, the only Son,
Be sav'd, who rests beneath this stone.

this inscription, Whoso praieth for the soul of John Gower, so oft as he does it, shall have MD. Days of Pardon. His epitaph is four lines in Latin, which are inserted below for a reason which will appear presently (R). The ornament of the collar persuaded Leland that he was a knight. Stowe on the other hand infers from the same circumstance, that he was only an esquire. The collar of SS. being put on at the creation of esquires. But Mr. Anstis having observed that the collar imposed on such creations, was not of gold, as this of Gower's was but of silver: informs us that the collar of SS. which became afterwards a mark of dignity, was originally the cognizance or badge of the house of Lancaster, and was worn by such as were desirous of shewing their attachment to that house: the same author also remarks that Gower wearing a swan appendant to his collar, was a proof of his attachment to the duke of Gloucester, whose praises under that badge runs through his work (s). Upon the whole then, the opinion of Mr. Selden seems to be the best founded, who concludes our poet to have been only an esquire, from the first

The second is Mercy, holding this,

O bone Jesu fait tu mercie,
A l'ame, dont le corps gist ici.
O Jesus kind thy mercy shew,
To the soul of him that rests below.

The third Pity, holds this.

Pur ta pite Jesu regarde,
Et met cest alme en saune garde.
For pity's sake sweet Jesu keep,
The soul of him who here doth sleep.

(R) Armigeri scutum nihil a modo fert sibi lutum,
Reddidit immolatum morti generale tributum,
Spiritus exutum se gaudeat esse solutum,
Et ubi virtutum regnum sine labe statutum.

ASHMOLE'S Theatr. Chemic. Britan. p. 486.

In English thus :

His shield henceforth is useles grown,
To pay death's tribute slain,
His soul's with joyous freedom flown,
Where spotless spirits reign.

In the time of Stow the inscriptions were washed out and not legible; the effigies was also defaced by cutting off the nose and hands; but in later times was repaired, and now appears with a swan appendant to his

collar of SS. and a new inscription which may be seen in Maitland's Hist. of Lond. edit. 1739. p. 797.

(s) Anstis's Register of the Garter, vol. ii. p. 116, 118.

words

words of his epitaph, *Armigeri scutum*, signifying an esquire's shield (τ).

In respect to our poet's learning, it appears to have been very extensive by his works; but there is one instance of it in his printed work vol. iv. which has brought him into the class of the believers in the Philosopher's Stone, where of all the old poets that have handled this singular subject, he has expressed himself with the greatest propriety; he discourses largely and learnedly on the hermetic science, shews what the principles are, how much they have been mistaken, to what vile uses they have given rise, and concludes, that notwithstanding all these frauds, the art is in itself true (υ). He is universally allowed to have been a person of great consideration in the law, and his literature is seen in his works. Barthelette, the printer of the second edition of his *Confessio Amantis*, observes rightly, that the work abounded plentifully with eloquent reasons, sharp and quick arguments and examples of great authority, persuading to virtue, not only taken out of the poets, orators, historians and philosophers, but also out of the Holy Scriptures. "There is," continues he, "no man but that he maie by readyng this wark, get righte great knowledge, as well for the understanding of many and diverse auctours, whose reasons sayenges and histories are translated into this warke, as for the plentie of English words and vulgars (w), besides the furtherance of the life to virtue." Mr. Anstis, the late learned Garter king at arms, in compiling his history of that order, was much indebted to our author, for the several modes of distinguishing persons of rank and their followers by badges, Gower having taken notice of those of most of the great lords in his time.

A late writer (x) has gone much further upon the point of Gower's literature; and having met with encouragement from the author of *Chaucer's life*, prefixed to Urrey's edition of his works, has taken the liberty to assert, that after the famous friar Bacon, Chaucer and Gower were men of the most extensive learning of any whose writings have escap-

(τ) Selden's *Titles of Honour*, p. 692. Ashmole's *Theatr. Chem.* p. 368.

(υ) In the fifth book, he treats of the Expedition of the Argonauts in search of the Golden Fleece, in the stile of the Hermetic philosophy.

(w) That is, such words as are used only, or chiefly by the ordinary and vulgar sort of people, *penes quem*, in England most remarkably, as formerly in Rome, *est jus et norma loquendi*.

(x) *Biogr. Brit.* vol. iv. p. 2218. b.

ed the wreck of time, and come down to our hands. It is certain, he was a great master of the French and Latin languages, as well as his own; and he has left excellent specimens of his poetical genius in each of these languages (y). It must be acknowledged, however, that his thoughts are now more to be valued than his expression: but as Leland observes, even his expression is equal, if not superior to any of those who attempted Latin poetry in his time; and if in succeeding ages, he and they have been far excelled, yet this could scarce have happened, if these writers had not preserved a taste, though a bad one for Latin poetry. True it is, that in point of fashion (z) they are now useless; but this abates nothing of their intrinsic value, and though they may not be fit to stand with modern compositions, through their want of elegance, yet they deserve to be still kept and visited sometimes as monuments of the good sense of former ages, and evidences that in the seasons of the most dissolute luxury, as those in which he flourished undoubtedly were, there wanted not a remnant of honest and stout men, who durst oppose a debauched nobility, a voluptuous clergy, complying judges, and a corrupt people; in which point of view, perhaps, they were not useless examples to succeeding times.

But Gower's distinguished poetical merit was introducing the muses into this kingdom, for in order of time he was before Chaucer, though he also survived him. In this view, he may therefore be stiled, the first-born parent of our English poetry. I will not reach, says the author of the "Art of English Poësie" (A), above the time of king Edward III. and Richard II. for any that wrote in English metre, because before their times, by reason of the late Norman conquest, which had brought into the realm much alteration, both of our language and laws, and therewithal a certain martial barbarousness, whereby the study of all good learning was so much degraded, as long time after no man, or very few, intended to write in any laudable science, so as beyond that time, there is little or nothing worth commendation to be found written in this art. And those of the first age were Chaucer and Gower, after whom followed John Lydgate the

(y) Of his three principal works, the first is in French, the second in Latin, and the third in English.

(z) This is another reason we had for inserting the four lines of his epigraph, to exhibit a specimen of this fashion, for which, the best excuse that can be made for him, is the com-

mon one, viz. the vice of the age, which had stamp't a credit upon these tinkling trifles; and our poet was not the only sensible man, that for this reason was content to comply with the vulgar taste.

(A) Mr. Puttenham's art of English Poësie, p. 48.

monk of Bury, and that nameless poet, who wrote the satire, called, "Pierce Plowman." To the same purpose, Sir Philip Sidney observes (a), that "as in the Italian language, the first that made it aspire to be a treasure-house of science, were the poets Dante, Boccace and Petrarch; so in our English, Gower and Chaucer, after whom, encouraged and delighted with their excellent foregoing, others followed to beautify our mother tongue, as well in the same kind as other arts." A late writer also remarks (c), "that Gower being very gracious with king Henry IV. in his time carried the name of the only poet; but his verses, to say the truth, are poor and plain, yet full of good and grave morality. But while he affected altogether the French phrase and words, he made himself too obscure to his reader; besides his invention cometh far short of the promise of his titles."

Notwithstanding this remark, invention has lately been assigned for the best claim, that Gower and Chaucer have, for being called our first English poets. "There are, indeed, says an ingenious critic, the works of some English poets now remaining, who wrote before Gower and Chaucer; but these are chiefly Chronicles in rhyme, and seem to have left us the last dregs of that kind of composition, which was practised by the British bards; as for instance, the Chronicle of Robert of Gloucester, who wrote, according to his own account, about the year 1280; and hence we observe, that Gower and Chaucer were reputed the first English poets, because they first brought invention into our poetry, they MORALIZED THEIR SONG, and strove to make virtue more amiable by cloathing her in fiction (d). Thus we continually find these two masters in this art, constantly coupled together in their pretensions to this merit, which to say the truth is not much to Gower's honour and advantage, for in reality his partner's claim was founded upon much stronger reasons. Chaucer, proceeds this learned critic, "it must be acknowledged, deserves to be ranked as one of the first English poets, on another account, his admirable artifice in painting the manners, which none before him had ever attempted even in the most imperfect degree; and it should be remembered to his honour, that he was the first who gave the English nation in its own language, an idea of humour" (e). There

(a) Sir Philip Sidney's Defence of Poetrie, p. 492.

(c) Peacham's Compleat Gentleman, p. 94, 95.

(d) Mr. Warton in his Observations on the Fairy Queen of Spenser, p. 227.

(e) Ibid. p. 228.

is also another particular, wherein Chaucer's name is endeared to us much above that of Gower, who though he is said to have been a man of singular great piety and integrity, yet is he greatly censured on account of his changing with the times; in this last light, the writer of Chaucer's life already cited, commends that prince of poets, for not trampling upon his master's memory, and basely flattering the new king, as most of his contemporaries did, and particularly Gower; who, notwithstanding the obligations he had to Richard II. yet when old, blind, and past any hopes of honour or advantage, unless the view of keeping what he enjoyed, basely insulted the memory of his murdered master, and as ignominiously flattered his murderer.

It is true, much pains have been taken to wipe this blot out of our poet's escutcheon, and certainly the charge is too severely drawn; in respect to which somewhat has been offered in the course of this memoir. But it cannot be denied, that in the historical pieces which he added to his *Vox Clamantis*, after the deposition of Richard, and the accession of Henry IV. he made very free with the character of his old master, in the view of making his court to the new one: and in the same spirit his *Confessio Amantis*, which had been wrote at the request of king Richard, and dedicated to that king, was altered after the coming in of king Henry, and inscribed to that triumphant prince (F).

In point of fortune, the comparison is not so much to the disadvantage of Gower; for though bishop Nicholson calls him a poor knight, of John Pit's creation (G); yet it is unlucky for his lordship, that he happens to be mistaken in both parts of this sneer; since before Pit's time, he is expressly affirmed to be a knight by Leland, and his rebuilding part of the church of St. Mary Overy, and founding a chantery and obit there, shew that he was far from being poor, and rather of affluent circumstances. It is certain, that he was married, since his wife was interred in the same church, under a monument below his own; whether any, or what issue is not so certain. Mr. Stowe indeed tells us, that he was grand-father of John

(F) A specimen of this usage is given from his works by Stowe, ubi supra; and Mr. Hearne in his preface to the life of king Richard II. by the Monk of Evesham says, that the reason why he did not annex what our author had written concerning this king, was owing to the account he had received of his having

treated this monarch's memory ill, and having spoke with equal freedom of the clergy: and for these causes, he is for leaving Gower's writings in lasting obscurity, as not worthy of a better fate.

(G) Nicholson's Hist. Libr. p. 81.

Gower, sword-bearer to the unfortunate prince of Wales, son to the yet more unfortunate Henry VI. and who with his master lost his life after the battle of Tewksbury in 1471. Upon their defeat, Mr. Gower with the duke of Somerset, and several other persons of great distinction, took shelter in a church, into which, when king Edward IV. would have entered with his sword drawn, a priest met him with the sacrament, and would not let him proceed till he had promised him their lives; notwithstanding which, after remaining there from Saturday till Monday, they were taken out and beheaded. This is said to have been done in revenge of what had passed about ten years before, since in the charge upon which the queen of Henry VI, Edward prince of Wales, and others were attainted, one article, viz. the eighteenth, is, That they caused William lord Bonneville, and Sir Thomas Kuriell, knights of the garter, and William Gower, standard-bearer to Richard duke of York, to be beheaded against law, and consequently murdered. Hence we see that there were several families of the Gowers, and that they took different sides in these miserable times. Of what family William Gower was does not appear: but there is a clear descent from John, who was slain at Tewksbury, which shews him to be of the Stitenham family, and consequently, not descended directly from the subject of this article. Who besides the pieces already mentioned, wrote several others, which are taken notice of below (H).

(H) Some short poems of his are printed among those of Chaucer, and there are many more annexed to the first edition of his book, "De confessione amantis." And a list of others from the Bodleian, Cotton, and All-Souls-college libraries, may be seen in Biogr. Brit. ubi supra. Where

is also an account in vol. ii. of his *Confessio Amantis*, printed by Caxton in 1493. The second edition of which by Barthelette, dedicated to Henry VIII. came out in 1532, was reprinted in 1544, and again in 1554, at London.

END OF THE FIFTH VOLUME.

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